



**The Spiritual Guides  
of Sarwari Qadri Order**

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OF  
SARWARI QADRI  
ORDER



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SPIRITUAL GUIDES  
OF  
SARWARI QADRI  
ORDER

THE TRANSLATION OF MUJTABA AKHIR ZAMANI

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## PREFACE

The book is the English version of *Mujtaba Akhir Zamani* written by Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus<sup>1</sup>. It is a record of the authentic biographies of The Spiritual Guides of Sarwari Qadri Order from the fifth to sixth Sultan-ul-Faqr<sup>2</sup> with an additional 7<sup>th</sup> chapter based on the present Spiritual Guide of the Sarwari Qadri Order, Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman.

This effort should be considered as an independent work. It clarifies a lot of discrepancies that have crept in the Sarwari Qadri Order which have changed the real picture of its spiritual lineage. The original concept behind this book is to obliterate the differences in the information about the Sarwari Qadri Spiritual Guides which have arisen over the passage of time as well as to meet the need of the availability of authentic and relevant historical material about them.

Apart from being beautifully written and accurately recorded biographies of the Spiritual Guides of the Sarwari Qadri Order, the book is an attempt to discover the pattern how the Insan-e-Kamil (*The Universal Divine Man*) has been sent in accordance to the eras.

It took seven years of constant struggle and extreme hard work by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman to research and gather information about these Spiritual Guides who had always remained away from the limelight. No written material was available about them except the fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Personal meetings

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<sup>1</sup> May he live long.

<sup>2</sup> Celestial souls who manifested directly from Noor of Mohammad. For details refer to Chapter 1 Section v.



were arranged with the descendants of these Spiritual Guides and the attendants of their shrines to gather facts. They were also requested to provide any relevant manuscript if available. For this purpose journeys were made to far flung areas of Pakistan as well as India. Then, all this information was compiled in the form of *Mujtaba Akhir Zamani*. During the course of reading this book, a reader finds a lot of research work done factually, historically as well as mystically. Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has not only proceeded the work of previous researchers and biographers but has also corrected some inaccurate informations provided by them, after thorough research. He has also given a comparative study of the research of different scholars so that a reader may get a clear picture of the issue under discussion.

The sixth chapter which is about the Murshid of Sultan Mohammad Najib-ur-Rehman i.e. Sultan-ul-Faqr sixth Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh is based upon author's personal observation and experience. This chapter is the soul of the book. Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has described the personality of his Murshid so beautifully that a reader longs to meet him and feels sorry that he couldn't have the chance to see that enchanting personality when he was alive. This chapter is repleted with the love of the author for his beloved Murshid.

The book in hand is the translation of the second edition of *Mujtaba Akhir Zamani*. It has been translated by a team of three persons namely Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri, who are also the translators of the book '*Sultan Bahoo-The Life And Teachings*' based on the original Urdu text '*Shams-ul-Fuqara*' written by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman.

The second and third chapters as well as the “Introduction” have been translated by Neyn Tara Sarwari Qadri. First and fourth chapters as well as the entire Kalam (*mystic poetry*) included in the book have been translated by Ambreen Moghees Sarwari Qadri. Fifth and sixth chapters have been translated by Yasmin Khurshid Malik Sarwari Qadri.

The seventh chapter of this book is not a part of the original text *Mujtaba Akhir Zamani*. It has been well researched and written by Neyn Tara Sarwari Qadri. It was later compiled and authenticated by Yasmin Khurshid Malik Sarwari Qadri and Ambreen Moghees Sarwari Qadri. The chapter follows the pattern of the previous chapters of the book in order of sequence and category.

For any true Seeker, it is a matter of honour to write something based on his/her Murshid and for Neyn Tara Sarwari Qadri, it had always been her dream to dedicate work upon our Beloved Murshid Sultan Mohammad Najib-ur-Rehman. In her words:

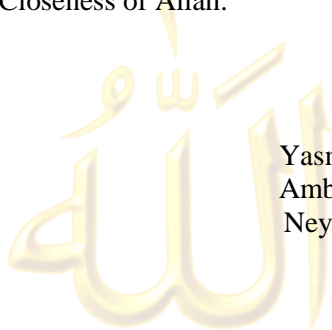
“It was the mid of 2014 when I started working upon this book, especially the seventh chapter. I gathered the information from websites, monthly magazine “Sultan-ul-Faqr” and verbal communication with senior disciples. I already had basic information about him that I had written at an earlier stage for the website [www.khadim-sultan-ul-faqr.com](http://www.khadim-sultan-ul-faqr.com). I also consulted an unpublished Urdu draft written by the senior disciples upon the life of Sultan Mohammad Najib-ur-Rehman, which proved to be very helpful. There was, however, a lot that I had to write out of my own experience especially aspects directly related to his personality, appearance, character and way of life. What really helped me while writing this additional chapter is the spiritual training from my Master. Had he not granted me such spiritual beneficence, I would have invested my entire lifetime writing about such an exalted person’s life with a halo of mystery.”

Under the guidance and verification of Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, it can be confidently said that this book is the most authentic work upon the biographical accounts of the Spiritual Guides of Sarwari Qadri Order as well as his own life.

This book provides food of thought not only for the brain of the reader but also for his soul. So, it is hoped that this book will be read with interest by those concerned with the spiritual predicament of the modern man, and will also highlight the fact that every true Muslim severely needs to be spiritually guided by a Perfect Divine Guide (*Murshid*) to re-kindle the fire of The Divine Love and achieve the main objective of his life i.e. Recognition and Closeness of Allah.

Lahore, Pakistan  
December 2015

Yasmin Khurshid Malik  
Ambreen Moghees  
Neyn Tara



## INTRODUCTION BY THE AUTHOR

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَ  
أَصْحَابِهِ وَأَهْلِ بَيْتِهِ أَجْمَعِينَ

Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam says:

مَنْ سَكَتَ عَنِ الْحَقِّ فَهُوَ شَيْطَانٌ أَخْرَسٌ

Meaning: "One who refrains from speaking the Truth, is a dumb satan." (Ain-ul-Faqr, Chp 7)

To date, '*Sahib-e-Lolaak*' is the only book written upon my Murshid<sup>3</sup>, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh who was the Insan-e-Kamil<sup>4</sup> (*The Universal Divine Man*) and the most elevated spiritual personality of his time. A professional journalist Mr. Tariq Ismail Sagar was asked to write it, which he did within the time period of three months. Hazrat Sakhi Sultan Mohammad Asghar Ali died on 26<sup>th</sup> December, 2003 and the first edition of "*Sahib-e-Lolaak*" was on the stalls at the occasion of Milad<sup>5</sup> of The Holy Prophet on the 12<sup>th</sup> and 13<sup>th</sup> of April, 2004. So far, four editions of the above mentioned book have been published: First in 2004; second in 2006; third in 2008 and the fourth in March, 2011. Before commenting upon *Sahib-e-Lolaak*, two important points must be explained:

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<sup>3</sup> The Divine Spiritual Guide

<sup>4</sup> The greatest Saint of an era and the Perfect Friend of Allah who is the manifestation of all The Divine Attributes and The Divine Essence.

<sup>5</sup> Celebration on the birth date of Prophet Mohammad

1. Sultan Mohammad Asghar Ali started a monthly magazine “Mirat-ul-Arifeen” in April 2000. Before its publication there was not a single literary work or book upon any Spiritual Guide of the Sarwari Qadri Order except Hazrat Sakhi Sultan Bahoo. Monthly Mirat-ul-Arifeen then started accumulating traditions about the life of Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah, Hazrat Sakhi Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. That is how Mirat-ul-Arifeen brought the biographies and teachings of these Spiritual Guides in written form. Initially, some of the information was incorrect but it was rectified under the guidance of Hazrat Sakhi Sultan Mohammad Asghar Ali.
2. Tariq Ismail Sagar is not a disciple of Sultan Mohammad Asghar Ali. Neither was he granted Ism-e-Allah Zaat<sup>6</sup> by him nor did he spend any moment of life with him, except one meeting which lasted for five minutes only.

Hazrat Sakhi Sultan Mohammad Asghar Ali had a tradition that on the Milad of The Holy Prophet, held annually on the 12<sup>th</sup> and 13<sup>th</sup> of April, he used to meet visitors in his room after the Milad. I used to accompany him during the event as well as when he met the visitors in his room. On 13<sup>th</sup> April 2002, Tariq Ismail Sagar came with Rana Tajammal Hussain for the first time to the shrine of Sultan Abdul Aziz where the Milad ceremony was held. After the event, they both came into the room to meet Sultan Mohammad Asghar Ali and left after five minutes.

One year later, on 13<sup>th</sup> April 2003, Tariq Ismail Sagar along with Rana Tajammal Hussain came at the Milad when it was about to end. He did not even bother to meet Hazrat Sakhi Sultan Mohammad Asghar Ali. In the Pesh-e-Lafz (*Preface*) of ‘*Sahib-e-Lolaak*’ Tariq Ismail Sagar admits that he had only one meeting

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<sup>6</sup> Personal Name of Allah which is given for invocation and contemplation in Sarwari Qadri Order by the Murshid.

with Hazrat Sakhi Sultan Mohammad Asghar Ali and claims that during this meeting, the Reality of Ism-e-Allah Zaat was revealed upon him. It is impossible that the Reality of Ism-e-Allah Zaat is revealed upon someone who has not been given the Zikr (*invocation*) and Tasawur (*contemplation*) of Ism-e-Allah Zaat by a Perfect Murshid. Neither did Tariq Ismail Sagar take bayat<sup>7</sup> of Sultan Mohammad Asghar Ali nor did he get the Zikr and Tasawur of Ism-e-Allah Zaat without bayat from him. The claim of Mr. Sagar that The Reality was revealed upon him in only one meeting with Sultan Mohammad Asghar Ali is absolutely wrong. The true Seekers of Allah know that the Seeker upon whom The Reality is revealed, becomes extremely restless due to The Divine Love and is attracted towards the Murshid Kamil who is the exact manifestation of The Reality. However, Tariq Ismail Sagar did not feel anything of the sort as he did not feel the need to meet and get spiritual beneficence from Hazrat Sakhi Sultan Mohammad Asghar Ali for a whole year i.e. from 2002 to 2003. During that period Sultan Mohammad Asghar Ali used to visit Lahore twice every month and meet people but Tariq Ismail Sagar never considered it necessary to meet him, although his residence is in Lahore. Even when Tariq Ismail Sagar came on the 13<sup>th</sup> April, 2003 on the Milad, he left without meeting Sultan Mohammad Asghar Ali. Hence, it is impossible to believe that the secret of Divine Love was revealed upon him. The people of Faqr are well aware of this secret and its spiritual effects, so Tariq Ismail Sagar should not try to befool them.

Now, let us take a critical review of Tariq Ismail Sagar's book '*Sahib-e-Lolaak*' which will make it clear that the book is neither based on true knowledge nor on personal experience, rather ninety percent of the text has been copied from other sources. Instead of chapters, Tariq Ismail Sagar has written the book topic

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<sup>7</sup> Oath of allegiance. When a person becomes a disciple, he hands over himself to his Murshid in exchange of spiritual guidance.

wise. Following this pattern, we shall take the review of the writing.

### **1. Pesh-e-Lafz (Preface)**

In the preface, Tariq Ismail Sagar has shed light upon the need to write the book '*Sahib-e-Lolaak*' and has exaggerated a lot. Had he not, nobody would have understood why he was writing a book on a particular person whom he had met only for five minutes. He has himself mentioned his five minute meeting with Sultan Mohammad Asghar Ali in the preface. The same Preface has been included in all of the four editions of the book.

### **2. Shukria (Thanks Giving)**

Tariq Ismail Sagar has thanked those disciples of Sultan Mohammad Asghar Ali whose verbal discussions or writings helped him to write '*Sahib-e-Lolaak*'. In the first edition of the book, published in April 2004, amongst other names he has also mentioned my name. However, he did not try to meet me even once, although he knew that I was one of the closest disciples of Sultan Mohammad Asghar Ali as well as the incharge of Mirat-ul-Arifeen monthly magazine Lahore and Maktaba-al-Arifeen. Though, he has used my writings in '*Sahib-e-Lolaak*' which we shall discuss ahead. However, he completely erased my name in the second, third and the fourth edition from the '*Shukria*'.

### **3. Sahib-e-Lolaak**

The book has been named '*Sahib-e-Lolaak*' on the base of this particular chapter. This chapter has been directly copied from the September 2000 issue of Mirat-ul-Arifeen Lahore, page 17, article titled as '*Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz*'. In this article, some traditions about the bayat of Sultan Mohammad Abdul Aziz were printed incorrectly which were afterwards rectified by Sultan Mohammad Asghar Ali. Had Mr.

Sagar made the effort to go through the later issues of Mirat-ul-Arifeen, he would not have copied the article with the mistakes included, which he continued doing till the third edition of ‘*Sahib-e-Lolaak*’.

In the fourth edition of *Sahib-e-Lolaak*, the discussion about Syed Mohammad Abdullah Shah was removed from this topic. This particular article was written for the first time by me. It was based upon various traditions and research in which I was assisted by Dr Mohammad Ayub Khan and Mohammad Zeeshan Raza. This was the first ever research on the Spiritual Guides of Sarwari Qadri Order. Later, facts and traditions were verified and corrected through further research.

#### **4. Shahbaz-e-Arifaan Sultan-ul-Auliya Sultan Syed Mohammad Bahadur Ali Shah**

This chapter has been taken from Mirat-ul-Arifeen Feb, 2001 issue, page 10-14, article ‘Shahbaz-e-Arifaan Sultan-ul-Auliya Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah Kazmi Al-Mashhadi. This article was researched upon by Sahibzada Sultan Mohammad Moazzam Ali and compiled by Dr Mohammad Ayub. It has been copied word to word in *Sahib-e-Lolaak*.

#### **5. Talimaat-e-Batini Ka Ahiya (*Revival of the Spiritual Teachings*)**

Part of this chapter has been taken from my book ‘*Haqeeqat-e-Ism-e-Allah Zaat*’. This book was first published in April 2002 by Maktaba Mirat-ul-Arifeen and is being republished continuously since then.<sup>8</sup> This book has been plagiarized by M.A. Shakir of Rajanpur who got it published from Al-Arifeen publications by the title of ‘*Chambay Di Booti Ism-e-Allah Zaat*’. Remaining

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<sup>8</sup> After separation from Maktaba-ul-Arifeen, the publication department of Sarwari Qadri Order Lahore published it and now Sultan-ul-Faqr Publications has been republishing it since 2005.



part of this chapter has been directly copied from late Saad Ameer Khan Niazi's booklet '*Islahi Jamat Ki Zarorat Kiyu*'.

#### **6. Sultan-ul-Faqr Shisham Ki Ghoron Se Mohabbat** (*Sultan-ul-Faqr VI's Love For Horses*)

This is a part of my article titled '*Hadees-e-Dil*', published on page 22-29 of the July, 2003 issue of Mirat-ul-Arifeen Lahore, containing a sub-article '*Mery Murshid Ki Ghoron Se Mohabbat*' (page 25-28). This chapter is a direct copy of the sub-article.

#### **7. Marifat-e-Elahi Kaise Mumkin Hai** (*How is the Gnosis of Allah Possible*)

Except the first two pages, rest of the chapter has been copied from Hazrat Ali Hajvery Data Ganj Bakhsh Rehmat-ul-Allah Alayh's literary work '*Kashf-ul-Mahjoob*'.

#### **8. Tareeqat**

In 2003, Maktaba Al-Arifeen 4/A Extension Education Town Lahore published a booklet by Dr Mohammad Ayub Khan titled '*Tareeqat Kya Hai?*' (*What is spirituality?*). This chapter is a direct copy of the mentioned booklet.

#### **9. Islam Aur Tasawwuf** (*Islam And Tasawwuf*)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has neither called his teachings Tasawwuf (*mysticism*) nor Tareeqat (*spirituality*) but has referred to them as 'Faqr'<sup>9</sup> and my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali also called his teachings as Faqr. Anyhow, this chapter is a copy of the dissertation '*Islam aur Tasawwuf*' by Pir Karum Shah Al-Azhari. Mr. Sagar has added only the first three lines himself, whereas the rest of the chapter is just copied from that dissertation.

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<sup>9</sup> The spiritual way to have The Divine Vision and ultimate Closeness of Allah.

### **10. Tariqa-e-Tableegh (*Method of preaching*)**

It is based on information about Tasawwuf taken from the well-known books of Tasawwuf.

### **11. Murshid Kiyu Aur Kaisa Hona Chahiye? (*Why and How Should a Murshid be*)**

In August 2002, Maktaba Al-Arifeen 4/A Extension Education Town, Lahore published a book by Dr Mohammad Ayub entitled '*Murshid Kamil*' which is now being published by Al-Arifeen Publications. This chapter has largely been taken from its third chapter '*Murshid Kisay Kehtey Hain*' (*Who is called Murshid*) and partially from an article written by me '*Sultan-ul-Faqr*',<sup>10</sup> published in Monthly Mirat-ul-Arifeen Lahore, August 2002, page 17 till 23 and the rest from Hazrat Abdul Qadir Esa Shazli's book '*Tasawwuf Kay Roshan Haqaiq*' (*The Enlightened Realities of Tasawwuf*)<sup>11</sup>.

### **12. Ism-e-Allah Zaat (*The Personal Name of Allah*)**

My book '*Haqeeqat-e-Ism-e-Allah Zaat*', which has already been mentioned with reference to fifth chapter of *Sahib-e-Lolaak* titled '*Taleemat-e-Batini Ka Ahiya*', was used for this chapter as well. An extract from that book has been exactly copied in this chapter. In the first edition of '*Sahib-e-Lolaak*' (April, 2004), my name had been mentioned at the end of the chapter but in the second, third and fourth editions, it was very conveniently removed, although the copied portion is still there. This is how Mr. Sagar gradually turned this work into his own. Could such a behavior be expected from a renowned journalist who must obviously be familiar with the ethics of journalism? In the fourth

<sup>10</sup> This article was later published in the April, 2003 and August, 2003 issues as well.

<sup>11</sup> Translator Mohammad Akram Al-Azhari. Year of publication 2003; publishers Maktaba Zawiyah Lahore

edition (*March, 2011*), he has added only one small piece of poetry:

جہاں نون تقویٰ رب تے انہاں نون رزق ہمیش  
 پلے خرچ نہیں بندھے پنچھی تے درویش

Meaning: Those who trust only Allah always get their sustenance from Him. Like birds, dervishes also do not carry their livelihood with them.

The rest of the chapter is just the same.

### **13. Kehti Hai Tujhko Khalq-e-Khuda Ghayabana Kya!**

*(What Does the Creation of Allah Secretly Say to You)*

Half of the chapter has been directly copied from a pamphlet written by Mr. Sultan Ahmed Ali ‘*Jaali Pir Aur Murshid-e-Kamil*’ (*Fraud Pir and Perfect Spiritual Guide*). The other half of the chapter has been written by Tariq Ismail Sagar based on the accounts of the disciples of Hazrat Sakhi Sultan Mohammad Asghar Ali regarding their experiences of his Karamaat<sup>12</sup>.

### **14. Sohbat-e-Yaar Akhir Shud (*Last Moments in the Beloved’s Company*)**

In this chapter, the last moments of Sultan Mohammad Asghar Ali have been mentioned as narrated by his sons and disciples. Out of the whole book, only half of the chapter 13 and the whole of chapter 14 i.e. only one and a half chapter has been written by Mr. Tariq Ismail Sagar himself which does not contain any self-witnessed account of his own. In the 14<sup>th</sup> chapter, on page 273-274 of first edition of ‘*Sahib-e-Lolaak*’ (*April, 2004*) the tradition of Sultan Mohammad Asghar Ali’s attendant Khalid was mentioned in his own words which was removed from the second,

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<sup>12</sup> Miracles

third and fourth editions. The tradition is about Sultan Mohammad Asghar Ali's last conversation with me on telephone call. It is as follows:

- ❖ “In his last moments, he (*Sultan Mohammad Asghar Ali*) asked our companion Najib-ur-Rehman in Lahore about the gold ‘Ism-e-Allah Zaat’, who used to get them prepared from Lahore. He had found two old Ism-e-Allah Zaat from his house which belonged to his father and Murshid Sultan Abdul Aziz. He ordered Najib-ur-Rehman to get similar Ism-e-Allah Zaat made for him and inquired how many days would the process take. Then he said, “Send them urgently, I need them.”

The other important part of this chapter is the Bayat-e-Khilafat<sup>13</sup> of Sultan Mohammad Ali and Sultan Mohammad Shareef which took place on the 14<sup>th</sup> April, 2003 at the shrine of Sultan Bahoo. Till the third edition of *Sahib-e-Lolaak* Mr. Tariq Ismail Sagar kept on writing that this bayat took place on 16<sup>th</sup> April, 2003. I have written several times in *Sultan-ul-Faqr* monthly magazine Lahore and Saad Ameer Khan Niazi has also always written in *Mirat-ul-Arifeen* monthly magazine Lahore that the date of this bayat was 14<sup>th</sup> April, 2003. Now, in the fourth edition, Mr. Sagar has also corrected the date of the bayat as 14<sup>th</sup> April, 2003.

The crux of all this discussion is that Tariq Ismail Sagar has taken most of the contents for his book *Sahib-e-Lolaak* from *Mirat-ul-Arifeen* monthly magazine Lahore and the published books of Maktaba Al-Arifeen 4/A Extension Education Town Lahore. Also, this book is largely based upon the concept of Tasawwuf and less on the biography of Sultan Mohammad Asghar Ali. Neither the details about his personality, mannerism, lifestyle, grandeur and spiritual status nor his countless efforts

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<sup>13</sup> Oath of Succession

and struggles for the revival of the true religion have been discussed. His exalted status can never be justified and described just by quoting few of his miracles. Moreover, disregarding the hardships he went through for the sake of religion is doing injustice to his mission.

After the death of Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali, I was practically separated from monthly magazine *Mirat-ul-Arifeen* and *Maktaba Al-Arifeen*. Then, in August 2004, all my responsibilities were officially taken back from me that is why Mr. Tariq Ismail Sagar did not consider it important to meet me. Had he contacted me, I would definitely have made him aware of the grand status of my Murshid in the best possible way so that the very first book based on my Murshid would not have turned out to be so shallow and incomplete.

Further, the book written by Tariq Ismail Sagar does not contain even a single self witnessed incident which proves the argument given at the beginning of this introduction that he met Sultan Mohammad Asghar Ali only once and that too for just five minutes. Surely, in that small meeting he was not able to understand the grand status of my Murshid and hence, could not elaborate it in '*Sahib-e-Lolaak*'. The fact of the matter is that Tariq Ismail Sagar should not have been so bold to write a book on an Entity with such a high caliber and a Persona of Perfection without acquiring adequate knowledge or experience required to recognize his Reality.

In August 2006, when I began publishing Sultan-ul-Faqr monthly magazine, I wrote articles about the life and teachings of Sultan Mohammad Asghar Ali in the very first issue. I genuinely intended that Mr. Sagar would read them and add the information to the later editions of '*Sahib-e-Lolaak*' so that a substantial and well-researched book is made upon my Murshid and the world may get acknowledged to his elevated spiritual level and the

grand status of The Sixth Sultan-ul-Faqr. However, when no one approached me even after waiting for a considerable time period, I started writing '*Mujtaba Akhir Zamani*'.

Initially, I had planned to base this book only on the life and teachings of my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali. However, in the process of writing, I decided to write the biographies of all the Spiritual Guides of the Sarwari Qadri Order from Sultan-ul-Faqr V to Sultan-ul-Faqr VI, so as to preserve the knowledge in writing as how The Divine Trust of Faqr reached my Murshid Sultan Mohammad Asghar Ali.

By the Grace of Allah and the spiritual guidance of Hazrat Sakhi Sultan Bahoo, my beloved Murshid Sultan Mohammad Asghar Ali and the rest of the Spiritual Guides of the Sarwari Qadri Order, this book was completed within the time span of seven years.

Another important reason for writing *Mujtaba Akhir Zamani* is to bring into light the life histories of the true Spiritual Guides of the Sarwari Qadri Order which had been concealed hitherto. These Spiritual Guides have played priceless roles to keep the true religion of The Holy Prophet alive. They sacrificed their entire life for the revival of the true religion. It was only after going through extreme outward and inward struggle that they reached the level where they became the Heirs of The Divine Trust of Faqr. Then, they guided the Seekers of Allah on the way of Closeness to Allah with exception but kept themselves hidden from the world because their desire was to please Allah only. These exalted personalities always kept away from fame and popularity, which is why no one knows them today except the Seekers of Allah.

Maulana Rumi says:

❖ Allah Almighty grants His Trust to him who is not famous.

These people are a reflection of the following Hadith-e-Qudsi:

إِنَّ أَوْلِيَاءِي تَحْتَ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

Meaning: “Some of my Auliya<sup>14</sup> are those who remain concealed beneath my robe. No one knows them except Me.”

Hazrat Abdullah bin Umar relates a tradition that The Holy Prophet said, “Of all the people, the most beloved to Allah are those who are the People of Taqwa<sup>15</sup> and are concealed. If they are hidden, no one can find them, if they offer witness, no one recognizes them. They are the ones who are the Leaders of righteous guidance and the light of knowledge.” (Tabrani, Hakim)

But now the time is about to come when Faqr has to become popular among the masses as Hazrat Sakhi Sultan Bahoo said:

❖ “When ignorance would prevail and falsehood would overcome the Truth, there would be a variety of sects and groups; every sect would consider itself upon Truth and others as the depraved ones; when people would hesitate to talk against the wrong sects; those falsely claiming to have the inward knowledge would disguise themselves as Saints and occupy the seats of shrines to plunder people’s wealth, then the Fountains of Divine Light would sprout from my shrine.”

It means that in this world of chaos and sectarianism, if the Muslim Ummah is ever going to find guidance towards righteousness then the source would only be the Order of Sultan Bahoo i.e. The Sarwari Qadri Order. The “Fountains of Divine Light” refers to his valuable teachings of Faqr which shall bring out the people of this age from darkness towards the light of right guidance.

Allama Iqbal also predicted:

اب تیرا دور بھی آنے کو ہے اے فقرِ غیور

<sup>14</sup> Saints or Mystics. It is plural of ‘Wali’ which means “Friends of Allah”

<sup>15</sup> Piety

Meaning: O honourable Faqr! Now your time is about to come.

Hence, it seemed appropriate that people should be first made aware about the lives and teachings as well as the religious struggle of the true Spiritual Guides of the Sarwari Qadri Order. In this way, people would understand their stature and the degree of Closeness to Allah, which would help them understand Faqr in the light of their teachings and then seek the elevated path of Faqr.

In this perspective, for the first time in history, details about the sacred lives and teachings of the Spiritual Guides of the Sarwari Qadri Order i.e. Sultan-ul-Tariqueen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani; Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah; Shahbaz-e-Arifan Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah Kazmi Al-Mashhadi; Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz and especially my beloved Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali are brought to the public view.

This is a special Favour of Allah upon me and my great fortune that I was chosen to write this exclusive book and preserve the history of the Sarwari Qadri Order for the Sarwari Qadri followers.

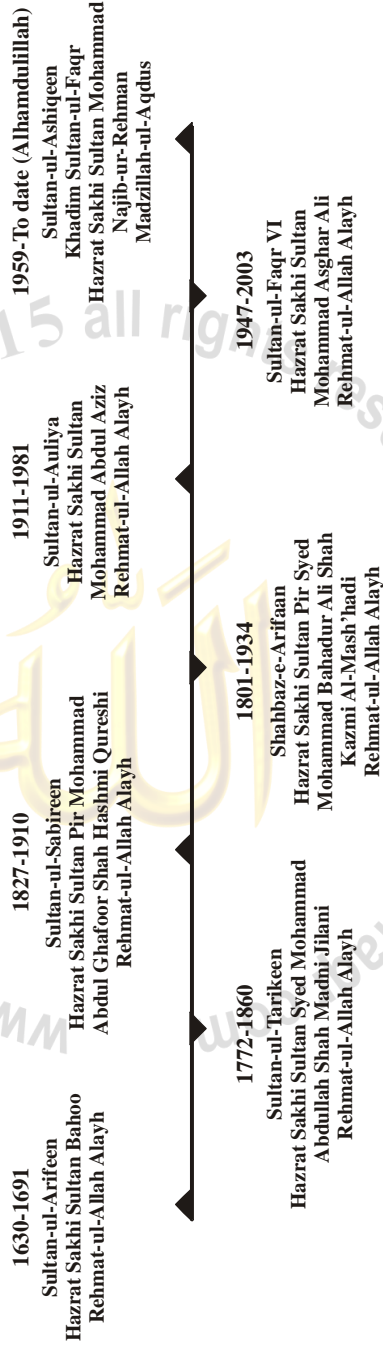
“ALLAH CHOOSES WHOM HE WILLS.”

May Allah make this book a source of guidance for the Seekers of Allah.

Sultan Mohammad Najib-ur-Rehman



# Timeline Sarwari Qadri Order



A horizontal timeline with a central line and arrowheads pointing to the right. The timeline is divided into segments by vertical lines, each representing a different period of the Sarwari Qadri Order. The text for each period is listed to the right of the timeline line.

1630-1691	Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh
1772-1860	Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh
1801-1934	Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al-Mash'had Rehmat-ul-Allah Alayh
1827-1910	Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi Rehmat-ul-Allah Alayh
1911-1981	Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz Rehmat-ul-Allah Alayh
1947-2003	Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh
1959-To date (Alhamdulillah)	Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu

## TITLES OF THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER

Every Sarwari Qadri Spiritual Guide is granted a title on the basis of any of his special attribute which distinguishes him from others. This attribute dominates whole of his life i.e. he spends his life under that attribute. The title based on that attribute is granted from The Holy Assembly of Prophet Mohammad. The titles of the Spiritual Guides discussed in this book are mentioned below:

### 1. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo

The title of Hazrat Sakhi Sultan Bahoo is “**Sultan-ul-Arifeen**” which means “The Sultan (*King*) of the Knowers of Allah”. He has been granted this title because he spent all his life seeking the Knowledge of Allah, hence attained such level of The Divine Knowledge which is impossible for anyone else to achieve. He not only achieved the highest level of The Divine Knowledge himself but is also its best grantor.

### 2. Sultan-ul-Tariqueen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani

Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah’s title is “**Sultan-ul-Tariqueen**” meaning “The Sultan of Relinquishers of the world”. In the way of Faqr the Seeker of Allah has to renounce the world and its love from his heart to make his heart pure for Allah. Syed Mohammad Abdullah Shah never indulged in worldly love and renounced everything in the Love of Allah to the extent that he was entitled as Sultan-ul-Tariqueen. He was also lovingly called as “Shah Sahib” by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo and is commonly known in the world of Faqr as “Shah Sahib”.

3. Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir  
Mohammad Abdul Ghafoor Shah Hashmi Qureshi

“**Sultan-ul-Sabireen**” meaning “The Sultan of the Enduring ones” is the title of Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah. He is entitled so because he had to face extreme hardships throughout his life which he endured with utmost patience only to please Allah. He is also called “Pir Mohammad” by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo.

4. Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed  
Mohammad Bahadur Ali Shah Kazmi Al-Mashhadi

Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah is entitled as “**Shahbaz-e-Arifaan**” which means “Falcon of The Divine Knowers”. He was given the title because of his highest spiritual flight in the world of Divinity. He is also called “Pir Sahib” in the world of Faqr. This name is given to him lovingly by Sultan Bahoo.

5. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad  
Abdul Aziz

Hazrat Sakhi Sultan Mohammad Abdul Aziz was entitled “**Sultan-ul-Auliya**” by The Holy Assembly of Prophet Mohammad which means “The Sultan of The Saints”. This title is given to him because of his highest level among the Saints.

6. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad  
Asghar Ali

Hazrat Sakhi Sultan Mohammad Asghar Ali is stationed at the highest spiritual level of “Sultan-ul-Faqr”. He is the sixth Sultan-ul-Faqr soul among the seven Sultan-ul-Faqr souls mentioned by

Sultan Bahoo in *Risala Roohi Sharif*. To make his status known in the world he is entitled as “**Sultan-ul-Faqr**” by The Holy Assembly of Prophet Mohammad.

## 7. Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

The title of Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is “**Sultan-ul-Ashiqeen**” which means “The Sultan of Divine Lovers”. This title is given to him by The Holy Assembly of Prophet Mohammad because his whole life is an embodiment of Ishq (*Divine Love*) of Allah and His Prophet Mohammad. He has not only devoted his whole life to the Ishq of his Murshid but is also showing the Path of Divine Love to the Seekers of Allah. All the Saints were the Aashiq (*Lover*) of Allah and Sultan Mohammad Najib-ur-Rehman is The Sultan of Ashiqeen.

He has added “Khadim Sultan-ul-Faqr” to his name out of his love and humility towards his Murshid Sultan Mohammad Asghar Ali who is the sixth Sultan-ul-Faqr, “Khadim” means “servant or slave”. He is lovingly called “Sultan Mohammad” by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sultan Bahoo. This name was given to him at the time of transference of The Divine Trust from The Holy Assembly of Prophet Mohammad.

- ❖ All of these Spiritual Guides are called “Sakhi”, which means “Generous”, because they spread the Treasure of Faqr generously. Sultan is a part of their title because they are related to the order of Sultan Bahoo. Another reason for “Sultan” being part of their names is described by Hazrat Sakhi Sultan Mohammad Asghar Ali in these words:
  - Hoo is Sultan-ul-Azkar (*The King of invocations*). Whoever annihilates in “Hoo” is “The Sultan”.



# CHAPTER ONE

SULTAN-UL-ARIFEEN

**HAZRAT SAKHI SULTAN BAHOO**

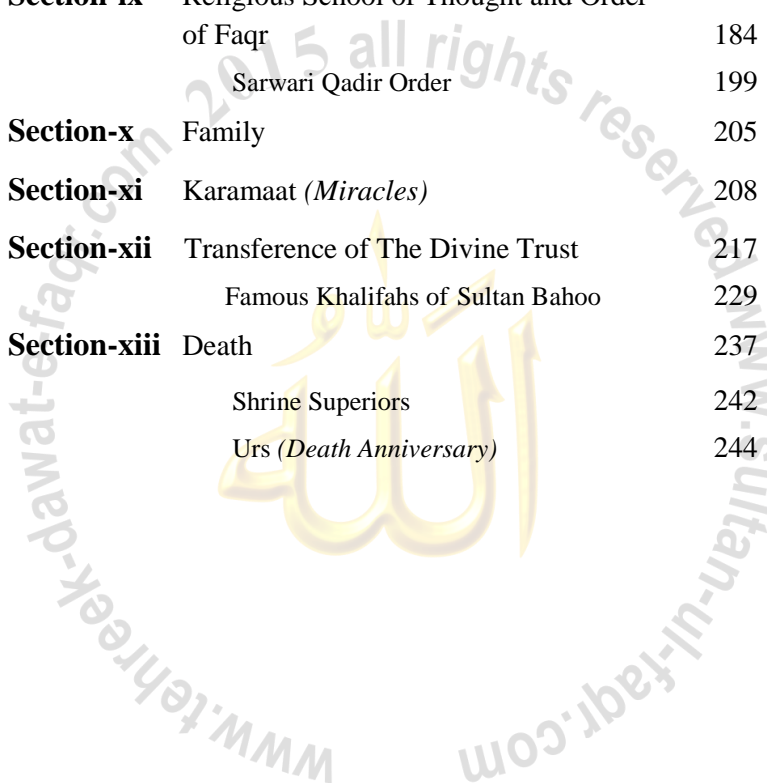
REHMAT-UL-ALLAH ALAYH



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# SULTAN-UL-ARIFEEN

## HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo is the most eminent Saint of the Sub-continent. He spread the beneficence of the Qadri Order in Sub-continent and named it as “Sarwari Qadri Order”.

### SECTION-I

#### GENEOLOGICAL CHAIN

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo belonged to the ‘Awan’ tribe whose genealogical tree goes back to Hazrat Ali Razi Allah Anhu. Awans are Hazrat Ali’s progeny from wives other than Hazrat Fatima Razi Allah Anha.

In the preface of all his books Hazrat Sakhi Sultan Bahoo introduces himself as ‘Awan’ In his book *Noor-ul-Huda Kalan*, he says: “The writer of this book, Sarwari Qadri Faqeer Bahoo Fana-Fi-Hoo, son of Bazayad Mohammad, commonly known as Awan, resident of Qilla Shor (*Shorkot, may Allah save it from all troubles and chaos*) always says the truth.”

The same lines, with the change of a few words, are written in almost all of his books which prove that he genuinely belonged to the Awan tribe.

In the book *‘Manaqib-e-Sultani’*, Sultan Hamid Ali writes about Awans that they are the descendants of Hazrat Ali. When Sadaats<sup>16</sup> left Arab due to troubles and started living in different areas of Iran and Turkistan, the Awan tribe helped them in those troubled

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<sup>16</sup> Sadaats are the progeny of The Holy Prophet from Hazrat Fatima and Hazrat Ali.

times as they were their close relatives, that is why their family name changed from Alvis<sup>17</sup> and Hashmis<sup>18</sup> to ‘Awans’ which means “those who helped the Sadaats.” Sadaats continued their religious obligations even when they left Arab but Awans indulged themselves in wars and battles and captured Herat. Qutb Shah, the ancestor of Awans, died while he was the ruler of Herat. The title ‘Shah’ is usually a part of the names of Sadaats but Awans also use this title. When Sadaats migrated from Khorasan to India due to chaos and tribulations, Awans accompanied them and entered Punjab through River Indus or River Attock and the mountains of Kalabagh. Here also, Sadaats kept engaged in religious obligations rather than involving in worldly affairs. Thus, Bukharis in Uch Sharif, Gilanis in Bhot Mubarik, Shirazis in Choa Saidan Shah and Hamdani Sadaats in Danda Shah Bilawal guided people towards Islam and blessed them with their beneficence. While Awans occupied Kalabagh and entering through the western bank of river Attock captured the Hindu forts of Malik Dhani, Potowar, Koh Pakharo, Valley of Soon Sakesar, Koh Patao, Koh Tawa, Koh Khaon and settled here. The Hindus of these areas accepted Islam due to the influence of Awans. Now Awans are in majority in these areas.

Professor Ahmad Saeed Hamdani has elaborated about Awans and their forefather Mir Qutb Shah in his book “*Ahwaal-o-Maqamat-e-Sultan Bahoo*” in this way:

- ❖ “When Sultan Mehmood Ghaznavi set for India to attack Somnath, a troop of Alvis headed by Mir Qutb Shah or Mir Qutb Haider requested to accompany him. Sultan Mehmood allowed them and named them ‘Awan’. Afterwards, they became known by this title.

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<sup>17</sup> The progeny of Hazrat Ali, whether from Hazrat Fatima or other wives, is known as ‘Alvis’ in the whole world except in Indo Pak sub continent where the progeny of Hazrat Ali from Hazrat Fatima is called Sadaats while from other wives is called Alvis.

<sup>18</sup> Belonging the tribe of The Holy Prophet.

Awans fought the battle valiantly so Sultan Mehmood was pleased with them. When they returned back, Mir Qutb Shah requested Sultan Mehmood Ghaznavi to allow them to crush the Rajput landlords and nawabs who ruled other areas of the country. Sultan Mehmood accepted the request, so Mir Qutb Shah attacked the Janjuas and Chohans who ruled the surrounding areas of present Potowar and Kohistan-e-Namak and drove them down the mountains. Awans captured the beautiful valleys of these mountains and settled here. Later, they were known as Qutb Shahi Awan.” **(Ahwaal-o-Maqamat-e-Sultan Bahoo)**

An article writer of “*Urdu Daera Ma’arif Islamia*” (Punjab University) writes:

❖ “The ancestors of Hazrat Sakhi Sultan Bahoo came to India from Arab after the martyrdom of Imam Hussain Razi Allah Anhu. Firstly, they settled in Pind Dadan Khan, District Jehlum and spread Islam among the Hindus of that area. Later on they shifted to Shorkot District Jhang.”

Mir Qutb Shah is actually the person after whom Awans are called Qutb Shahi Awans. Under his leadership, Awans joined the army of Sultan Mehmood Ghaznavi and then settled in the Valley of Soon Sakesar. Professor Ahmad Saeed Hamdani writes:

❖ “Mir Qutb Shah’s genealogy traces back to Hazrat Imam Mohammad Bin Hanfia, son of Hazrat Ali. His ancestors reached Afghanistan with the Fatmi Sadaats (*Progeny of Hazrat Ali and Hazrat Fatima*) while protecting them and fighting for them with the rulers and settled in Herat. Afterwards, they joined the army of Sultan Mehmood. The progeny of Mir Qutb Shah flourished in Potowar. They got married with the daughters of the defeated Rajas after converting them to Muslims and had children. These newly

converted Muslims and the tribes who earlier came with Qutb Shah had now become relatives, as they got inter married and had children. They all related themselves to Mir Qutb Shah who was the source of link between them and the most famous and outstanding person among them. Even now, they call themselves Qutb Shahi Awans wherever they live. Although, it is known that Mir Qutb Shah lived in Anga in the Valley of Soon, Tehsil Naushehra, district Khushab, Punjab Pakistan, but nothing about the year of his arrival, period of his stay here, year of death or whereabouts of his shrine have been mentioned by the writers.”

In “*Manaqib-e-Sultani*” Sultan Hamid Ali writes the genealogical tree of Hazrat Sakhi Sultan Bahoo with reference to a book which he got from the library of Awan landlords of Kalabagh, Pakistan. The lineage is given below:

Hazrat Sakhi Sultan Bahoo son of Hazrat Bazayed Mohammad son of Shaikh Sultan Fateh Mohammad son of Shaikh Allah Ditta son of Shaikh Mohammad Tameem son of Shaikh Mohammad Mannaan son of Shaikh Mohammad Moghla son of Shaikh Mohammad Paida son of Shaikh Mohammad Saghara son of Shaikh Mohammad Anun son of Shaikh Mohammad Slaa son of Shaikh Mohammad Behari son of Shaikh Mohammad Jaimoon son of Shaikh Mohammad Hargan son of Shaikh Anwar Shah son of Shaikh Ameer Shah son of Shaikh Qutb Shah son of Hazrat Aman Shah son of Hazrat Sultan Hussain Shah son of Hazrat Feroz Shah son of Hazrat Mehmood Shah son of Hazrat Shaikh Fartak Shah son of Hazrat Shaikh Nawab Shah son of Hazrat Shaikh Darab Shah son of Hazrat Adham Shah son of Hazrat Shaikh Abeek Shah son of Hazrat Shaikh Sikandar Shah son of Hazrat Shaikh Ahmad Shah son of Hazrat Hajar Shah son of Hazrat Ameer Zubair son of Hazrat Ali son of Abu Talib. (**Manaqib-e-Sultani**)

The genealogy of Awans is correct and authentic from Mir Qutb Shah onwards but before him, there are some differences of opinion. Another genealogical record given by Malik Sher Mohammad, a member of Kalabagh family, in his book "*Tareekh-ul-Awan*" is different from that mentioned in "*Manaqib-e-Sultani*". According to Sultan Hamid, the lineage of Awans reach Hazrat Ali through his son Ameer Zubair while Malik Sher Mohammad says that it reaches Hazrat Ali through his son Mohammad Bin Hanfia. The lineage given by Malik Sher Mohammad in '*Tareekh-ul-Awan*' is as follows:

- ❖ Mir Qutb Shah son of Shah Ataullah Ghazi son of Shah Tahir son of Shah Tayyab Ghazi son of Shah Mohammad Ghazi son of Shah Umar Ghazi son of Shah Malik Asif Ghazi son of Shah Batal Ghazi son of Abdul Mannaan Ghazi son of Mohammad Bin Hanfia son of Hazrat Ali son of Abu Talib.

In *Manaqib-e-Sultani*, Sultan Hamid states while writing the lineage record of Sultan Bahoo that the lineage traces back to Hazrat Ali in twenty eight steps through his son Ameer Zubair whose mother's name was Memna and she belonged to the progeny of Rostam Farrokhzad<sup>19</sup>. However, none of the reliable books of history (e.g. *Ma'arif Ibn-e-Qateeba*, *Tareekh-e-Tibri*) mention any son of Hazrat Ali by the name 'Ameer Zubair' nor any grandson by the name 'Hajar Shah'. Some people solved the confusion by concluding that Abu Zubair must be the patronym of Hazrat Mohammad Bin Hanfia, which is why, some people have written only Zubair instead of his full name. Only the writer of "*Anees-al-Waizeen*" Shaikh Abu Bakr Sindhi has briefly mentioned about Hazrat Ameer Zubair in his book in these words:

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<sup>19</sup> He was a powerful Sasanian general. He was the commander of the army of Khosrau against Muslims in the battle of Qadisiyyah. The Muslim army was led by Hazrat Saad bin Abi Waqas.

- ❖ “Ameer Zubair came forth from the army of Hazrat Imam Hussain Razi Allah Anhu. At that time Ameer-ul-Momineen<sup>20</sup> Hazrat Imam Hussain had three brothers with him i.e. Zubair Ali, Talha Ali and Jaffar Ali. Zubair was the only son of his mother. When he came forth to fight, Hazrat Imam Hussain said to him “O’ dear! Don’t hurt your mother. She does not have any other son.” His mother replied loudly from her place, “O’ Hussain! Please do not say so. Let me and my son’s life be sacrificed upon you. Without you our life is useless.” Hazrat Imam Hussain wept on listening this and embraced Zubair.”

The writer of *Anees-al-Waizeen* writes that after this, “Zubair attacked the enemy with all his power and got martyred.”

Mohammad Sarwar Khan Awan disagrees with both of the above mentioned lineages. In his book, ‘*Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)*’, he writes:

- ❖ “It is historically proved that Awans are the descendants of Hazrat Ali and their lineage reaches him through his son Hazrat Abbas Alamdar. Some historians and writers have ignored all the historical witnesses and tried to prove that Awans are the descendants of Hazrat Mohammad Bin Hanfia, merely on the basis of assumptions, which has made the history of Awans doubtful. Some references are given below which will prove that Awans are the progeny of Hazrat Abbas and that their forefather was Qutb Shah Baghdadi instead of Malik Qutb Haider:
  - According to the historians, only five sons of Hazrat Ali had families. Rest of them either did not have children, died before getting married or got martyred in some battle. It is clearly written on page 377, chapter “*Matam*”, of the Persian book “*Roza-tu-Shohada*” (published by Noval Kishwar):

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<sup>20</sup> The Caliph of Muslims

“Only five sons of Ameer (*Hazrat Ali*) were left, Hassan, Hussain, Mohammad Akbar (*generally known as Mohammad bin Hanfia*), Abbas Shaheed and Umar Ataraf.”

- In the book “*Sanaqib-ul-Mehboobeen*”<sup>21</sup>, it is written on page 11 under discussion about Hazrat Ali; “The family of Hazrat Ali continued from his five sons only, who were Imam Hassan and Hussain, Mohammad bin Hanfia, Mohammad Abu-al-Fazal Abbas and Umar Ataraf.”
- According to the books “*Nasab-ul-Aqwam*”<sup>22</sup> “*Zikr-ul-Abbas*” and “*Mirat-ul-Asrar*”, the family of Hazrat Ali continued from his five sons i.e. Imam Hassan and Hussain, Abbas Alamdar, Mohammad bin Hanfia and Umar Ataraf.

All the above given references prove that the lineage of Hazrat Ali continued from these five sons only. According to “*Kitab-ul-Takhfeed*”, the children of all his sons are called Alvis, although in Indo Pak there is a difference that the children of Imam Hassan and Hussain are called Syeds and those of other sons are called Alvis.

According to the books “*Meezan Hashmi*”, “*Meezan Qutbi*” and “*Khulasa-tul-Ansaab*”, Qutb Shah, the ancestor of Awans is considered the descendant of Hazrat Abbas bin Ali. The actual statement of this book is:

ومن العلويين الاعوان و شجرتهم هذا عون بن علي بن حمزة بن طيار بن قاسم بن علي بن جعفر بن حمزة بن حسن بن عبد الله بن عباس بن علي بن ابي طالب هاشمي القرشي و عون بن علي المشهور علي بن قاسم و عبد العلي و عبد الرحمن و ابراهيم و قطب شاه كمال من البغداد ماقرالى الهند و قام فساد اولاده اكثر هم المشهورون بالعلويين و لبقيتهم بالاعوان-

Meaning: “Awans are from Alvis and their lineage is as: “Awn son of Ali son of Hamza son of Tayyar son of Qasim son of Ali son of Jaffar son of Hamza son of Hassan son of Abdullah son of

<sup>21</sup> Published in Persian by Mohammadi Publishers

<sup>22</sup> Published in Arabic from Iran

Abbas son of Ali son of Abu Talib Hashmi Qureshi.” Awn Bin Ali was also known by the names of Ali bin Qasim, Abdul Ali, Abdul-Rehman, Ibrahim and Qutb Shah. He belonged to Baghdad and came from Baghdad to India with his family. They stayed in India for some time. Some of his children got known by the title of ‘Alvi’ and some by ‘Awan.” (Wadi Soon Sakesar, Tareekh, Tehzeeb, Saqafat)

Mohammad Sarwar Khan Awan gives reference of the Persian book “*Meezan Hashmi*” while writing the life history of Qutb Shah in his book “*Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)*”. The same statement is given below in English:

- “His real name was ‘Awn’ and he belonged to the progeny of Hazrat Abbas bin Ali. His wife Ayesha was the real sister of Hazrat Shaikh Abdul Qadir Jilani’s mother Hazrat Fatima. At first, Hazrat Awn belonged to the Imamia sect. After the birth of his son Gohar Ali, some doubts occurred in his mind regarding this sect. Even after having long discussions with scholars of different sects, he was not satisfied, rather they confused him more. Then, in 471 Hijri, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu was born to his wife’s sister Hazrat Fatima. One day, Hazrat Awn went to her home with his wife. As soon as he saw the sacred face of Ghaus-ul-Azam, the Imamia faith was erased from his heart. He joined the sect of Ahl-e-Sunnat<sup>23</sup> and offered prayer by their way on the same day. He then followed this school of thought till the end of his life. when Ghaus-ul-Azam’s grand status became known to the whole world and Muslims from all around started taking bayat<sup>24</sup> on his hand, Hazrat Awn also took bayat at his sacred hand but kept it secret from his

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<sup>23</sup> Section of those Muslims who follow all the Sunnahs of The Holy Prophet in addition to Quranic injunctions. All the four schools of thoughts i.e. Hanafi, Shafii, Maliki and Hambali are included in this sect.

<sup>24</sup> Oath of allegiance; when a person becomes a disciple, he hands over himself to his Murshid in exchange of spiritual guidance.



companions unless he reached the status of ‘Qutb-e-Maddar’<sup>25</sup>. Then, he shared this secret with his elder son Gohar Shah, who also took bayat at Ghaus-ul-Azam’s hands. After a few days, they declared it openly that they have joined the Ahl-e-Sunnat sect and have become the disciples of Ghaus-ul-Azam. Hazrat Awn then took his whole family to Hazrat Shaikh Abdul Qadir Jilani and all of them had bayat at his hand. Ghaus-ul-Azam ordered some of them to stay in Baghdad and others to travel to India. Obeying these orders, Hazrat Awn left some of his family members in the service of Ghaus-ul-Azam and set out for India with his sons Abdullah and Mohammad. Hazrat Awn promoted the Qadri Order in India while his stay there and was titled as ‘Qutb Shah’ because of his spiritual status of Qutb-e-Maddar. Disciples of Hazrat Ghaus-ul-Azam call him ‘Qutb’ while the Indians added ‘Shah’ to his name.

After some time, Qutb Shah returned to Baghdad on the orders of Hazrat Ghaus-ul-Azam. Here, he fell ill with diarrhea. Hazrat Ghaus-ul-Azam came to see him. He died on Friday 3<sup>rd</sup> Ramazan 506<sup>26</sup> Hijri. Ghaus-ul-Azam said his funeral prayer. He was buried in the Quraish Tomb. At that time his son Gohar Ali had four children. Gohar Ali, commonly known as ‘Golarah’, settled in the Subcontinent with his family at the orders of Hazrat Ghaus-ul-Azam. His progeny still lives in the Sub-continent. (Pg 105-106)

Mohammad Sarwar Khan Awan adds:

- According to the books, ‘*Meezan Qutbi*’, ‘*Meezan Shahi*’ and ‘*Khulasa-tul-Nisaab*’, Qutb Shah belonged to the progeny of

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<sup>25</sup> The highest rank of Sainthood

<sup>26</sup> Mohammad Sarwar Awan has written 506 Hijri as the year of death of Qutb Shah. But it does not seem correct because in 506 Hijri Ghaus-ul-Azam Shaikh Abdul Qadir Jilani had not adorned the throne of Divine Guidance and Persuasion. Doctor Memon Abdul Majid Sindhi has written Qutb Shah’s year of death as 552 Hijri, which is probably correct.

Hazrat Abbas Alamdar. He was born in Baghdad, travelled to India and Herat, then returned to Baghdad, died and got buried there. His children still live in India. On the contrary, some Awan writers have tried to prove without any evidence that Awans were the children of Hazrat Mohammad bin Hanfia and were given the title of 'Awans' by Sultan Mehmood Ghaznavi for their services in his army. These are mere suppositions because they have not given any evidence from the authentic books of history to prove their statement. Their point of view is merely based on hear-say.” (Wadi Soon Sakesar, Tareekh, Tehzeeb, Saqafat)<sup>27</sup>

❖ Doctor Memon Abdul Majeed Sindhi writes in his book “*Pakistan Mein Sufiana Tehreekain*” that Syed Qutb Shah Baghdadi was the Spiritual Successor of Hazrat Shaikh Abdul Qadir Jilani and he got the Robe of Succession directly from him. He elaborates:

➤ Hazrat Syed Awn Qutb Shah Alvi Baghdadi is also known by many other names such as Ali, Awn, Abdul Rehman, Abdul Ali, Ibrahim, and Qutb Shah. His lineage reaches Hazrat Ali as follows:

“Syed Awn son of Qasim son of Hamza Sani son of Tayyar son of Qasim son of Ali son of Hamza Al-Akbar son of Hassan son of Abdullah Madni son of Abbas Alamdar son of Hazrat Ali.”

Hazrat Qutb Shah was born in 419 Hijri (1028 A.D) and died on 3<sup>rd</sup> Ramazan 552 Hijri (1161 A.D). He is buried in the tomb of Quraish. His progeny lives in the Sub-continent, Arab and Iran in large number. The Awans of Pakistan claim to be his progeny.”

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<sup>27</sup> Published by National Institute of Lok Virsa Islamabad and Al-Faisal publishers, Urdu Bazar Lahore.

- ❖ Ghulam Mohammad son of Khalifah Manzoor Ahmad of Uch Sharif has the following lineage record of Qutb Shah in his possession:
  - “Hazrat Awn Shah commonly known as Qutb Shah son of Ali Shah son of Hazrat Hamza Shah son of Hazrat Tayyar Shah son of Hazrat Qasim Shah son of Hazrat Ali Shah son of Hazrat Jaffar Shah son of Hazrat Hamza Shah son of Hazrat Hassan Shah son of Hazrat Abdullah son of Hazrat Abbas Alamdar son of Hazrat Ali.”
- ❖ The author of “*Mirat-e-Sultani*” writes his lineage record as:
  - “Awn entitled as Qutb Shah son of Ali son of Ameer Tayyar son of Ameer Qasim son of Ameer Ali son of Ameer Ibrahim son of Ameer Jaffar son of Ameer Hamza son of Ameer Hassan son of Ameer Abdullah son of Ameer Abbas son of Hazrat Ali.

I have mentioned all the available lineage records to bring forth the facts. Though, it should be kept in mind that “*Manaqib-e-Sultani*” is the first book on the life history of Hazrat Sakhi Sultan Bahoo. It is written by Sultan Hamid Ali who belonged to the seventh generation of Sultan Bahoo. He has given the lineage record of Awans which he extracted from a book of the library of the landlords of Kalabagh. The second lineage record is given by Malik Sher Mohammad Awan in his book “*Tareekh-ul-Awan*”. He also belonged to Kalabagh. Both these lineage records have been copied by the writers without any authentic research, but Mohammad Sarwar Awan has given the lineage record after substantial research and has also proved its authenticity. However, there is still room for further research.

Despite all these controversies and differences in the lineage record of Awans presented by various authors, the fact which is agreed upon is that all the genealogical trees reach Qutb Shah who is unanimously considered forefather by all the Awans,

wherever they live. It is also an accepted fact that Awans are the children of Hazrat Ali from wives other than Hazrat Fatima. As far as Hazrat Sakhi Sultan Bahoo is concerned, he did not believe in racial pride. He had never emphasized upon the superiority of Awans being the progeny of Hazrat Ali. He writes:

- ❖ Faqeer<sup>28</sup> does not depend on being Syed or Quraishi. It is attained by Mystic and Divine Knowledge. **(Noor-ul-Huda Khurd)**
- ❖ Faqr is not ancestral property and hence, cannot be inherited. **(Ain-ul-Faqr)**
- ❖ If you want to be a Syed and Sardar (*the Ruler*) then you must follow the footsteps of your great ancestors (*Prophet Mohammad, his sacred Companions and Saints*). **(Noor-ul-Huda Kalan)**
- ❖ The Divine Knowledge is attained only by the Grace and Favour of Allah. He bestows this Favour on anyone He wants. The Gnosis of Allah neither depends upon family and nobility nor titles but results from the eagerness of heart (*for Allah*). It is related with courage and sincerity, not with being Syed or Quraishi. **(Noor-ul-Huda Kalan)**

## ANCESTORS OF SULTAN BAHOO

The ancestors of Hazrat Sakhi Sultan Bahoo lived in Anga, a village in the Valley of Soon Sakesar (*Tehsil Naushehra, District Khushab, Punjab Pakistan*). Their shrines and remains of their houses can still be found in Anga and its vicinity. The shrine of Sultan Bahoo's grandfather Hazrat Sultan Fateh Mohammad is in the graveyard of Anga. Here, my Murshid Sultan Mohammad Asghar Ali used to hold the Urs<sup>29</sup> of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Sultan Fateh Mohammad in the beginning

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<sup>28</sup> Faqeer is the mystic who travels the path of Faqr and reaches Allah, Faqeer refers to this path.

<sup>29</sup> Urs refers to the death anniversary of a Saint.

of September every year. This shrine is famous for curing the patients of gout. A large number of patients of gout come here and return cured and healthy. The shrine of Sultan Bahoo's grandmother is also beside it. Across the road, there is an old graveyard where the grave of his maternal grandfather is present.

## PARENTS

Hazrat Sakhi Sultan Bahoo's father's name was Bazayed Mohammad. Sultan Bahoo usually introduces himself in the beginning of his books as تصنیف فقیر بھو ولد بایزید محمد عرف اعوان meaning: "A book by Faqeer Bahoo, who is the son of Bazayed Mohammad and belongs to the Awan tribe."

Hazrat Bazayed was a soldier by profession and held a special position in the army of Mughal Emperor Shah Jahan. He was a virtuous man and a pious Hafiz-e-Quran<sup>30</sup>. He spent his early life in religious combats.

In his later age, Hazrat Bazayed quietly left the royal court and married one of his relative women, Bibi Raasti. She was a saintly woman and was known for her piety in the family. Most of her time was spent in prayers and Zikr<sup>31</sup>. The remains of the place where she used to meditate, absorbed in the Zikr of Ism-e-Allah Zaat, can still be found near a spring in the valley and is famous in Anga.

Sultan Bahoo shows great devotion and love towards his mother in his books. He says, "Thousands of blessings of Allah upon Bibi Raasti for naming me Bahoo."

راستیؒ از راستی آراستی  
رحمت و غفران بود بر راستیؒ

<sup>30</sup> Hafiz-e-Quran is one who has completely memorized the Quran

<sup>31</sup> Repeated invocation of Allah's Name

Meaning: Raasti was adorned with the virtues of truth and veracity. May Allah bless her with compassion and salvation.

Bibi Raasti was stationed at the highest level of Faqr i.e. Fana Fi Hoo<sup>32</sup> (*annihilated in Hoo*). She was informed of Sultan Bahoo's grandeur and spiritual status before his birth through an inspiration, so she named him "Bahoo", meaning "With Hoo", in obedience to Allah's order. Sultan Bahoo got his early spiritual education from his mother.

In *Mahak-ul-Faqr Kalan*, he says: "My mother's eyes bled while Zikr. I also experienced this state. It is called The Divine Presence."

Hazrat Bazayed was impressed by Bibi Raasti's spirituality and piety. He had also reached the age where a person evaluates his life and wishes to do something for the betterment of the life hereafter. Eternal Divine Benevolence attracted him, so he renounced the activities of material world and decided to spend the rest of his life in the remembrance of Allah only. He quietly left his home and went to Multan. Here, he was caught by the state servants who were searching him as he had fled from the army and his description had been publicized everywhere by the state. When he was presented before the ruler of Multan, he was very impressed by his personality. He released him and fixed a daily stipend of Rs. 2 for him. He stayed in a small house in Multan and spent the rest of his life in prayers and remembrance of Allah, thus, reached the highest level of Closeness to Allah. As Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says; "The person who is directly attracted by Allah's Divine Favour without any medium, does not need hard mystic exercises. He reaches Allah in no time. Wisdom or intelligence is useless like a lame horse in this way. Allah is The Possessor of the greatest Favours and

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<sup>32</sup> Hoo refers to The Essence of Allah.

Benevolence, and bestows this Favour upon whomsoever He wishes.” (Manaqib-e-Sultani)

While Hazrat Bazayed’s stay in Multan, war broke out between Raja Marwat and the ruler of Multan. Hazrat Bazayed was not asked to fight but he voluntarily approached the ruler of Multan equipped with arms, riding his mare and offered his services. The ruler asked, “Which battalion or group of army would you like to join?” He replied, “Since I have been taking the salary alone, I will serve on my own with all my ability.” Everyone present in the court laughed at his offer but the ruler allowed him to go ahead. He requested the ruler for someone’s company to show him the way and a portrait of Raja Marwat. The ruler granted both his requests. He set on the way with an escort but when they reached the fort of Marwat, he sent the escort back. Hazrat Bazayed crossed the wall of the fort in just one jump of his mare and rode directly to the court of Raja Marwat, beheaded him and put his head in a bag in the presence of all the courtiers. The incident happened so suddenly that everyone in the court was astonished and no one had the courage to stop him. All the gates of the city were sealed so that he could not escape but his mare crossed the wall of the city. When Hazrat Bazayed returned victorious to Multan with the head of Raja Marwat, everyone was surprised to see this miracle. Fame of his heroic action reached the court of Delhi. Shah Jahan ordered him to join the army again but he refused and requested to let him spend the rest of his life in the remembrance of Allah. Not only was his request granted but he was also awarded with twenty five thousand acres of land in Shorkot as a reward for his previous services. Hence, he left Anga and shifted to Shorkot with his wife Hazrat Bibi Raasti.

The correct year of death of Hazrat Bazayed and Hazrat Bibi Raasti is not found in any book of history. Although, it is written in *Manaqib-e-Sultani* that Hazrat Bazayed died during the

childhood of Sultan Bahoo but Bibi Raasti was alive when Sultan Bahoo reached the age of forty year<sup>33</sup>.

The shrines of Sultan Bahoo's parents are in Shorkot and famous by the name of "Mizar Mubarak Mayee Baap Hazrat Sakhi Sultan Bahoo" (*Shrines of Sultan Bahoo's father and mother*).

There is not any doubt that these shrines are Sultan Bahoo's parents' shrines but due to a mistake in *Manaqib-e-Sultani* a confusion has arisen about the shrine of Bibi Raasti. According to the writer of *Manaqib-e-Sultani*, her shrine is in Multan instead of Shorkot. Sultan Hamid writes in *Manaqib-e-Sultani*:

❖ The shrine of Sultan Bahoo's father is in Shorkot, which is also the birth town of Sultan Bahoo. His grave is near the grave of Shaikh Talha Qureshi in the courtyard of the mosque of Quraishis which is in the south western side of the said town. But there is a difference of opinion about the shrine of his mother. Some say that her shrine is also in the same mosque and some say that it is in the graveyard of great Sadaat of Bibipur near Lutfabad in the vicinity of Multan in the village of Ranwa Kalan which was granted by the state of Delhi to Sultan Bahoo's father, who afterwards shifted to Bibipur with his wife in the neighbourhood of the great and pious Sadaat. She died here and was buried near the shrines of the Sadaat." (**Manaqib-e-Sultani, Ch 1, Section 2**)

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<sup>33</sup> The writer of *Tazkira Auliya-e-Jhang* has written 997 Hijri as the birth year of Hazrat Bazayed Mohammad, 1056 Hijri as the death year and stated his age as 60 years. According to these facts and figures, the age of Sultan Bahoo at the time of his father's death would have been 17 years, but this cannot be correct because according to all the traditions, Sultan Bahoo's father died during his childhood, while the age of 17 years exceeds that of childhood.

Similarly, the writer of *Tazkira Auliya-e-Jhang* has written 1068 Hijri as the year of death of Hazrat Bibi Raasti, which also seems to be incorrect because she was alive when Sultan Bahoo went to Delhi to take bayat. At that time, Sultan Bahoo was 40 years of age and the year was 1078 Hijri.



The writer of '*Tazkira Auliya-e-Jhang*' Bilal Zubairi also agrees with Sultan Hamid. He writes; "This pious lady (*Bibi Raasti*) died in 1068 Hijri, the last year of Shah Jahan's reign and was buried in the Bibian graveyard in Multan."

When many objections were raised on this statement of *Tazkira Auliya-e-Jhang*'s first, second and third edition, Mr. Bilal Zubairi answered these objections in the fourth edition as:

- "I have written in my book that her (*Bibi Raasti's*) shrine is in the Bibian graveyard in Multan but some elders have said that it is not correct. It is humbly explained that there is no authentic evidence about the exact location of the shrine. It can be known only through *Manaqib-e-Sultani*. Under the details of Hazrat Bibi Raasti's life, the complete reference of the said book is given which can be consulted to clarify the misunderstanding." (Page 10-Edition 4)

Now, we would try to resolve this misunderstanding through proper research and find out why the writer of *Manaqib-e-Sultani* has written that Bibi Raasti's shrine is in Multan. First, those logical arguments are given which every writer has discussed in his book so as to prove that the shrines of Sultan Bahoo's parents are exactly those which are famous in Shorkot by the name of "Mazarat Mayee Baap" instead of those in Multan.

1. Sultan Hamid writes in *Manaqib-e-Sultani* that Sultan Bahoo's father died in his childhood but his mother was alive when he reached the age of forty. This means that she was alive till 1078 Hijri as the birth year of Sultan Bahoo is 1039 Hijri. In 1078 Hijri Aurengzeb ruled India not Shah Jahan. It is also proved that she was alive and still living in Shorkot when Sultan Bahoo went to Delhi to take bayat to Abdul-Rehman Jilani Dehlvi.
2. There is not any such tradition available which could prove that she had ever left Shorkot after they shifted here, during the life of her husband or after his death.

3. Sultan Bahoo's father had left a vast land after him. Since, Sultan Bahoo was never interested in this property, Bibi Raasti had to look after it. She was so occupied in looking after the property that she never had time to go out of Shorkot.
4. When she died, Sultan Bahoo was (*at least*) forty years old and was present in Shorkot. He must have buried his mother near his father's grave in Shorkot. Why would he bury his mother in any other remote area?

All the above given arguments are enough to prove that the shrine of Sultan Bahoo's mother is in Shorkot. However, this is also true that there is another old shrine of 'Bibi Raasti' made of beautiful turquoise glazed tiles in the Bibian graveyard which is in the south of railway station of Multan and is now known by the name of Bibi Pak Daman or Pak Mayee graveyard.

Now the question arises that if the shrine of Sultan Bahoo's mother is in Shorkot then who is this 'Bibi Raasti' who is buried in Multan. After a complete research we have come to know that the Bibi Raasti<sup>34</sup> who is buried here was the princess of Farghana (*Afghanistan*) who came here with her father Sultan Jamaluddin Mohammad Al-Farghani to meet the famous Sufi Saint of the Soharwardi Order, Hazrat Bahauddin Zakariya. Sultan Jamaluddin took bayat upon his hand. Hazrat Bahauddin Zakariya got his son Hazrat Sadaruddin married to Bibi Raasti and gave her the title of 'Pak Daman' and 'Asmat ma'ab' (*sacred and respectable*). Bibi Raasti got known by the title of "Pak Mayee Bibi Pak Daman (*The Sacred Lady*).” Hazrat Shaikh Rukunuddin Abu Al-Fatah

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<sup>34</sup> Syed Najam-ul-Hassan Fazli has given the lineage record of Bibi Raasti Bibi Pak Daman wife of Sadaruddin in "*Ashraaf-e-Arab*" as:

Bibi Raasti entitled as Bibi Pak Daman, daughter of Shaikh Jamaluddin Mohammad Al-Farghani son of Sultan Abdul Rahim Ahmad son of Sultan Abdul Khaliq Mehmood son of Sultan Abdul Razzaq Khalid son of Sultan Abdul Latif Umar son of Sultan Abdul Hamid Qasim son of Sultan Abdul Samad Yahya son of Sultan Abdul Qadir Zakariya son of Abdul Ra'oof Tajuddin Ali son of Abdul Sattar Mehmood son of Abdul Ghani Mehmood son of Abdul Rahim Zainul Abideen son of Abu-al-Noor Ali son of Abu-al-Qasim Mohammad son of Abdullah son of Hazrat Usman Ghani.

was her son. She died in 695 Hijri and was buried in the Bibian graveyard.

Doctor Memon Abdul Majeed Sindhi writes about this Bibi Raasti in his book “*Pakistan Mein Sufiana Tehreekain*”:

- ❖ Hazrat Rukunuddin Abu Al-Fatah was a great Sufi Saint and Spiritual Guide. He was the son of Hazrat Sadaruddin Arif and the grandson of Hazrat Ghaus Bahauddin Zakariya Multani. His mother’s name was Bibi Raasti who held the grand status of “*Rabia Basri*<sup>35</sup> of her time” due to her piety. She got spiritual education from her father-in-law Hazrat Bahauddin Zakariya. She had great devotion towards the Holy Quran and used to recite the whole of it in a day.” (page 389-section 5)

So, the Bibi Raasti buried in the Bibian graveyard (*Bibi Pak Daman or Pak Mayee graveyard*) Multan was the daughter-in-law of Hazrat Bahauddin Zakariya, wife of Hazrat Sadaruddin and the mother of Hazrat Rukunuddin Abu Al-Fatah.

Sultan Hamid went to Multan while he was writing *Manaqib-e-Sultani* and also visited the shrine of Bibi Raasti, which he had mentioned in “*Manaqib-e-Sultani*”. He must have got confused due to the similar names. All the authentic biographers of Hazrat Sakhi Sultan Bahoo agree that the shrines of his parents are those which are famous by the name of “Shrines of Mayee Baap” in Shorkot, District Jhang, Pakistan.

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<sup>35</sup> Hazrat Rabia Basri was the greatest female Saint of Islam. She lived in the year 717-801 A.D (108-185 Hijri) in Basra. Whenever a pious Muslim woman reaches highest spiritual level she is entitled as “*Rabia Basri of her time*”.

## SECTION-II

### SACRED BIRTH

Hazrat Sakhi Sultan Bahoo was born on Thursday, Ist Jamadi-us-Sani 1039 Hijri (17<sup>th</sup> January, 1630) at the time of Fajr<sup>36</sup> prayer in Shorkot, Jhang Pakistan. At that time, Mughal dynasty existed and Shah Jahan was the emperor. According to *Manaqib-e-Sultani*, when Bibi Raasti reached Shorkot from Anga, she was about to give birth to Sultan Bahoo. Through Divine Inspiration, she was informed that her child would be the Sultan of Arifeen (*King of the Knowers of Allah*) and will be born in the valley of Chenab. When this sacred child was born she named him “Bahoo” according to the Divine Order given to her. ‘Bahoo’ literally means “With Hoo”. Sultan Bahoo says:

نام باھو مادر باھو نہاد  
زانکہ باھو دائمی باھو نہاد

Meaning: Bahoo’s mother named him ‘Bahoo’ because Bahoo has always remained with **ہو** (Hoo).

No one in the history has ever been named Bahoo before him. Sultan Bahoo is the exact manifestation of Ism<sup>37</sup>-e-Hoo. In his books, he frequently calls himself “Faqeer Bahoo Fana Fi-Hoo” and describes his status of Fana (*annihilation*) and Baqa (*immortality*) with Hoo. At one place he writes:

اگر بائے بشریت حائل نبودے باھو عین یاھو است

Meaning: “If **با** ‘Ba’ of bashriat (*human element*) does not intervene, Bahoo is in fact exactly Hoo **ہو**.”

<sup>36</sup> Early morning prayer

<sup>37</sup> Ism means Name

Sultan Hamid writes his complete name as “Sultan Bahoo.” Some writers have stated his name as “Mohammad Bahoo” or “Sultan Mohammad Bahoo” but he prefers to write his name as “Bahoo” in all his books. In *Mahak-ul-Faqr Kalan* he writes:

- ❖ Bahoo’s mother named him Bahoo because he always remains with Hoo.
- ❖ Thousands praises for Bahoo’s mother. Bahoo, the son of Bibi Raasti, finds pleasure only in the Zikr of “Ya Hoo.”

As far as ‘Sultan’ being part of his name is concerned, Shaikh-e-Akbar Allama Ibn-e-Arabi writes about Insan-e-Kamil (*The Universal Divine Man*) that:

- ❖ Insan-e-Kamil is the Qutb<sup>38</sup> and ‘Sultan’ (*king*) of his time. (Exegesis of Fusoos-ul-Hikam)

Sultan Bahoo was the Insan-e-Kamil of his time. My beloved Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali said:

- ❖ “The Zikr of Hoo is Sultan-ul-Azkar (*the king of invocations*) and one who annihilates in Hoo is ‘The Sultan’.”

Hazrat Sakhi Sultan Bahoo is the Sultan of all Sultans i.e. “Sultan-ul-Arifeen” (*King of all Saints and Knowers of Allah*) and is stationed at the highest status of Sultan-ul-Faqr. That is why, ‘Sultan’ became a part of his name and afterwards writers and research scholars added ‘Mohammad’ to his name out of respect. Some people also call him ‘Haq Bahoo’. In *Risala Roohi Sharif*<sup>39</sup>

Sultan Bahoo writes about himself: الْمُلَقَّبُ مِنَ الْحَقِّ بِالْحَقِّ meaning: The Haq (*Divine Reality-Allah*) has given him (*Sultan Bahoo*) the title of ‘Haq’.

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<sup>38</sup> The greatest Saint

<sup>39</sup> *Risala Roohi Sharif* is the most popular book of Sultan Bahoo. It is the record of the conversation between Allah and Sultan Bahoo.

This means that the title “Haq” was bestowed upon him by Allah Himself, hence ‘Haq Bahoo’ also became one of his known names.

## HIS BENEFICENCE STARTED FROM EARLY CHILDHOOD

The Noor (*Divine Light*) was luminous on the sacred face of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo since his birth and showed its miracles. His mother remained engrossed in prayers and Zikr as she was sure that her child would not disturb her. Sultan Bahoo did not take milk during the days of Ramazan just like Hazrat Shaikh Abdul Qadir Jilani avoided taking milk during the holy month of fasting. His personality was so attractive and effective since his childhood that upon whomsoever he cast his eyes, he recited the Kalma<sup>40</sup> لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ without any persuasion and embraced Islam immediately. It was a strange situation that developed a sense of insecurity within the non-Muslims of that area. After a thorough discussion, they requested Sultan Bahoo’s father to announce whenever his child was about to come out of the house so that they could keep themselves away from his sight to save their faith. So, whenever Sultan Bahoo was about to come out of his house, it was announced and all the non-Muslims hid themselves in their houses, shops or fields. If, by chance, anyone of them came in his sight, he at once recited Kalma and became Muslim. The intensity of his Noor was so much that people helplessly sacrificed their beliefs in front of him and adopted Islam. This miracle of Hazrat Sakhi Sultan Bahoo continued till the end of his life.

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<sup>40</sup> Islamic declaration of faith that “There is no one to be worshipped except Allah and Prophet Mohammad is His Messenger.”

Once, Hazrat Sakhi Sultan Bahoo got very ill. A Brahman<sup>41</sup> physician was called for his check up but he refused to come and said, “I am afraid if I will go in front of him, I will become a Muslim. Send his urine in a bottle for diagnosis of the disease.” When his urine was sent to the physician, he embraced Islam as soon as he saw it. It must be clarified here that the writer of *Manaqib-e-Sultani* has written that urine was sent for diagnosis but according to the traditions passed on through generations, it is said that Sultan Bahoo’s ‘kurta’<sup>42</sup> was sent. My Murshid Sultan Mohammad Asghar Ali also endorsed that his ‘kurta’ was sent.

Hazrat Sakhi Sultan Bahoo used to remain engrossed in heavenly experiences and spiritual triumphs since his early age. Once, he was lying at some place in a state of spiritual absorption when a group of Hindu ascetics passed by. One of them hit him by foot and asked despicably to show them the way. He got up and recited Kalma. That group of ascetics immediately embraced Islam merely by his single glance and the stroke of Kalma recited by his sacred tongue. That group was afterwards included among the Saints.

## EDUCATION

Hazrat Sakhi Sultan Bahoo did not gain any bookish knowledge or conventional education. In his book *Ain-ul-Faqr* he says:

- ❖ I did not get formal education like The Holy Prophet but I acquired such spiritual and Divine Knowledge due to The Divine Experiences that a number of books are required to express it.

He says:

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<sup>41</sup> Brahmin is the name of a Hindu caste.

<sup>42</sup> Long collarless shirt worn by people of South Asia

گرچه نیست مارا علم ظاہر  
ز علم باطنی جاں گشتہ ظاہر

Meaning: Although, I did not get any worldly education but spiritual knowledge has completely sanctified me.

He also says, "I could not find the time to get education due to the excess of revelations and the effects of Divine Self Disclosures. Hence, I could not practice excessive outward prayers or mystic exercises." Despite such spiritual engrossment in Divinity, he always followed the Shariah<sup>43</sup> and Sunnah<sup>44</sup> of Prophet Mohammad and never missed any obligatory or even desirable prayer. He says:

ہر مراتب از شریعت یافتم  
پیشوائے خود شریعت ساختم

Meaning: I got every spiritual status through Shariah. I have made Shariah my guide.

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<sup>43</sup> Set of Islamic laws

<sup>44</sup> Ways and orders of The Holy Prophet



## SECTION-III

### SEARCH FOR THE DIVINE TRUTH AND BAYAT (*OATH OF ALLEGIANCE*)

Hazrat Sakhi Sultan Bahoo was a born Saint. Moreover, his mother gave him sufficient spiritual education and guidance because she herself was the Perfect Knower of Allah. Sultan Bahoo writes in his books, "I searched for a Murshid for thirty years but in vain."

One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He immediately recognized Hazrat Ali Razi Allah Anhu and wanted to sacrifice himself upon him. Hazrat Ali said to him, "Son! Today you have been summoned in the Court of The Holy Prophet." In a moment, he found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakr Siddique, Hazrat Umar, Hazrat Usman Razi Allah Anhum and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakr Siddique blessed him with his Beneficence and left the court, then Hazrat Umar and Usman blessed him and left the court. Then, only The Holy Prophet and his Sacred Family were left there. Hazrat Sultan Bahoo says, "I thought that The Holy Prophet would ask me to take bayat upon the hand of Hazrat Ali but he spread his own hands towards me and ordered, 'Hold my hands', then I took bayat upon both his sacred hands."

He adds, "When The Holy Prophet once persuaded me the Kalma لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ, all the veils of spiritual stations and stages were removed. The Azal (*pre-existence*) and Abad (*eternity*) became equal for me. After persuasion from The Holy

Prophet, Hazrat Fatima-tuz-Zahra honoured me by saying, “You are my son.” I kissed the feet of Hazrat Imam Hassan and Hussain and entered the circle of their slavery. Then The Holy Prophet advised me “Call the people towards Allah. Persuade and guide them. Your position will be raised day by day till eternity because this is the eternal order of The Lord.”

Afterwards, The Holy Prophet entrusted him over to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani who blessed him with the spiritual treasures and ordered him to persuade and show the path of righteousness to people. Hazrat Sakhi Sultan Bahoo says, “When the great Leader of Faqr (*Ghaus-ul-Azam*) cast his kind eyes upon me, I surpassed all the spiritual levels from pre-existence till eternity.”

He writes about his experience of presence in The Holy Assembly of Prophet Mohammad, “I saw and experienced everything spiritually as well as physically.”

In *Risala Roohi Sharif*, he says:

دست بیعت کرد مارا مصطفیٰ  
 خوانده است فرزند مارا مجتبیٰ  
 شد اجازت باهو را از مصطفیٰ  
 خلق را تلقین بکن بهر خدا

Meaning: I have taken bayat at the hands of Prophet Mohammad and he has called me his spiritual son. He has allowed and ordered me to persuade and guide people on The Divine Way to Allah.

فرزند خود خوانده است مارا فاطمہ  
 معرفت فقر است برمن خاتمہ

Meaning: Hazrat Fatima-tuz-Zahra has taken me as her son. That is why I have reached the extreme levels of The Divine Knowledge of Faqr.

After being blessed with this spiritual benevolence, Sultan Bahoo returned home and told his mother about this experience. On hearing this she said, “Now you should take bayat physically at the hand of the Perfect Murshid.” Sultan Bahoo replied, “But I have already taken bayat and have been blessed directly by The Holy Prophet through the Awaisi way<sup>45</sup>. Hazrat Ghaus-ul-Azam has also blessed me with the spiritual treasures and allowed me to persuade and guide people.” However, his mother told him that he had taken spiritual bayat. In the way of Faqr, physical bayat is must and for this he should find the Perfect Murshid. He innocently inquired, “Why should I find a Murshid when you are like a Murshid to me?” She replied, “My son! Women cannot take bayat or perform the duty of persuasion. Neither Hazrat Fatima-tuz-Zahra nor Hazrat Rabia Basri did.” Then Hazrat Sultan Bahoo asked, “Where should I find a Murshid?” She replied, “Search on the entire earth” and pointed towards the east. He once again set out to find a Murshid. He travelled long distances in search of the Perfect Murshid and met many Saints and dervishes but none could fulfill his desire.

Then he heard about Shah Habibullah Qadri<sup>46</sup> who belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani. He lived in

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<sup>45</sup> The mystic way in which the Seeker is spiritually blessed by The Holy Prophet or by the soul of any eminent Saint directly without the medium of any alive Spiritual Guide.

<sup>46</sup> Shah Habibullah Qadri belonged to the progeny of Hazrat Ghaus-ul-Azam. He came to India in the reign of Shah Jahan and took bayat at the hand of Syed Abdul Rehman Jilani Dehlvi. According to his book Sir'ul-Habib his lineage record is as follows:

Shah Habibullah Qadri son of Syed Fatehullah son of Abdul Ghani son of Attaullah son of Jahan Alam son of Ahmad Abdal-ul-Haq son of Ishaq son of Hazrat Mehboob Ganj Asraar son of Mohammad son of Sultan Rehman son of Hazrat Tajuddin son of Hazrat Syed Musa son of Syed Ismail son of Shahabuddin son of Hazrat Mohiyuddin Dawood son of Abu Nasar Musa son of Syed Abdul Razzaq son of Syed Shaikh Abdul Qadir Jilani.

Bale has written about Syed Habibullah Qadri in Oriental Biographical Dictionary that two persons by the name of Habibullah Qadri can be found in history. One was a poet of Agra and other was the writer of Arabic book “Behrul-Mantaq.” (*continue to next page*)

Garh Baghdad (*Mian Channu, Khanewal district, Punjab Pakistan*), a village near River Ravi. Sultan Bahoo went to Garh Baghdad to meet him. When he entered his Khanqah<sup>47</sup>, he saw that it was full of dervishes, faqeers and servants. A cauldron filled with water was kept on fire. A large number of people came and put their hands in the cauldron to fulfill their wishes. Sultan Bahoo sat at a side and silently observed everything. After a few moments, Shah Habibullah Qadri noticed him and said, “Your condition shows that you have travelled a long way to reach here, then why are you sitting silently? Put your hand in the cauldron and let your wish be granted.” Sultan Bahoo replied respectfully, “I am not impressed by such miracles nor can my wish be granted in this way.” Hazrat Shah Habibullah Qadri looked at him surprisingly and said, “No doubt! Your desire is great but do you know that to achieve great desires, one has to go through great hardships.” Sultan Bahoo replied, “Surely I know that, and that is why I have travelled so long. I am ready to obey all your orders.” Shah Habibullah Qadri gazed at his sacred face for some time and then said, “Well! Fill the pond first.” A servant came and gave him a water-skin<sup>48</sup>. He took the water-skin and filled the large pond with only one bag. Everyone was surprised.

Then Shah Habibullah Qadri asked him, “Are you ready for the trial?” He replied in the affirmative. Shah Habibullah questioned,

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*(continued from previous page)* This is not true. Syed Habibullah Qadri was a well known Saint of Qadria Order according to the Indian books “*Asaar-e-Dehli*”, “*Rehnumaa-e-Mazaraat-e-Dehli*” and “*Tareekh Mashaikh-e-Qadria*” (vol-III). He died on the 14<sup>th</sup> Shawal 1068 Hijri (1656 A.D) and was buried in Katra Aaqil Shah which is also famous by the name of Katra Gul Shah (*Delhi*). His shrine is also here. According to the writer of “*Rehnuma-e-Mazaraat-e-Dehli*” the genealogy of Syed Habibullah Shah traces back to Hazrat Imam Hussain. His Spiritual Guide was Shah Abdul Latif Qadri of Lahore. Syed Habibullah lived in Lahore and got Beneficence from his Spiritual Guide thus reached the highest spiritual status. His Urs is celebrated on 14<sup>th</sup> Shawal. His shrine is in Katra Gul Shah, Bazar Seeta Ram Delhi 6. But this Habibullah Shah is not the one whom Sultan Bahoo met. The Syed Habibullah Shah whom he met was the one who is discussed in the above lines. His shrine is at the bank of River Ravi in Garh Baghdad Abdul Hakim, Mian Channu, District Khanewal, Pakistan.

<sup>47</sup> Khanqah is a place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid.

<sup>48</sup> A leather bag for filling water

“Do you have any worldly wealth?” He nodded. Shah Habibullah said, “Dervish has nothing to do with worldly wealth. You are trying to keep two passions in one heart! How can two swords be kept in one sheath?” Hearing this, Sultan Bahoo set for his house at once. When he reached home, he collected all his money and threw everything away, even the small gold ring in his infant’s finger. Next day, he travelled a long journey back to Garh Baghdad. Shah Habibullah welcomed him warmly and said, “Although you have got rid of material wealth but not of women. Whose due you want to pay, Allah’s or your wives?” As soon as Hazrat Sakhi Sultan Bahoo listened this, he again travelled back home. His mother knew the intention of his son by inspiration but pretending to be unaware, she asked, “What have brought you back home?” He told her the reason. His mother Hazrat Bibi Raasti advised him kindly, “You must not think about divorcing your wives. I assure you that from now onwards your wives would have no right upon you, although they would always respect your rights upon them. If you succeed in achieving your destination of The Divine Union, you can come back, otherwise you do not need to come home just for your family.” Hazrat Sakhi Sultan Bahoo accepted her advice and returned satisfied to Shah Habibullah who again welcomed him warmly and asked, “O’ Bahoo are you satisfied? Have you had any Divine Observation?” He replied respectfully, “O’ Shaikh<sup>49</sup>! I am acquainted to such observations since my infancy. I desire much more than this.” Shah Habibullah kept silent and disappeared suddenly.

Hazrat Sakhi Sultan Bahoo knew that the Shaikh was testing him, so he also went after him and found him working in a field in the guise of an old farmer. He went near him and said, “Such hard work in this old age! Please allow me to do your work and you take rest.” Shah Habibullah smiled and came out of disguise,

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<sup>49</sup> The Spiritual Leader, synonym for Murshid

walked a few steps with him but disappeared again. Hazrat Sultan Bahoo chased him and found him in the appearance of an old Brahman Pandit, who was besmearing people with tilak<sup>50</sup>. Hazrat Sakhi Sultan Bahoo went near him and requested smilingly, "Baba, my forehead is clean, am I not fortunate enough to have tilak by you." Shah Habibullah returned to his real form, smiled at Sultan Bahoo and moved forward with him. After a few moments, he disappeared again. Hazrat Sakhi Sultan Bahoo followed him again and saw him in a mosque in the guise of an old Imam teaching the Quran to children. Sultan Bahoo also appeared as a child with the holy book in his hands and putting his finger on a word, inquired innocently, "Baba what is this?" Shah Habibullah burst into tears of love, embraced him and said, "That's enough Bahoo!" However, Sultan Bahoo did not change his appearance and kept on asking, "Baba what is this?" Shah Habibullah exclaimed, "What could I tell you? I do not have what you desire. You can find your destiny only from Hazrat Abdul Rehman Jilani Qadri who lives in Delhi."

Another tradition follows that after Ghaus-ul-Azam Shaikh Abdul Qadir Jilani completed the inward training of Hazrat Sakhi Sultan Bahoo, he ordered him to take bayat upon the hand of Syed Abdul Rehman Jilani Dehlvi. Thereafter, Sultan Bahoo set for Delhi in obedience to the given order. When he was a few miles away from Delhi, a man met him, touched his feet and told him that he had been sent by Shaikh Abdul Rehman to welcome him. This man guided him to the Shaikh.

Sultan Bahoo met Shaikh Abdul Rehman Jilani on the Friday of 29 Ziqa'ad, 1078 Hijri (11<sup>th</sup> May, 1668). The Shaikh took him in privacy and granted him the Eternal Divine Treasure he had been searching throughout his life. Hence, Sultan Bahoo received the greatest gift of Ism-e-Allah Zaat in only one meeting with his Murshid. He returned completely satisfied and

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<sup>50</sup> A mark worn by Hindus on the forehead to indicate cast, status, sect or as an ornament.

brimful with the emotions to benefit people with this Divine Favour and Benevolence. On his way back, he started benefiting everyone and made the Divine Blessing common. Consequently, such a large crowd gathered around him that the roads got blocked. The news spread around the whole city. When Hazrat Abdul Rehman Jilani heard it, he immediately called him back and asked, "I blessed you with the most Special Favour, why did you make it common?" Sultan Bahoo replied, "O' my respected Murshid! When an old woman buys a pan from the market, she first checks it to ensure whether it will serve the purpose or not, likewise when a young boy buys a bow, he first determines its elasticity. Similarly, I was just checking the effects of the bounty I have received from you, as I am ordered by The Holy Prophet that if I benefit and persuade people towards Allah, this Divine Favour will flourish day and night till eternity." Hazrat Abdul Rehman Jilani smiled on this argument and said, "O' Bahoo I do not forbid you to benefit people but you must keep in mind that everyone cannot tolerate these effects."

Then Hazrat Sakhi Sultan Bahoo went to the grand mosque of Delhi. Emperor Aurengzeb was offering Jumma<sup>51</sup> prayer with his courtiers and members of the government. The mosque was so crowded that Sultan Bahoo could not find any place to sit so he stood at the end of the mosque where the shoes of the praying people are usually kept. When he benefited the people in the mosque with his Divine Attention, everyone went ecstatic. Only the emperor, the chief of the police and the judge were left deprived of the effects of his attention. When Sultan Bahoo restrained his attention, everyone returned back to the normal state. The three of them came to Sultan Bahoo and asked why they were kept deprived of the blessing. He answered, "I blessed everyone equally but you remained unaffected because you are hard-hearted." Then, they requested for his favour. Sultan Bahoo said,

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<sup>51</sup> Jumma is a special Friday prayer which is congregational and held by Muslims after the noon.

“You can get this blessing but on the condition that you and your children would not keep any kind of relation with me and my family so that your worldly matters would not indulge us in material affairs.” When Aurengzeb promised to follow his order, he blessed him with his spiritual attention. On Aurangzeb’s request, Sultan Bahoo composed his book “*Aurang Shahi*” there and then as a souvenir for him, which was immediately written by the royal scribes.

### MEETINGS WITH AURANGZEB

It was the third meeting between Hazrat Sakhi Sultan Bahoo and Aurangzeb which took place in the grand mosque of Delhi immediately after the physical bayat of Sultan Bahoo in 1078 Hijri.

According to the writer of “*Tazkira-e-Auliya-e-Jhang*” and “*Tareekh-e-Jhang*” Sultan Bahoo had met Aurengzeb twice earlier in Garh Maharaja. Their first encounter was in 1059 Hijri when Aurangzeb Alamgir had returned from the war of Qandhar and Shah Jahan had made him the ruler of Multan, Sindh, Bhakar and Siwistan (*now Sehwan Sharif, Sindh*). In 1062 Hijri, they met again when Aurangzeb went to conquer Qandhar and passed from the River Chenab on his return journey.

Both these meetings took place in the reign of Shah Jahan before Aurangzeb ascended the throne. It was that period of Sultan Bahoo’s life when he was travelling in search of The Divine Truth and used to remain busy in Dawat-e-Qaboor (*communication with the sacred souls of shrines*).



## SYED ABDUL REHMAN JILANI DEHLVI- THE MURSHID OF SULTAN BAHOO

Syed Abdul Rehman Jilani Dehlvi was the Murshid<sup>52</sup> of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo. He belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani. Details about his life are hidden from the world just like other Spiritual Leaders of the Sarwari Qadri Order. They do not appreciate fame and keep themselves away from publicity, hence the details about their lives remain a secret.

According to the writer of *Manaqib-e-Sultani*:

- ❖ “Syed Abdul Rehman Jilani Dehlvi held a government post in Delhi. He was the key holder and trustee of the royal treasury. He was provided with armed security and a safe place to live in. When he met his disciples, he used to hide his face with a veil because The Light of Divine Majesty luminous upon his sacred face was intolerable. Thus, he held a great position in worldly life as well as in Faqr.”

This statement of *Manaqib-e-Sultani* creates some confusions which are discussed below:

1. The Indian writers have stated in their books that lacs of people got spiritual beneficence from Syed Abdul Rehman Jilani, which implies that he had to meet a lot of Seekers of Allah every day. Had he been on a high government post, it would not have been possible because then he must have been busy in doing his worldly duties. None of the Indian historians have ever mentioned his name as a high royal official. Had he been a high government official and the incharge as well as the trustee of the royal treasury, he must have had contacts with all the members of the royal family and other royal officials. During the reign of Shah Jahan and

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<sup>52</sup> Murshid refers to The Divine Spiritual Guide.

Aurangzeb dozens of historians were appointed to write each and every moment of the history but no one has ever mentioned his name as an important royal official.

2. Hazrat Sakhi Sultan Bahoo met Aurangzeb in the mosque of Delhi immediately after meeting Syed Abdul Rehman Jilani. During that meeting, Aurangzeb would most probably have asked him about his purpose of coming to Delhi and Sultan Bahoo must have answered him that he had come to meet Syed Abdul Rehman Jilani. Had Syed Abdul Rehman been a government official, Aurangzeb would have recognized him immediately and would have added him to his special advisors.
3. To cover one's face had never been a tradition of Sarwari Qadri Spiritual Leaders. Covering the face makes a man more prominent, while Sarwari Qadri Murshids never appreciate fame and prefer to remain like a common man. They also remain close to common people instead of rulers.
4. Syed Abdul Rehman Jilani's shrine is in old Delhi at a long distance away from Lahori Gate. Adjacent to the shrine is Shah Abdul Rehman Mosque. This also shows that he did not live inside the fort. Rather, he lived in a common area and blessed common people with his benevolence.

All the above arguments prove that the writer of *Manaqib-e-Sultani* has not researched before writing the above statement about Syed Abdul Rehman Jilani nor did he travel to Delhi to confirm it. He wrote the statement without verification.

“*Bagh-e-Sadaat*”<sup>53</sup>, a book by Syed Tajammal Shah Naqvi Achvi was published in 1934. Its second edition was published in 1947. Nowadays this book is rare, although it is verified that its first edition was published in 1934, as its reference is present in *Sharif-ut-Tawareekh* which was also published in 1934 after it.

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<sup>53</sup> In the possession of Ghulam Mohammad son of Khalifah Manzoor Ahmad, Uch Sharif, Pakistan

On page 61 of “*Bagh-e-Sadaat*”, the family lineage of Syed Abdul Rehman Jilani is given as:

- Ghaus-ul-Azam Shaikh Abdul Qadir Jilani
- Syed Abdul Razzaq Jilani
- Abu Saleh Nasar
- Syed Yaseen
- Syed Ahmad Shah
- Syed Abdul Qadir
- Syed Abdul Latif
- Syed Abdul Rehman, commonly known by the name of Bholoo Shah, the Murshid of Sultan Bahoo, buried in Delhi.

This lineage continues as:

- Pir Habib Shah
- Pir Rajab Shah
- Abdullah
- Mohammad Shah
- Pir Allah Bakhsh
- Pir Kareem Shah
- Hazoor Shah
- Noor Shah
- Zaman Shah<sup>54</sup>

The main objection on this lineage record is that Syed Abdul Rehman Jilani has never been known by the name of “Bholoo Shah”. In fact Bholoo Shah was another Qadri Saint who lived in 1200 Hijri. His shrine is at a distance of two or three kilometers from the shrine of Syed Abdul Rehman. We can find discussion about him in the old and new Indian history books. All the writers have written his name “Bholoo Shah” except Ghulam

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<sup>54</sup> His shrine is in the village Tung of Isa Khel District Mianwali, Pakistan. The shrine is deserted and has no attendant nor the people of the area have any knowledge about him. Zaman Shah had three sons (1) Ghulam Shah (2) Daulat Shah (3) Nadir Shah. According to the lineage records of these three sons given in the third edition of *Bagh-e-Sadaat* (1947), their twelve generations had passed then, who lived in Zafarwal, Nankana Sahib, Layyah and its vicinity.

Yahya Anjum, who has written his name “Shah Behlan commonly known as Bholoo Shah” in “*Tareekh Mashaikh Qadria*” volume III.

Bholoo Shah was a Majzoob<sup>55</sup> Qadri Saint who migrated to Delhi from Punjab. He was the disciple and Khalifah<sup>56</sup> of Abdul Hamid in Qadri Order. In the book “*Waqiat Dar-ul-Hakumat Dehli*” (vol:II) it is written about him:

- ❖ The shrine of Bholoo Shah (1201 Hijri):- It is near the Kabli Darwaza which has been removed now but everyone knows its place. He was a Saint of Qadri Order who died in 1201 Hijri. The graves of his disciple Shah Mohammad Hafeez and his son Shah Ghulam Mohammad are near his shrine. The Urs of Bholoo Shah is held on the 19<sup>th</sup> of Muharram. (page 473)

The book “*Mazaraat-e-Auliya-e-Dehli*” compiled by Mohammad Alam Shah Fareedi, published in 1927 AD. is the first book on the shrines of Delhi. Its second edition was published in 1930. The writer and publisher migrated to Pakistan in 1947. This book was republished in 2006 from Delhi with corrections and additional information by Doctor Hafeez-ur-Rehman Siddiquee. In this book, it is written:

- “Bholoo Shah (1789 AD)-Shrine in old Delhi near Kabli Darwaza:- He belonged to Punjab and was the Khalifah of Shah Abdul Hameed in Qadri Order. He also had the privilege of having the company of Maulana Fakhruddin Chishti and Shah Nano. Bholoo Shah was a Majzoob devotee. He died on 20<sup>th</sup> Muharram 1204 Hijri (1789 AD) in the reign of Shah Alam II. His shrine is outside Kabli Darwaza.” (page 157-158)

In “*Rehnuma-e-Mazaraat-e-Dehli*”<sup>57</sup> it is written about him:

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<sup>55</sup> The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses

<sup>56</sup> Spiritual Successor

<sup>57</sup> Guide of the shrines of Delhi

- ❖ He (*Hazrat Bholoo Shah*) was a disciple and Khalifah of Hazrat Shah Abdul Hameed in Qadria Razzaqia Order. He had also benefitted from Hazrat Shah Nano and Hazrat Shah Fakhruddin. He died on 20<sup>th</sup> Muharram, 1204 Hijri. His shrine is near the railway line, under the left side of the Mithai Bridge (*Lahori Gate 4, Old Delhi 6*). A mosque is also present nearby. Hazrat Shah Hafeez-ur-Rehman was amongst the special disciples of Shah Bholoo, who died on the 30<sup>th</sup> Ziq'a'd 1236 Hijri during the reign of Akbar Shah II and was buried near his Murshid. Hazrat Shah Ghulam Mohammad was Shah Hafeez-ur-Rehman's son and Khalifah. His grave is at the feet of his father's grave who was also his Murshid. (page 284-286)

Ghulam Yahya Anjum writes in "*Tareekh Mashaikh Qadria*" (vol:III):

- ❖ Hazrat Shah Behlan, commonly known by the name of Bholoo Shah, belonged to the Qadria Razzaqia Order. He was the disciple and Khalifah of Shah Abdul Hameed and also benefited from Maulana Fakhruddin Chishti. He was a Majzoob devotee who died on the 19<sup>th</sup> Muharram, 1204 Hijri (1789 AD) and was buried in '*Takya Bholoo Shah*' which is adjacent to Kabli Darwaza in Delhi. His devotees celebrate basant<sup>58</sup> in the spring season at his shrine with great enthusiasm. (page 291)

All the above statements prove that the lineage record of Syed Abdul Rehman Jilani given by the writer of "*Bagh-e-Sadaat*" by the name of "Bholoo Shah" is definitely not related to Syed Abdul Rehman Jilani. It is the lineage of Bholoo Shah who migrated to Delhi from Punjab and got spiritual beneficence from Shah Abdul Hameed of Qadria Order. His family remained in Punjab, which is why, his Khalifah Shah Mohammad Hafeez

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<sup>58</sup> Basant is a kite festival which marks the spring season and is common in Indo-Pak.

became his successor and the caretaker of his shrine. After Shah Mohammad Hafeez, his son succeeded him. Their graves are also near the grave of Bholoo Shah. The shrine of Syed Abdul Rehman Jilani is situated at Lahori Gate, Sadar Bazar Railway Station, Railway Colony Muslim Waqf Board Quarters, Old Delhi 6, about two kilometers away from Bholoo Shah's shrine.

## DISCUSSION ABOUT SYED ABDUL REHMAN JILANI DEHLVI IN INDIAN BOOKS

It is written in "*Mazaraat-e-Auliya-e-Dehli*":

- He (*Syed Abdul Rehman Jilani*) was amongst the great and influential Saints. He was the disciple and Khalifah of Syed Abdul Jaleel in Qadria Order and was the Murshid of Hazrat Sakhi Sultan Bahoo, who is the famous Saint of Punjab. Syed Abdul Rehman Jilani was a man of Divine Powers and had a miraculous personality. His shrine is in the compound behind the waiting room of railway station Sadar Bazar. He died between the last days of the reign of Shah Jahan and the beginning of Alamgir's reign. The exact date and year of death is not known. (First edition, published in Dehli, 1927)<sup>59</sup>

In "*Rehnuma-e-Maqamat-e-Muqaddas Dehli*" it is written about the shrine of Syed Abdul Rehman Jilani Dehlvi:

- "His shrine is adjacent to Sadar Station Delhi. He belonged to the progeny of Syed Abdul Qadir Jilani. He was one of the greatest Saints. The famous Saint of Punjab Hazrat Sakhi Sultan Bahoo was his Khalifah-e-Azam<sup>60</sup>. It was due to his spiritual powers that his shrine was saved by the government during the construction of the road and the railway track. The government also tiled its compound, made an iron fence

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<sup>59</sup> The details about Syed Abdul Rehman Jilani are copied from this book by the writers of the later books upon the history of Saints and their shrines.

<sup>60</sup> The Superior Spiritual Successor

around it and made a pavement to reach the shrine.”  
(Published in 1914 in Dehli)

Doctor Ghulam Yahya Anjum writes in “*Tareekh Mashaikh Qadria*” (vol:III):

- Hazrat Syed Shaikh Abdul Rehman Jilani was one of the most eminent Saints of Delhi. His genealogy traces back to Hazrat Shaikh Abdul Qadir Jilani. He was distinguished in piety and mysticism and held a high position in revelations and miracles. Syed Abdul Rehman Jilani received spiritual beneficence of the Qadria way from his Murshid Syed Abdul Jaleel. The Qadria way flourished in and around Dehli due to him. Countless Seekers of Allah became his disciples and he blessed many of them with Khilafat and Ijazat<sup>61</sup>. The famous Saint Hazrat Sakhi Sultan Bahoo was also his disciple.  
(Published in 2006 in Dehli)

In “*Rehnuma-e-Mazaraat-e-Dehli*”, it is written in the context of his shrine:

- Hazrat Abdul Rehman Jilani was the Murshid of the famous Saint of Punjab, Hazrat Sakhi Sultan Bahoo. He was a recognized Saint of Qadria family as well as a man of revelations and miracles. (Published in Dehli in 2007)

Bale has written in Oriental Biographical Dictionary that Syed Abdul Rehman Jilani was the son of Abdul Aziz Naqshbandi and his daughter was married to Salman Shikoh who was the son of Dara Shikoh. Doctor Rama Krishna holds the same point of view. However, this seems more like a supposition because Syed Abdul Rehman belonged to Sadaats and all his family, generation after generation, belonged to the Qadri Order. Hence, it is impossible

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<sup>61</sup> Khilafat refers to spiritual succession. When a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted them Khilafat. While Ijazat refers to the permission granted by Murshid to some of his special disciples to give recitals and Ism-e-Allah Zaaf to others.

that his father belonged to the Naqshbandi Order. It is also a fact that it was he who migrated to Hind and not his father. This opinion of Bale is not considered authentic by anyone, so none of the old or new writers have ever mentioned it in their books nor does it have any value in Qadri or Sarwari Qadri Order.

We have discussed the complete research of all the Indian and Pakistani writers about Syed Abdul Rehman Jilani Dehlvi, which proves that the Indian writers have been just rewriting what had been published in "*Aasar-e-Dehli*" in 1914 or in "*Mazaraat-e-Auliya-e-Dehli*" in 1927. Whereas, Pakistani writers have been copying the statement of "*Manaqib-e-Sultani*". No one has ever taken the pain to go to his shrine and research or even confirm the details known about him.

To find the exact details about Syed Abdul Rehman Jilani, it was necessary to research properly and then compile his actual life history. In this context, the most difficult job was to go to India and carry out the research there. In November 2008, I discussed the matter with Asad Khan Sarwari Qadri, the beloved disciple of Sultan Mohammad Asghar Ali. He told me that his friend Mohammad Ilyas's wife belongs to old Dehli. His brother-in-law Mujeeb-ur-Rehman often visits Pakistan. Maybe he could be of some help. Then Asad Khan talked to Mujeeb-ur-Rehman on telephone and asked for assistance in this matter, he agreed. The first step was to search the shrine of Syed Abdul Rehman Jilani in Delhi because Delhi has expanded much now. Mujeeb-ur-Rehman sent us some books about the shrines of Delhi. Through those books, he was guided about the location of the shrine. Even then, it took him two months to find the shrine. He came to know that it was difficult to enter that area as it had been illegally occupied by the people of other religion since 1947. The illegal occupants had encroached the shrine and the land around it.



Mujeeb-ur-Rehman went to the mosque adjacent to the shrine with his mother. There he met Sunni Syed Saleem-uz-Zaman Hashmi son of Hafiz Qari Syed Ahsanullah Hashmi son of Hakeem Syed Abdul Rehman Hashmi. He voluntarily served as the Imam<sup>62</sup> of the mosque as well as the caretaker of the shrine. Mujeeb-ur-Rehman discussed the matter with him in detail. First of all, he complained that no one takes the pain to search the facts about Syed Abdul Rehman Jilani Dehlvi and the writers just copy whatever is written about him in the old books, without verification. When the latest book “*Rehnuma-e-Mazaraat-e-Dehli*” published 2007 was shown to him, he told that the picture of the grave of Syed Abdul Rehman Jilani given in the book was forty years old. However, he promised that he would search his old family records which were in Arabic and Persian and then he would be able to give the exact information in writing.

After a year, he gave all the information to Asad Khan on phone but before he could give anything in writing, he was stricken with paralysis in 2009. He could not move the right side of his body. We waited until he was under treatment. In early 2010 he asked Mujeeb-ur-Rehman to write the available information about Syed Abdul Rehman Jilani, as he thought his last moments had approached. Mujeeb-ur-Rehman could only write in Hindi so it seemed appropriate to get all the information written by him in Hindi and then composed in Urdu.

Mujeeb-ur-Rehman wrote all the information given to him by Saleem-uz-Zaman Hashmi in Hindi and came to Pakistan. Here all the notes were translated and composed in Urdu. He returned to India on 21<sup>th</sup> February 2010 with those notes and a beautiful sheet specially embellished for the shrine of Syed Abdul Rehman Jilani, on which *Ism-e-Allah Zaat* was embroidered. He met Syed Saleem-uz-Zaman on 23<sup>rd</sup> February 2010, who was very ill, and gave him the script. He read and signed that script

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<sup>62</sup> Imam refers to the worship leader of a mosque.

and gave it back to Mujeeb-ur-Rehman and permitted him to give it to anyone who asks for it for the sake of research. Syed Saleem-uz-Zaman Hashmi died on 25<sup>th</sup> February, 2010. Mujeeb-ur-Rehman has added in the script that perhaps Syed Saleem-uz-Zaman Hashmi remained alive for the last few days just to hand over that script to him. On 13<sup>th</sup> May, 2010 Mujeeb-ur-Rehman came to Lahore and handed over that script signed by Syed Saleem-uz-Zaman Hashmi to Mohammad Asad Khan in the presence of witnesses. Mujeeb-ur-Rehman also wrote all the incidents that took place during the preparation of that script, in Hindi. It was translated there and then in Urdu under his guidance and signed by him. Now this script is in the possession of Mohammad Asad Khan Sarwari Qadri. According to the manuscript written and signed by Saleem-uz-Zaman Hashmi, the life history of Syed Abdul Rehman Jilani is given below.

## LIFE HISTORY OF SYED ABDUL REHMAN JILANI DEHLVI

### Genealogical Chain

Syed Abdul Rehman Jilani Dehlvi is the descendant of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani. His family lineage reaches Hazrat Ghaus-ul-Azam in the following order:

Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Sharfuddin son of Syed Ahmed son of Alauddin Sani son of Syed Shahabuddin Sani son of Sharfuddin Qasim son of Mohiyuddin Yahya son of Badaruddin Hussain son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin son of Abi Nasar son of Abu Saleh Nasar son of Syed Abdul

Razzaq Jilani son of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.<sup>63</sup>

## Birth

Syed Abdul Rehman Jilani was born in 1024 Hijri (1615 AD) in Hama, Syria. His father Syed Abdul Qadir was a dervish and a perfect Saint. He got his early education from his father. At the age of thirty five, he came to Baghdad from Hama and remained in seclusion for three years at the shrine of his great ancestor Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. He was then esoterically ordered by Ghaus-ul-Azam to go to India and meet Syed Abdul Jaleel. At that time, he was thirty eight years of age. On Tuesday, 13<sup>th</sup> Ziq'a'd 1062 Hijri (15<sup>th</sup> October 1652 AD), he reached India via Iran and Afghanistan in the reign of Shah Jahan. He met Syed Abdul Jaleel who lived near the River Indus or Burhanpur or Aadilpur and took bayat upon his hands on Monday, 10<sup>th</sup> Zilhaj, 1062 Hijri (10<sup>th</sup> Nov, 1652 A.D). Then at his orders, he went to Delhi on Wednesday, 9<sup>th</sup> Safar, 1063 Hijri (8<sup>th</sup> January, 1653 AD). Here, he bought some land and built his house and a khanqah where his shrine is situated now. He also built closets for the residence of the disciples on the land around the khanqah and a mosque which is now known as Shah Abdul Rehman Mosque. Present Sadar station and quarters of Muslim Waqf Board are built on his property.

## Throne of Divine Guidance and Persuasion

Syed Abdul Rehman Jilani spent his life in anonymity. He never appreciated fame and never went to the royal court or met the rulers or officials. He was the Man of Divine Powers Qadri

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<sup>63</sup> This lineage record can be confirmed and matched with the lineage record of Syed Mohammad Abdullah Shah given on page 247 of this book. Syed Abdullah Shah was the great grandson of Syed Abdul Rehman Jilani. His genealogy reached Syed Abdul Rehman as: Syed Mohammad Abdullah Shah Jilani son of Syed Abdul Rahim son of Syed Mohammad Abdul Aziz son of Syed Abdul Rehman Jilani.

Faqeer<sup>64</sup>. Lacs of people in Delhi and its vicinity benefitted from him spiritually and lacs of people became his disciples. He was a “Qaim Maqam Faqeer” i.e. a Faqeer who benefits people while staying at one place. There is not any evidence that he ever went out of Delhi, once he settled there.

## Beauty and Elegance

Syed Abdul Rehman Jilani had wheatish complexion and medium height. His eyes were very beautiful and his face was so luminous with Divine Light that disciples could not fix gaze at his sacred face.

## Family

On Monday, 6<sup>th</sup> Jamadi-us-Sani, 1065 Hijri (12<sup>th</sup> April, 1655 AD) Syed Abdul Rehman Jilani married a woman of Jilani Sadaats, Syeda Zahida Khatoon in Delhi. In 1070 Hijri (1660 AD) he had his first son Syed Taj-ul-Arifeen who died of diarrhea in 1075 Hijri (1665 AD). In 1082 Hijri (1671 AD) his second son Syed Abdul Aziz<sup>65</sup> was born.

Syed Abdul Rehman Jilani died in 1088 Hijri. His wife died ten years later in 1098 Hijri (1687 AD). The great grandson of Syed Abdul Rehman Jilani and grandson of Syed Abdul Aziz, Syed Abdullah Shah Madni Jilani led the Sarwari Qadri Order after Hazrat Sakhi Sultan Bahoo. His shrine is in Ahmedpur Sharqiah (East), District Bahawalpur, Pakistan.

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<sup>64</sup> Faqeer is a mystic who is accomplished in Faqr.

<sup>65</sup> Syed Abdul Aziz migrated to Madina at a young age and settled there. His grandson Syed Mohammad Abdullah Shah Madni Jilani came back from Madina to India (then) and settled in Ahmedpur Sharqiah, District Bahawalpur. Syed Abdullah Shah got The Divine Trust of Faqr from Sultan Bahoo.

## Spiritual Lineage

The saintly lineage of Faqr reaches Syed Abdul Rehman Jilani Dehlvi from Hazrat Shaikh Abdul Qadir Jilani in the following order:

Syed Abdul Rehman Jilani was a disciple of Syed Abdul Jaleel who was a disciple of Syed Abdul Baqqa disciple of Syed Abdul Sattar disciple of Syed Abdul Fattah disciple of Syed Najamuddin Burhan Puri disciple of Syed Mohammad Yahya Sadiq Jilani disciple of Syed Abdul Jabbar bin Abu Saleh Nasar disciple of Syed Abdul Razzaq Jilani disciple of Syedna Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.

## Khalifahs

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was the Superior Spiritual Successor of Syed Abdul Rehman Jilani. The junior successors included Shah Habibullah Qadri and Syed Mohammad Siddique who was also the first caretaker of his shrine.

## Death

Syed Abdul Rehman Jilani Dehlvi died in the reign of Emperor Alamgir on Friday night, the 21<sup>st</sup> of Ramazan 1088 Hijri (*16<sup>th</sup> November 1677 AD*).

## Urs

Syed Abdul Rehman Jilani's urs had been celebrated on 21<sup>st</sup> Ramazan with great devotion for a long period. Till now, devotees celebrate his urs on 21<sup>st</sup> Ramazan.

## Shrine

Syed Abdul Rehman Jilani was buried in his apartment. His spiritual successor Syed Mohammad Siddique was the first caretaker of his shrine. Syed Mohammad Siddique died in the reign of Alamgir without having any children. Neither his death date is known nor any information about his grave is available. During the British rule, when a road and a railway track were passed from the land around the shrine of Syed Abdul Rehman and the Sadar railway station was built, the railway track was slightly diverted to keep his shrine safe. A compound was made around the shrine to keep it separate from the railway system.

The Hindus who migrated to India from Pakistan in 1947 after the division of the Sub-continent occupied the vast land adjacent to the shrine of Syed Abdul Rehman Jilani by conspiring with the members of Muslim Waqf Board, just as they had done with the other shrines and Muslim monasteries. Now his shrine is just a small room and Shah Abdul Rehman Mosque is present nearby. All the surrounding land which was actually the property of Syed Abdul Rehman and was a part of his shrine is now in the custody of illegal occupants. Let us discuss with reference to Indian books that how these people encroached the shrines and other properties left by Muslims.

Hazrat Fareeduddin Shah Buland, UP India, writes in “*Rehnuma-e-Mazaraat-e-Dehli*”:

- Alas! The holy places and shrines were also badly affected by the division of India. A large number of Muslims migrated to Pakistan. Thousands of shrines and endowed properties were illegally occupied and disfigured. Gradually people forgot their actual history and even their traces were erased.  
(pg 7-Published from Delhi in 2007)

Doctor Mohammad Hafeez-ur-Rehman Siddiquee states in “*Mazaraat-e-Auliya-e-Dehli*”:

- During the turmoil of 1947, most of the Muslims migrated to Pakistan and Delhi was occupied by the refugees who migrated from Pakistan. The holy places of Muslims were treated badly and no one was left to look after them. The mausoleums of Qidm Sharif, Shah-e-Mardan, Chirag-e-Dehli and the boundary of mausoleum of Qutbuddin Bakhtayar Kaki were occupied by the immigrants coming from Pakistan. The government forcefully took the main shrine back but the boundary is still occupied by them. Muslims occupied the remaining mausoleums and built their houses in them. The enclosures of these mausoleums were very vast and other Saints were buried inside them. All these enclosures were encroached by people who built their houses and shops in them. A shop is still running in the mausoleum of Shaikh Salahuddin which is in Sawitri Nagar, Shaikh Saraye. A carpenter is working nearby in the shrine of a Saint of the same family. A shop is running in the shrine of Shaikh Suleman Dehlvi which is in the west of Zafar Mahal, in front of the house of Nando fruit-seller. The stone of the grave has been removed. The nearby two shrines are occupied by a Hindu who is using them as his residence, though the domes of these shrines can still be seen. Similarly, houses have been built on all the shrines inside the mausoleums of Hazrat Nizamuddin Auliya.

The vast land around these mausoleums and shrines was devoted for the graveyards. All this land was occupied by the government. In Delhi, most of the shrines and land for the graveyards are in the custody of D.D.A. (*Delhi Development Authority*), some are occupied by M.C.D. (*Municipal Corporation Delhi*) and the remaining are possessed by the capitalists. Oberoi Hotel (*a famous hotel of Delhi*) and Delhi Public School are built on the land for graveyard. The small shrines on the land devoted for the graveyard around the mausoleum of Syed Mehmood Najjar Kelokheri are now

being removed inspite of the fact that this land is under the supervision of Waqf Board<sup>66</sup>. Alas! Now the shrines and their lands are not safe even under the supervision of Waqf Board. **(Published from Delhi-2006)**

Following quote of Khawaja Syed Islamuddin Nizami, the caretaker and Imam of Khilji Mosque of shrine of Hazrat Shaikh Nizamuddin Auliya is present in the same book:

- Most citizens of Delhi migrated to Pakistan. The shrines, mausoleums and other Muslim buildings were occupied by the immigrants coming from Pakistan. Afterwards, some of these places were vacated by Maulana Abu-al-Kalam Azad. Meanwhile, epitaphs of most of the shrines were pulled down, as a result it became difficult to recognize the shrines. Houses were also built on most of the occupied shrines.

It is clear from all the statements given above that what happened to the shrines in India after the division of the Sub-continent. Muslim Waqf Board was established for the safeguard of the left over properties of Muslims. This board comprised of the Muslims of that particular religious group which had political domination in India due to its alliance with Congress. That group belonged to the school of thought which is against spirituality and mysticism, that was why they were unaware of the importance of shrines. They lavishly distributed the land of shrines and mausoleums among their relatives. Hence, the Muslim heritage was ruined due to that particular group.

There was also a vast land adjacent to the shrine of Syed Abdul Rehman Jilani which was illegally occupied and houses were built there. That area afterwards became known as “Muslim Waqf Board Quarters Delhi-6”. Now there is only a small shrine

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<sup>66</sup> Muslim Waqf Board was established for the protection and management of mausoleums, shrines, mosques, graveyards and other properties of Muslims but it became a big mafia itself. The Muslim monuments, shrines, properties devoted for mosques and graveyards were occupied and demolished under its supervision.



and mosque left, the remaining land is in the custody of encroachers. Now they are trying to occupy the shrine as well. The shrine is still in the custody of Muslim Waqf Board but there is no one to take care of the shrine. Syed Saleem-uz-Zaman Hashmi writes in his manuscript:

➤ I, the humble servant of Sadaats, Syed Saleem-uz-Zaman Hashmi son of Hafiz Qari Syed Ahsanullah Hashmi, live in the vicinity of the shrine of Syed Abdul Rehman Jilani. Now, I am the only caretaker of this shrine, surrounded by the trouble makers and tribulations in this frail part of my life. After the division of the Sub-continent, this area was occupied by the mischief makers and the encroachers. Out of their fear no one visits the shrine. Moreover, there is no superior of the shrine who could inform the people about the facts. The trouble makers are trying hard to capture and demolish the shrine. They have occupied a large land of the shrine but by the Grace of Allah the shrine is safe from them, despite the absence of any supervisor or superior of the shrine.

**Address of the shrine:** Old Delhi 6-towards the East of Lahori Gate near Sadar Railway Station, Railway Colony, Muslim Waqf Board Quarters, Delhi-6, India.

## DIFFERENCE OF OPINION ON BAYAT OF SULTAN BAHOO AT THE HAND OF ABDUL REHMAN JILANI

There is a difference of opinion among the researchers and biographers of Hazrat Sakhi Sultan Bahoo on the matter of his bayat upon the hand of Syed Abdul Rehman Jilani. The argument mostly given in this context is that Sultan Bahoo did not require physical bayat because Prophet Mohammad himself took his spiritual bayat and assigned him to Hazrat Shaikh Abdul Qadir

Jilani for further spiritual training. Moreover, in all his books Sultan Bahoo has used the term “Shaikh-e-Maa” (*our Spiritual Guide*) for Hazrat Shaikh Abdul Qadir Jilani.

Another argument given by them is that Hazrat Sakhi Sultan Bahoo has never mentioned anything about his bayat to Syed Abdul Rehman Jilani in any of his books and it is absolutely improbable that he had benefitted from someone and had not even mentioned him. However, this argument cannot be considered valid because we have many previous examples where the disciple has not mentioned the name of his Murshid in his books. Such as, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani has not mentioned the name of his Murshid Shaikh Abu Saeed Mubarak Makhzoomi in any of his books. Similarly, Syed Habibullah Qadri has not mentioned anything about his Murshid, Syed Abdul Rehman Jilani in his only book “*Sir’rul Habib*”.

Only in *Manaqib-e-Sultani*, the writer has mentioned Sultan Bahoo’s bayat upon the hand of Syed Abdul Rehman Jilani under his saintly lineage. Since *Manaqib-e-Sultani* is the first biography of Hazrat Sakhi Sultan Bahoo, so it must be believed as there is no valid reason to reject it.

Now we discuss different opinions of various biographers and researchers in this regard:

- The most surprising point of view is that of Noor Mohammad Kulachvi. He was not only a research scholar, but according to him, he was directly blessed by Sultan Bahoo and claimed to be his spiritual successor. He has also mentioned many of his spiritual meetings with Sultan Bahoo. He has never mentioned anything about his own bayat but his son Faqeer Abdul Hameed Sarwari Qadri (*who is also his successor*) states about the bayat of Faqeer Noor Mohammad Kulachvi in “*Hayat-e-Sarwari*” in the following words:

- ❖ “At first, he (*Faqeer Noor Mohammad Kulachvi*) took bayat at the hand of Hazrat Saleh Mohammad, the third superior of the shrine of Sultan-ul-Arifeen Sultan Bahoo. His father took him to the shrine of Sultan-ul-Arifeen when he was very young and requested his Murshid Hazrat Saleh Mohammad to take bayat from him. Hazrat Saleh Mohammad took bayat from him with great kindness. Many years later he (*Faqeer Noor Mohammad Kulachvi*) left college and stayed at the shrine of Sultan Bahoo as a dervish. At that time Hazrat Saleh Mohammad had died and Hazrat Noor Mohammad was the shrine superior. Hazrat Noor Mohammad usually visited Damaan, Dera Ismail Khan. Once he came to Mudi Sharif, Dera Ismail Khan, Faqeer Noor Mohammad Kulachvi also went to Mudi from Kulachi with his father and renewed his bayat at Hazrat Noor Mohammad’s hand.” (page 56)

If Faqeer Noor Mohammad Kulachvi was directly benefitted by Sultan Bahoo through the Awaisi way, then why did he need to take bayat, not even once but twice?

Faqeer Noor Mohammad Kulachvi writes in *Makhzan-ul-Asrar*: “There is not any clue about the physical bayat of Hazrat Sakhi Sultan Bahoo.” (Makhzan-ul-Asrar, pg 259-260)

On the contrary, when Faqeer Noor Mohammad Kulachvi writes the saintly lineage of Sarwari Qadri Order on page 8 of his book “*Anwar-e-Sultani*” (*the Punjabi interpretation of Sultan Bahoo’s poetry*) he writes the name of Pir Rehman (*Syed Abdul Rehman Dehlvi*) before the name of Hazrat Sakhi Sultan Bahoo, thus contradicting his own statement. Further, Faqeer Noor Mohammad Kulachvi’s son Faqeer Abdul Hameed Sarwari Qadri also writes the name of Syed Abdul Rehman Dehlvi before the name of Hazrat Sakhi Sultan Bahoo as “Pir Rehman” in the saintly lineage of Sarwari Qadri Order in his book “*Hayat-e-Sarwari*” on pages 132-133 and 219. This shows that he also admits that Syed Abdul Rehman was the Spiritual Guide of

Hazrat Sakhi Sultan Bahoo. Thus, he also contradicts his father's opinion.

- ❖ Doctor Sultan Altaf Ali, who belongs to the family of Hazrat Sakhi Sultan Bahoo, writes in “*Dewan-e-Bahoo*” that Sultan-ul-Arifeen had no need of Murshid. In the foreword of his book “*Sharah Abyat-e-Bahoo*<sup>67</sup>”, he writes that the Murshid of Hazrat Sakhi Sultan Bahoo was Hazrat Shaikh Abdul Qadir Jilani whom he had frequently referred to as “Shaikh-e-Maa” (*our Spiritual Guide*) in his books. However, in his book “*Mirat-e-Sultani*” (*Bahoo Nama Kamil*) Doctor Altaf Ali changes his opinion and writes:
  - Shaikh Habibullah Qadri said to Sultan-ul-Arifeen Sultan Bahoo, “O Faqeer! I do not have what you want. You should go to my Murshid Syed Abdul Rehman Jilani in Delhi.” When Sultan-ul-Arifeen reached Delhi, he found that Syed-ul-Sadaat Hazrat Pir Abdul Rehman Dehlvi was already waiting for him. He at once bestowed the Eternal Treasure upon Sultan-ul-Arifeen. (page 114)

In the same book, Professor Sultan Altaf Ali writes the saintly lineage of Sarwari Qadri Order on pages 120 and 121 with the name of Syed Abdul Rehman Dehlvi before the name of Sultan Bahoo, which shows that he admits that Sultan Bahoo had taken bayat upon the hands of Syed Abdul Rehman Jilani.

- ❖ In this context, the most rigid opinion is that of Professor Ahmed Saeed Hamdani. He has discussed this matter in detail in his book “*Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo (Hayat-o-Taleemat)*<sup>68</sup>” under the topic “*Shaikh-e-Maa Hazrat Sultan-ul-Arifeen ke Murshid*<sup>69</sup>.” First, he gives the reference of the following statement of “*Manaqib-e-Sultani*”:

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<sup>67</sup> Meaning: Explanation of quatrains of Sultan Bahoo

<sup>68</sup> Meaning: Life and Teachings

<sup>69</sup> Meaning: Our Spiritual Guide-The Murshid of Sultan-ul-Arifeen

- “Hazrat Shah Habibullah Qadri was a famous Shaikh who lived in Garh Baghdad at the bank of River Ravi. Hazrat Sakhi Sultan Bahoo met him. It is said that he took different tests of Sultan-ul-Arifeen but found him better in courage and spiritual strength than his own self. At last, he requested him to go to his Shaikh Syed Abdul Rehman Qadri Dehlvi.”

Then he writes:

- “According to the writer of “*Manaqib-e-Sultani*” a dervish Sultan Hameed accompanied Sultan-ul-Arifeen in his journey to Delhi. He belonged to Bhakar and was his Khalifah. When Sultan-ul-Arifeen met Syed Abdul Rehman Jilani, he took him in privacy. Sultan-ul-Arifeen got his ‘Eternal Destiny’ only in one step. Thus, he found what he desired.”

Then contradicting this statement of “*Manaqib-e-Sultani*”, Professor Ahmad Saeed Hamdani writes:

- “The writer of *Manaqib-e-Sultani* considers Syed Abdul Rehman Jilani the Murshid of Sultan-ul-Arifeen and has also given a saintly lineage in accordance. However, before writing the above incident, he has also stated a spiritual experience of Sultan-ul-Arifeen which shows that he got the spiritual beneficence by the Awaisi way and was already permitted by The Holy Prophet through Hazrat Shaikh Abdul Qadir Jilani to guide and persuade men of Allah on the way to righteousness. The writer of *Manaqib-e-Sultani* Hazrat Sultan Hamid had heard the tradition of this spiritual experience from his ancestors, generation after generation. Sultan-ul-Arifeen had this experience while he was awake (*i.e. it was not a dream*). One day he was standing somewhere in Shorkot, an honorable and dignified rider appeared who held his hand and let him sit on the horse behind him....That

rider was Ameer-ul-Momineen<sup>70</sup> Hazrat Ali bin Abu Talib. (The proceedings of this incident have been earlier mentioned under the section III “Search for the Divine Truth and Bayat”). After having presence in The Holy Assembly of Prophet Mohammad and being satiated with the benevolence of the Venerable Companions and the Sacred Family of The Holy Prophet, he was assigned to Hazrat Shaikh Abdul Qadir Jilani, for further guidance.”

In “*Risala Roohi Sharif*” when Sultan-ul-Arifeen mentions the names of The Seven Divine Sultan-ul-Faqr Souls, he writes about Hazrat Shaikh Abdul Qadir Jilani:

”کیے روح شیخ ما، حقیقت الحق، نور مطلق، مشہود علی الحق، حضرت محبوب سبحانی“

Meaning: “One of these souls is our Shaikh (*Spiritual Guide*) The True Divine Self, Absolute Celestial Light, The Perfect Manifestation of Eternal Reality and The Beloved of Allah Hazrat Shaikh Mohiyuddin Abdul Qadir Jilani.”

If this revelation is compared to the tradition of Sultan-ul-Arifeen’s meeting with Syed Abdul Rehman Jilani, then the contradiction between the two becomes obvious. If The Divine Lights of Essence were directly bestowed upon Sultan-ul-Arifeen and was given the authority by The Glorious Spirits to guide people towards righteousness, then getting ‘Eternal Destiny’ from any other Spiritual Guide makes no sense. He had already reached the status where he himself held the position of the Perfect Spiritual Guide.”

Professor Ahmad Saeed Hamdani proceeds as:

- It is also written in *Manaqib-e-Sultani* that since Sultan-ul-Arifeen Sultan Bahoo was a born Saint, he had complete knowledge of The Divine Secrets by birth. Moreover, Sultan-

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<sup>70</sup> Title of the three Caliphs of Muslims i.e. Hazrat Umar, Hazrat Usman and Hazrat Ali Razi Allah Anhum

ul-Arifeen himself says, “I had no time to get outward education or do hard mystic prayers due to the excess of luminous effects of revelations of The Divine Essence. I am always absorbed in The Divine Oneness and busy in enjoying the pleasure of The Divine Company.” If he did not need outward education or superagotary prayers, then, he did not require an outward Murshid as well. It seems that just like in the age of cultural deterioration, modern members of different fields and circles were left with following and unnecessarily emphasizing upon the superficial rules only, similarly, in mysticism, the importance of physical form of connectivity was unnecessarily enhanced. If someone did not have a teacher in poetry, he was considered untaught. Likewise, in mysticism, if someone was not attached to an outward Spiritual Guide he was considered misguided. As far as Hazrat Sultan-ul-Arifeen is concerned, he did not care about this rule at all nor did he mention anything about Habibullah Shah or Syed Abdul Rehman Qadri in any of his books. However, he often mentions about getting benefit through the Awaisi way and his above discussed spiritual experience. Perhaps his descendants found it necessary to attach him to some traditional saintly lineage due to the specific cultural background of their age. So, they had to give reference of any living Murshid.” (page 46-50)

- ❖ Mumtaz Baloch writes in “*Hoo Dey Bait*<sup>71</sup>”:
- “Hazrat Sultan-ul-Arifeen’s bayat upon the hand of Syed Abdul Rehman Dehlvi is merely a presumption which has no connection with reality.” (page 61)

It should be remembered that Mumtaz Baloch is just a research scholar. Whatever he writes about Faqr in his books is limited to superficial knowledge only. He has written the above statement

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<sup>71</sup> Meaning: The quatrains of Hoo

just on the basis of those statements of Sultan Altaf Ali, Professor Ahmad Saeed Hamdani and Faqeer Noor Mohammad Kulachvi in which these respected persons appear to be against Sultan-ul-Arifeen's outward bayat.

Maulvi Mohammad Din Gujrati published a booklet on Sultan-ul-Arifeen in 1927. Even after searching hard, it could not be found but its particular statement which we needed is quoted in Professor Ahmad Saeed Hamdani's book "*Sultan-ul-Arifeen Hazrat Sultan Bahoo, Hayat-o-Taleemat*" on page 49. This statement supports our argument which we will discuss later. Here we are quoting the exact statement:

- Maulvi Mohammad Din Gujrati has considered that the relation between Hazrat Sultan-ul-Arifeen and Pir Abdul Rehman Qadri was limited to delivering an inspiration only. He narrates, "Pir Abdul Rehman Qadri held the hand of Sultan-ul-Arifeen and took him in his apartment and said to him, 'Indeed! You are rich with the Benevolence of Divine Oneness, The Holy Prophet's sacred hand is upon your hand and you are guided by Hazrat Piran-e-Pir Dastgeer<sup>72</sup>.' After getting this Divine Inspiration, Hazrat Sakhi Sultan Bahoo came to the market of Delhi and blessed the people with his Divine Attention. Thus, all the shopkeepers and other people got ecstatic."

My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali belonged to the family of Sultan Bahoo. He was The Perfect Spiritual Guide, Possessor of The Divine Trust and stationed at the venerable grand status of Sultan-ul-Faqr. He used to say:

- "Sultan-ul-Arifeen's physical bayat to Syed Abdul Rehman Jilani was amongst the requirements of Faqr. So, he met Syed Abdul Rehman only once, took bayat and returned

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<sup>72</sup> Title of Hazrat Shaikh Abdul Qadir Jilani, meaning: "Saint of all the Saints and the one who helps and patronizes in all the matters"



because in Faqr outward bayat is necessary. If he had not taken bayat at the hand of Syed Abdul Rehman Jilani, then the chain of Sarwari Qadri Order which reaches Syed Abdul Rehman Jilani from Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in a continuous manner would have broken and Sultan-ul-Arifeen would not have become a linked Spiritual Guide of this chain.”

He further said, “Syed Mohammad Bahadur Ali Shah got the complete spiritual beneficence and the Treasure of Faqr during his forty years stay at the shrine of Hazrat Sultan Bahoo. When he became accomplished in all the branches of inward knowledge, he was esoterically ordered by Sultan Bahoo to take bayat of Pir Mohammad Abdul Ghafoor Shah.” He also used to add that his Murshid Sultan Mohammad Abdul Aziz wanted to go to Baghdad to take bayat at the hand of the descendants of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Syed Pir Mohammad Bahadur Ali Shah requested Hazrat Sultan Bahoo to take Sultan Abdul Aziz’s bayat spiritually as he belonged to his progeny, but Hazrat Sultan Bahoo ordered Sultan Abdul Aziz to take physical bayat at the hand of Syed Bahadur Ali Shah. In Faqr, it is necessary to take bayat to a living Spiritual Guide.

My beloved Murshid used to recite a “Silsila Sharif” (*Names of all the Sarwari Qadri Spiritual Leaders in order of their appearance in the world*) while taking bayat from the disciples. It starts from The Holy Prophet, reaches Hazrat Ghaus-ul-Azam, then reaches Syed Abdul Rehman Dehlvi in a properly linked order, then continues till his Murshid Sultan Mohammad Abdul Aziz. In that Silsila also, Syed Abdul Rehman Dehlvi’s name comes before the name of Sultan-ul-Arifeen Hazrat Sultan Bahoo. I also recite the same Silsila with an addition of two verses which are about my beloved Murshid.

In all the books published from India e.g. *Aasar-e-Dehli*, *Rehnuma-e-Mazaraat-e-Dehli*, *Mashaikh-e-Qadria*, *Mazaraat-e-*

*Auliya-e-Dehli* and in many other books, wherever the name of Syed Abdul Rehman Jilani is mentioned, it is written alongside that he was the Murshid of Punjab's famous Saint Hazrat Sakhi Sultan Bahoo.

All the research scholars who are against Sultan-ul-Arifeen's physical bayat, have their own view points based upon their own knowledge and the books available. Our research is not meant to contradict them. Rather, it is meant to proceed their work. Although it must be stated respectfully that a research scholar just tries to find the truth and it is possible that his research proves to be wrong. In Faqr, it is necessary to cover the spiritual journey under the guidance of the Perfect Murshid by doing the *Zikr (invocation)* and *Tasawur (contemplation)* of *Ism-e-Allah Zaat*. One understands the reality after the completion of the journey. It is impossible to know the reality just on the basis of superficial knowledge.

Here I quote my own experience about understanding the mystic knowledge. I took bayat in 1998. When I read the first page of Hazrat Sultan Bahoo's book *Ain-ul-Faqr* I understood it differently but as time passed and I covered my spiritual journey, this very first page gave me a new knowledge every time I read it, what could be said about the whole book. That is why Sultan-ul-Arifeen has declared on the same page that "This book is a perfect guide for a beginner as well as for the proficient." So, in the way of Faqr, outward knowledge and intelligence are useless just like a lame horse. If The Divine Secrets could be known merely through outward knowledge then there was no need of a Spiritual Guide or the way of Faqr itself, only Shariah and apparent knowledge would have been enough. Yet, we agree that these scholars are right as far as their apparent knowledge is concerned, because Sultan-ul-Arifeen himself states that:

1. Sarwari Qadri is actually the one who takes bayat at the hand of Prophet Mohammad. All the evil and immoral behaviors

are removed from his self and he is blessed with The Divine Favour to adopt the way of Shariah of Mohammad. **(Mahak-ul-Faqr Kalan)**

2. Some Sarwari Qadris own such elite status that they are directly blessed with the benevolence of The Holy Prophet. Then, he assigns them to Hazrat Mohiyuddin Shah Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mahak-ul-Faqr Kalan)**

Those who have rejected the physical bayat of Sultan Bahoo have given the argument that Sultan Bahoo got beneficence through the Awaisi way. Awaisi way is the spiritual way in which a devotee gets spiritual beneficence directly from The Holy Prophet or from some Saint who is not physically alive. There are three kinds of the Awaisi way:

1. The great people who have to adorn the Throne of Divine Guidance and Persuasion must take physical bayat despite being benefitted from The Holy Prophet through the Awaisi way because they have to be the Murshid-e-Itesal i.e. they should have esoteric as well as exoteric link with the chain or series of Spiritual Guides of a specific spiritual order. The fact that Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, despite being a born Saint, took bayat at the hand of Abu Saeed Mubarak Makhzoomi, supports our argument. Ghaus-ul-Azam's grand status among all Saints is so high that his foot is at the neck of all of them and he took bayat upon the hands of The Holy Prophet on the night of Meraj<sup>73</sup> (*ascension to Allah*). Without his benevolence no one can find even the fragrance of Faqr. He also found the complete spiritual treasure through the Awaisi way, as explained by Hazrat Shah Waliullah Muhadas Dehlvi in his book *Hamma'at*:

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<sup>73</sup> As mentioned by Hazrat Sultan Bahoo in "*Ain-ul-Faqr*"

- “After Hazrat Ali, a series of sacred Sufis and Saints began. The most powerful and superior among all the Saints and the one who travelled the mystic path with utmost excellence through the actual Awaisi way is Shaikh Abdul Qadir Jilani.”

This proves that Ghaus-ul-Azam Shaikh Abdul Qadir Jilani found everything through the Awaisi way. Sultan-ul-Arifeen considers him his Spiritual Guide and calls him “Shaikh-e-Maa” (*our Murshid*). Although, he had got everything through the Awaisi way, even then he had to take bayat upon the hands of Hazrat Shaikh Mubarak Makhzoomi. His bayat has never been controversial and is stated in the books of Mysticism with confirmed and authentic traditions. It is related that Ghaus-ul-Azam met his Murshid Hazrat Shaikh Abu Saeed Mubarak Makhzoomi only once, he gave him the Khirqah<sup>74</sup> and that was all. Shaikh Abdul Qadir Jilani immediately started persuading and guiding the Seekers of Allah on The Divine Path. Sultan Bahoo’s bayat followed the same pattern. He met his Murshid only once and found the complete spiritual treasure in just one meeting because he had already completed his spiritual journey through the Awaisi way. The statement of Maulvi Mohammad Din Gujrati referred above, supports our argument.

In order to hold The Throne of Divine Guidance and Persuasion it is necessary to have physical bayat, because in Faqr a system of spiritual chains has been established which reaches step by step to The Holy Prophet. Every Perfect Spiritual Guide should be a Murshid-e-Itesaal i.e. he should be the link of this chain and this chain and linkage should not break anywhere, unless it reaches The Holy Prophet through Hazrat Ali. If this linkage is broken anywhere in between, a great disorder and trouble can arise because then it would be very easy for any wicked person to creep in this saintly series and claim the Throne of Divine

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<sup>74</sup> Khirqah is a cloak which used to be a symbol of bayat in early Sufi days. It also symbolizes honour.

Guidance and Persuasion saying that he has been blessed by The Holy Prophet directly through the Awaisi way and that he does not need to take bayat of any Murshid. If someone claims this, he is an absolute liar and must be punished. Such evil persons falsely claim sainthood, just as people falsely claim prophethood or claim to be the Imam Mehdi. Nowadays, such fraud and fake so called spiritual guides are found everywhere who refuse physical bayat and claim that they have been directly blessed or are born or hereditary Saints.

The physical bayat of Hazrat Shaikh Abdul Qadir Jilani and Sultan Bahoo was to fulfill the above mentioned requirement, as they had to hold The Throne of Divine Guidance and Persuasion and benefit lacs of people of their age, and their spiritual order has to continue till the Doomsday. Their physical bayat was necessary also because it had to serve as an example so that in future no one could claim that he is permitted to hold The Throne of Guidance and Persuasion by The Holy Prophet through the Awaisi way.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says:

- “The chain of Faqr of the great Spiritual Guides reaches Hazrat Ali in a continuous manner and then from Hazrat Ali who is the doorway to knowledge, reaches Prophet Mohammad who is the core of knowledge. They invite people towards Allah with wisdom.” (Sir’rul Asrar-Chp:5)

This statement supports our argument that to hold The Throne of Divine Guidance and Persuasion, it is necessary for a Saint to be a Murshid-e-Itesaal and formally linked with the chain of spiritual lineage. Although, sometimes it also happens that the Spiritual Leader of the Order could not find a Seeker capable enough to be entrusted all the spiritual powers to run the Order, so he has to leave this world without transferring his spiritual powers to anyone. After his death, when Allah sends some competent Seeker, then he transfers his powers to him from his

shrine and the chain continues again from where it was temporarily interrupted. In this manner, there remains no gap or space between the links of the chain. We can find two such examples in the history of Mysticism and Spirituality. One is in the Naqshbandi Order and other is in the Sarwari Qadri Order. In Naqshbandi Order, Hazrat Abu-al-Hassan Khirqani was born eighty seven years after the death of his Murshid Hazrat Bayazid Bastami. When he reached his mature age, he did hard mystic struggle at the shrine of Hazrat Bayazid Bastami for twenty years. Then, Hazrat Bayazid transferred him his spiritual powers to continue his Order.

In the Sarwari Qadri Order, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo died in 1102 H without transferring The Divine Trust to anyone. Eighty four years after his death, Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah Madni Jilani was born in Madina. He remained secluded for twelve years at the sacred shrine of Prophet Mohammad. Then after getting spiritual training from Hazrat Ghaus-ul-Azam, he reached the shrine of Hazrat Sakhi Sultan Bahoo in 1241 H. Hazrat Sultan Bahoo transferred him The Divine Trust of Faqr, then the Sarwari Qadri Order continued again from where it had stopped.

2. The second Awaisi way is the one in which the benefiter does not have to hold The Throne of Guidance and Persuasion but is destined to perform some important responsibility related to the religion or Ummah. For example, Allama Iqbal got the spiritual beneficence from the soul of Maulana Jalaluddin Rumi through the Awaisi way. Although, Allama Iqbal had taken bayat in the Qadri Order when he was young but he never mentioned the name of his outward Murshid in his poetry. Rather he considers Maulana Rumi his actual Murshid.
3. The third Awaisi way is that, whereby a Seeker is given the preliminary spiritual guidance at the beginning of his journey

towards Allah and then he is sent to the alive Murshid for further guidance. A Seeker may or may not know it.

It is hoped that this research would clarify many misconceptions about the physical bayat of Hazrat Sakhi Sultan Bahoo.



## SECTION-IV

### THRONE OF DIVINE GUIDANCE AND PERSUASION

After his physical bayat, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo returned from Delhi and started executing his duty of guiding and persuading people towards righteousness. From that day onwards, The Divine Radiance and Theophanies became so obvious from his self that hundreds of people found Divine Closeness just by his single glance.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has defined an independent Faqeer as compared to the conventional Murshids and shrine superior Shaikhs that:

➤ “An independent Faqeer is not bounded by rules and regulations and is free from all the constraints. First, he is not bound to stay at one place. Second, his benefit continues in every condition and in every direction. Usually, he distributes the bounty of Faqr among common people while travelling from place to place.”

Hazrat Sakhi Sultan Bahoo travelled all his life to educate and guide people on the path of Faqr and distributed the treasure of The Divine Love and Knowledge among common people. He did this on Allah's commandment, as he says:

نفس را رسوا کنم بهر از خدا  
هر هر درے قدمے زخم بهر از خدا

Meaning: I disgrace my nafs (*baser self*) by begging door to door just to obey and please my Allah. (Noor-ul-Huda Kalan)



Usually, he travelled towards the Valley of Soon Sakeser, Multan, Dera Ghazi Khan, Dera Ismail Khan, Sindh and Balochistan for guiding and persuading people towards Faqr. The details about his travels cannot be found in any book or writings of other Saints because he always remained away from the centers of culture and education of his age and never met any writer. His visit to Delhi has also been mentioned only once. He distributed the treasure of Ism-e-Allah Zaat mostly among the common villagers and these villagers continued and promoted his teachings.

While travelling he often blessed any person on the way with Divine Closeness by his single glance. Emperor Shah Jahan had granted a grand property to his father Bazayed Mohammad which included vast land, a fort of bricks and several wells. Although the property was very vast and needed proper care but Sultan-ul-Arifeen was completely indifferent towards it. He used to leave home whenever The Divine Ecstasy overcame him. Sultan Hamid Ali writes in "*Manaqib-e-Sultani*", "Sultan-ul-Arifeen never indulged himself in worldly jobs or relations. He tried to plough the fields twice but both of the times the passion of Divine Love overcame him to the extent that he left the bullocks there and then and went to the jungles and mountains absorbed in The Divine Vision, Theophanies and Revelations."

Sultan-ul-Arifeen was a Murshid Kamil Akmal Noor-ul-Huda<sup>75</sup>. He had the power to take a devotee to the position where he was blessed with The Divine Vision and Union by his spiritual attention, persuasion and education so much so that the devotee did not require any other hard mystic prayers, Zikr (*invocation*) or fikr (*meditation*).

Sultan-ul-Arifeen spent all his life wandering in the search of the Seekers of Allah and then taking them to The Divine Oneness,

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<sup>75</sup> A Perfect Spiritual Guide having The Divine Light of Guidance

as he was ordered from the court of The Holy Prophet to execute the duty of guiding the people.



## SECTION-V

### TITLE SULTAN-UL-ARIFEEN AND SPIRITUAL STATUS SULTAN-UL-FAQR

#### TITLE SULTAN-UL-ARIFEEN

Hazrat Sakhi Sultan Bahoo is known by the title of “Sultan-ul-Arifeen” among all the Auliya (Saints) and Arifeen (Knowers). Sultan-ul-Arifeen literally means ‘The King of The Knowers of Allah’.

#### CLAIMANTS OF THE TITLE “SULTAN-UL-ARIFEEN

When Hazrat Sakhi Sultan Bahoo became known in the world by the title of “Sultan-ul-Arifeen”, some fake spiritual guides and fraudulents all over the world, specially in the Sub-continent and Jammu Kashmir, started using this title with their names. Followers and devotees of some Saints also attached this title with that Saint’s name. It should clearly be understood that the title “Sultan-ul-Arifeen” is specific only for Hazrat Sakhi Sultan Bahoo. Only he truly and factually deserves and owns this title, others are just imitators.

#### SPIRITUAL STATUS “SULTAN-UL-FAQR”

He is stationed at the most elevated and highest status of “Sultan-ul-Faqr.” He expounds in his famous writing *Risala Roohi Sharif* about the status of Sultan-ul-Faqr that:

بدان کہ چوں نور احمدی از تجلہٴ تنہائی وحدت بر منظر کثرت ارادہ فرمود؛ حسن خود را جلوہٴ صفا فی گرم بازاری نمود۔ بر  
شع جمال پروانہٴ کونین، بسوزید و نقاب میم احمدی پوشیدہ صورت احمدی گرفت و از کثرت جذبات و ارادات، ہفت بار بر  
خود بختنید و آزاں ہفت ارواح فقرا باصفا، فنا فی اللہ، بقا باللہ، محو خیال ذات، ہمہ مغز بے پوست، پیش از آفرینش آدم علیہ

السلام بنتاد ہزار سال غرق بحر جمال بر شجر مرآة الیقین پیدا ہند۔ بحر ذات حق از ازل تا ابد چیز سے نہ دیدند و ماسوی اللہ  
 گاہے نشیدند، بحر کبریا، دائم بحر الوصال لازوال، گاہے جسد نوری پوشیدہ بہ تقدیس و تنزیہ می کوشیدند و گاہے قطرہ در  
 بحر و گاہے بحر در قطرہ، وردائے فیض عطا ”اِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ“، بر ایشان۔ پس بحیات ابدی و تاج عز سرمدی ”الْفَقْرُ  
 لَا يُحْتَاجُ إِلَى رَبِّهِ وَلَا إِلَى غَيْرِهِ“ معزز و مکرم از آفرینش آدم علیہ السلام و قیام قیامت بیچ آگاہی ندارند و قدم ایشان  
 بر سر جملہ اولیاء و نوح و قطب۔ اگر آنہا را خدا خوانی، بجا و اگر بندہ خدا دانی روا۔ عَلِمَهُ مَنْ عَلِمَهُ۔ مقام ایشان حریم  
 ذات کبریا و از حق ماسوی الحق چیز سے ناظلمیدند و بزنیائے دنی و نعیم آخروی، حور و قصور بہشت، بکرشمہ نظر ندیدند و  
 از اس یک لمحہ ماسوی علیہ السلام در سر آسمانی رفتہ و طور در ہم شکلتہ در ہر لمحہ و طرفتہ العین بنتاد ہزار بار لمعات جذبات  
 انوار ذات برایشاں وارد و دم نزدند و آہے نہ کشیدند و اہل من مَزِينِي كَفْتَنْدُوا اِيْشَاءِ سُلْطَانِ الْفَقْرِ وَسَيِّدِ الْكُوْنِيْنَ اَنْد۔

Meaning: Know! When the Noor-e-Ahadi (*Divine Light of The One*) getting out of His isolated Oneness intended to manifest Himself in multiplicity, He graced (*all the worlds*) with the splendid sight of His Pure Divine Beauty. Both the realms started burning like a moth on the candle of His Flaming Beauty. Then, the Noor of احد Ahad concealed in the veil of 'م' or 'M' of احمد Ahmad and manifested Himself as احمد Ahmad. He then shook Himself seven times due to abundance of The Divine Passionate Will and with that seven purgated souls of Fuqara, annihilated in Allah, immortal with Allah, absorbed in The Divine Vision, all core without any flesh or body, drowned in the unfathomed ocean of The Divine Beauty appeared on The Divine Eternal Tree of Pure Transparent Belief seventy thousand years before the birth of Adam. Neither they saw anything except The Divine Essence since pre-existence till eternity, nor they heard anything other than Allah. They ever remained such an ocean of Union in The Divine Sanctuary which has no decline. At times, they endeavoured in glorification and purgation with their body of Noor. Sometimes they are a drop in the ocean and sometimes the ocean in a drop. They are blessed with the cover of Beneficence of اِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ (*when Faqr is accomplished that is Allah*). Hence, they have got eternal life and are honoured and exalted with the Crown of اَلْفَقْرُ لَا يُحْتَاجُ إِلَى رَبِّهِ وَلَا إِلَى غَيْرِهِ (*Faqr*

*demands nothing from Allah or anyone other than Allah*). Neither they are aware of the birth of Prophet Adam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Saints, Ghaus and Qutbs (*i.e. Saints of the highest cadre*). It is absolutely correct to call them Allah and if they are called Men of Allah, it is fine as well. This secret is known only to those who recognized them. Their station is The Divine Sanctuary of The Magnificent. They never asked anything from Allah except Allah Himself. They never paid heed towards the petty world, the blessings of the hereafter or the houries and castles of the heaven. The single Tajalli (*Divine Disclosure*) with which Prophet Moses got perplexed and the Mount Sinai crushed into pieces, the same Theophanies of Passion of The Essence fell upon them seventy thousand times every moment, yet they do not object and lament. Rather they say هَلْ مِنْ مَّزِيدٍ (*Is there any more!*). They are the Sultan-ul-Faqr (*King of Faqr*) and Syed-ul-Kaunain (*Lord of all the worlds*). (Risala Roohi Sharif)

These are seven sacred souls. While revealing their names Hazrat Sakhi Sultan Bahoo expresses:

کیے روح خاتون قیامت (رضی اللہ تعالیٰ عنہا)، کیے روح خواجہ حسن بصری (رضی اللہ عنہ)، کیے روح شیخ ماہقینق الحق، نور مطلق، مشہود علی الحق، حضرت سید محی الدین عبدالقادر جیلانی محبوب سبحانی (رضی اللہ عنہ) کیے روح سلطان انوار سر السمرند حضرت پیر عبدالرزاق فرزند حضرت پیر دنگیر (قدس سرہ العزیز) کیے روح چشمہ چشمان ہماھویت، سر اسرار ذات یاھو فنا فی ھو فقیر یاھو (قدس اللہ سرہ) و دو روح دیگر اولیاء۔ بحرمت یمن ایساں قیام دارین۔ تا آنکہ آں دو روح از آشیانہ وحدت بر منظر کثرت نخواہد پرید، قیام قیامت نخواہد شد۔ سراسر نظر ایساں نور وحدت و کیسایے عزت بہر کس پر تو عتقائے ایساں اُفتاد، نور مطلق ساختند، احتیاجے بریاضت و ورد اوراد ظاہری طالبان رانہ پر داشتند۔ (رسالہ روہی شریف)

Meaning: One of them is the sacred soul of the Queen of the Doomsday (*Hazrat Fatima Razi Allah Anha*). One is the sacred soul of Khawaja Al-Hassan of Basra Razi Allah Anhu. One is the sacred soul of our Spiritual Leader, The Divine Reality, The Absolute Noor, The exact Manifestation of Haq, The Beloved of

Allah Hazrat Syed Mohiyuddin Abdul Qadir Jilani Razi Allah Anhu. One is the sacred soul of The Sultan of Divine Lights and The Secret of Eternal Divine Self Hazrat Abdul Razzaq who is son of Hazrat Shaikh Abdul Qadir Jilani. One is the soul of The Fountain Head of the Sight of HaHooiyat, The Secret of Secrets of The Divine Essence annihilated in Hoo Faqeer Bahoo. Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest into the world of diversity, coming out of the abode of Oneness, the Doomsday would not occur. Their sight is Absolute Noor of Oneness and the alchemy of Honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises. **(Risala Roohi Sharif)**

## THE REALITY OF SULTAN-UL-FAQR

Sultan-ul-Faqr is a form of The Divine Light which is annihilated in Allah and has gained Eternal Nearness and Union with Allah as well as eternal presence in The Holy Assembly of Prophet Mohammad.

Sultan-ul-Faqr Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states about the Reality of Sultan-ul-Faqr:

- ❖ The Holy Prophet intimately met Sultan-ul-Faqr in The Court of Allah at the night of Meraj (*Ascension to Allah*) and embraced Faqr. As he became one with Faqr, The Essence of The Holy Prophet transformed into Faqr. **(Jamay-ul-Asrar)**
- ❖ When The Holy Prophet went for Meraj, he mounted the Burraq<sup>76</sup>. Hazrat Jibrael then showed him eighteen thousand kinds of creatures of both the worlds, adorned and decorated in every way, but The Holy Prophet did not pay any heed to

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<sup>76</sup> A heavenly Pegasus, Lightning horse

them. As Allah says: مَا زَاغَ الْبَصَرُ وَمَا طَغَى Meaning: “His eye neither deviated (*from The Vision of Allah*) nor violated the (*fixed*) limit.” (Al-Najam)

The same situation was maintained throughout all the higher and lower stations. Hence, he reached Qab-a-Qausain<sup>77</sup> and there was only a thin veil like the membrane of an onion left between the two. When the Beloved came absolutely nearest, there was The Divine Call, “O’ My Beloved! I sacrificed both the worlds upon you and let you have the view of the eighteen thousand realms of both the worlds. So which thing you liked the most in these worlds that would be granted to you.” The Holy Prophet replied, “O’ Allah! Confer Faqr upon me because nothing has got such nearness and annihilation in You as Faqr has and such degree of closeness to you cannot be attained through anything else.” The same ‘Faqr’ is Sultan-ul-Faqr. The person who beholds Faqr in his inward as well as outward, becomes Man of All Powers and The Mohammadan status dominates him. (Jamay-ul-Asrar)

- ❖ Allah said, “O’ Mohammad! I conferred the status of ‘Sultan-ul-Faqr’ upon you and your Sacred Family as well as upon the Fuqara<sup>78</sup> of your Ummah and your pure and pious followers.” The Holy Prophet thanked Allah a thousand times. (Jamay-ul-Asrar)

## THE GRANDEUR OF SULTAN-UL-FAQR

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states about the grandeur and glory of Sultan-ul-Faqr in his Persian writings as:

- ❖ The Divine Light of Sultan-ul-Faqr is more lustrous than the sun and its fragrance is more pleasant than the fragrance of musk, rose, amber and scent. The man who sees Sultan-ul-Faqr

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<sup>77</sup> The extreme Nearness to Allah

<sup>78</sup> Plural of Faqeer, Mystics

in his dream becomes heedless to everything and The Holy Prophet himself takes bayat from that lucky one and instructs him spiritually. My words are according to my own experience. **(Kaleed-ul-Tauheed)**

- ❖ There is only one among thousands of Seekers, who attains the complete knowledge of Sultan-ul-Faqr and gains The Union of The Exact Divine Beauty. Thus, it is clear that some people adopt Faqr only superficially. Among the numerous Seekers, only one reaches the highest level of Faqr. Faqr is a Noor which bears the name of “Sultan-ul-Faqr.” One who gains it, remains in the Eternal Presence of Allah and is the Dearest of Allah. **(Ameer-ul-Kaunain)**
- ❖ Only he gets the company of Hazrat Khidr<sup>79</sup> who meets the spiritual Khidr. “Sultan-ul-Faqr” is the real spiritual Khidr. The one who meets this spiritual Khidr, forgets the worldly knowledge because his inward is repleted with the Theophanies of the esoteric knowledge, the Light of Divine Knowledge and The Oneness of Allah to such an extent that he ever remains engrossed in The Divine Presence and Union. **(Mahak-ul-Faqr Kalan)**
- ❖ Only that person is familiar to the levels of Faqr who has approached Faqr, enjoyed the pleasure of its Nearness, adopted Faqr completely and witnessed Sultan-ul-Faqr with his own eyes. **(Asrar-e-Qadri)**
- ❖ It is the speciality of the “Sultan-ul-Faqr” to imprison the giant and evil king of ‘nafs’<sup>80</sup> forever in the confinement of annihilation in Allah by fastening the chains of the Quran and its exegesis, Hadith, Divine Knowledge and the enlightenment of the conscience, around its neck. **(Kaleed-ul-Tauheed Kalan)**
- ❖ The person who wants to approach the Ocean of The Divine Oneness and have Eternal Presence in The Holy Assembly of Prophet Mohammad as well as to meet Sultan-ul-Faqr,

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<sup>79</sup> Who shows the way to the forgetfuls

<sup>80</sup> Inner baser self which keeps a person away from Allah by trapping him in worldly desires



should know that there are almost thirty crore thirty lac hair on the body of a man and every hair bears a dwelling of the devil, a castle of lust and a root of the desires of nafs. The person who does not renounce the love of the world from his heart, can neither find Divine Nearness nor Eternal Presence. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo states about the true Seeker:

- ❖ When the Seeker truly follows the path of Faqr and witnesses all the stations of renunciation of the world, trust upon Allah, acceptance and submission to Allah's Will, detachment from outer world, isolation, annihilation, immortality and Union with Allah, then he gains presence in The Holy Assembly of Prophet Mohammad and the privilege of meeting with Sultan-ul-Faqr, Saints and the Prophets in his dream. **(Kaleed-ul-Tauheed Kalan)**
- ❖ Fana Fillah<sup>81</sup> is the extreme station of Faqr which can neither be achieved by intellect and cleverness nor by invocation and meditation. Although, if the Murshid Kamil wishes, he can either take the Seeker to the Court of The Holy Prophet or to The Divine Presence of the station of annihilation in Allah or sometimes in the company of Fana Fillah "Sultan-ul-Faqr." The Seeker, for whom all these three levels become one, becomes accomplished Faqr. **(Aqal-e-Baydar)**
- ❖ When the Seeker, exceeding from the levels of complete submission and surrender to Allah, reaches the level of Divine Nearness and Oneness, a Form of Divine Light appears from The Divine Presence and Nearness. This Form is more beautiful than the houries of the paradise, enlightened by The Divine Lights and enflamed by the observation of the Theophanies of The Divine Vision, Knowledge and Love. Its name is "Sultan-ul-Faqr." This Form embraces the sensible Lover with which he becomes immortal and indifferent to all

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<sup>81</sup> Annihilation in Allah

the desires, from head to toe. Then, there remains no grief and sorrow of the world or the hereafter in his being. **(Noor-ul-Huda Kalan)**

- ❖ No one can ever reach the levels of Faqr, even if he has been exhausted in doing hard mystic exercises, unless the special Form of The Divine Secret i.e. “Sultan-ul-Faqr” embraces him spiritually and graces him with its sacred view, mystical knowledge and persuasion. As long as, “Sultan-ul-Faqr” does not allow, no one can even smell the fragrance of Faqr because the esoteric form of Sultan-ul-Faqr ever remains present in The Holy Assembly of Prophet Mohammad. **(Mahak-ul-Faqr Kalan)**
- ❖ The Assembly of Sultan-ul-Faqr is the Ocean of Divine Unity. Whoever arrives its bank, becomes One with Allah. **(Mohkim-ul-Fuqara)**
- ❖ At the night of Meraj when The Holy Prophet arrived at the station of Sidra-tul-Muntaha,<sup>82</sup> he witnessed The Divine Face of Faqr and relished the ranks of “Sultan-ul-Faqr.” He repleted his inward with The Divine Light of Faqr and conversed with Allah being blessed with His Ultimate Nearness and Union at the station of Qab-a-Qausain. **(Mahak-ul-Faqr Kalan)**
- ❖ The Faqeer of The Holy Prophet steps in Fana Fillah Faqr with perseverance and strength as he bears the name of Faqr on his head and Faqr bears the Name of Allah on its head. Fuqara become Faqeer and Falcon of the Divine World by Ism-e-Allah<sup>83</sup>. In the path of Faqr, if somebody remains steadfast, he is blessed with The Divine Secret of The Reality. If somebody gives up perseverance, loses courage and returns to the world and its people, being fed up of Faqr and the Ism-e-Allah, he is dropped from the level of holding Faqr and The Divine Secret. His rank of Falcon is confiscated because he is a vulture whose eyes remain at the dead flesh. Therefore he is disgraced and dishonoured in both the worlds. His heart is

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<sup>82</sup> The Lote tree at the utmost boundary of creation

<sup>83</sup> Personal Name of Allah

never satisfied with the worldly desires. Hence, his eyes ever remain full of craving and thirst for the world. He can never reach the Reality of “Sultan-ul-Faqr” because he is a seeker of the world, rather a religious hypocrite. **(Mahak-ul-Faqr Kalan)**

- ❖ It is worth knowing that the beginning of Sultan-ul-Faqr is the uncreated Divine Light of Faith and its final level is the uncreated Divine Light of The Most Gracious. **(Qurb-e-Deedar)**
- ❖ One who views the face of Sultan-ul-Faqr spiritually in his inward, becomes The Man of Word by being indifferent to all his needs. **(Mahak-ul-Faqr Kalan)**
- ❖ It must be known that everyone among the Prophets, Companions of the Prophets and Saints of Allah requested Allah to bless them with the rank of the complete Gnosis of Faqr but none other than Prophet Mohammad reached the perfection of Faqr and the extreme level of Sultan-ul-Faqr. Although, by the Order of Allah and the permission of The Holy Prophet, Shah Mohiyuddin Shaikh Abdul Qadir Jilani possessed, executed and got accomplished in all the initial and final levels of Faqr and Sultan-ul-Faqr. **(Taufeeq-ul-Hidayat)**

### Clarification of a Misapprehension

Many people raise objections that why only seven of the sacred souls are crowned as Sultan-ul-Faqr and why the Sacred Companions and other respected Saints are not included amongst them. My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has discussed this issue in his book “*Shams-ul-Fuqara*”. This extract is copied down as it is from the English version “*Shams-ul-Fuqara*” titled as “*Sultan Bahoo-The Life and Teachings*”.

- People usually raise an objection that in *Risala Roohi Sharif*, (among all the Saints of the world) only seven sacred souls are honoured with the glorious levels of “Sultan-ul-Faqr” and Syed-ul-Kaunain. Why the Sacred Companions of The Holy Prophet,

Sacred Imams (*Hazrat Imam Hassan and Hussain*) and the other eminent Friends of Allah have not been included among them.

We try to answer this objection through an example that there are several fields of skills and specializations and there is no comparison between one field and the other. For example, somebody excels in Economics and Accounting but the other has knack in Physics, Chemistry, Biology and Botany. Some have perfection in cricket and hockey and the others are experts in journalism, calligraphy etc. It means, in every field there are specialists and the men of perfection and every man possesses a special skill. So the experts of different skills have no comparison and competition with each other. For instance, it cannot be decided that who is better between a doctor and a player.

Similarly, in the spiritual world there are many fields of specializations and different kinds of ranks and marvels. Some mystics are famous for truth, some for gratitude, some for their justice and self accountability. Some are famous for their modesty, worship, adoration, patience, renunciation, mystic struggles and some for delivering their spiritual beneficence and generosity. Hence, among the Prophets Hazrat Isa (*Christ*) was Zahid-ul-Basher (*the best worshipper*), Hazrat Dawood (*David*) was Abdul Basher (*the best slave of Allah*) and Hazrat Ayub was the Asbar-ul-Basher (*the best person for showing patience*). It means every Prophet was a person of perfection regarding some special inner quality.

Similarly, "Faqr" is a special spiritual rank and a marvel. There is neither any marvel nor any rank equivalent to it. This Divine Treasure was granted by Allah exclusively to Prophet Mohammad. No Prophet or Messenger of Allah is a peer in status to The Holy Prophet as regards Faqr. That is why, he took pride only in Faqr. Due to Faqr he is exalted, distinguished and eminent among all the Prophets and Messengers. It is worth considering that he is comprehensive of all the outward and inward marvels. Yet, he

was neither proud of his bravery, chivalry, generosity, piety, patience, renunciation, trust in Allah, nor of his eloquence and rhetoric, but he expressed his pride only in “Faqr.” It means that Faqr is his real asset and legacy.

There are countless inward attributes like truth, loyalty, justice, accountability of nafs, modesty, piety, patience, gratitude, submission, fear of Allah, generosity, kindness, knowledge, bravery, affection etc. All of these have different ranks and levels but “Faqr” is the most superior and elevated. Rather, it should be said that Faqr encompasses all of them and is the fountain head of all these virtuous attributes.

Now, let us discuss the objections raised by some ignorant people who have no spiritual insight. They object that:

1. Why Hazrat Ali is not included among these sacred personalities, who is the Baab-e-Faqr (*The Door to Faqr*) and Imam-ul-Faqr (*The Leader of Faqr*). He is also the Imam of the Qadri, Chishti and Soherwardi chains and these chains connect to The Holy Prophet through him. Has The Divine Trust of Faqr not been transferred to him?
2. Has ‘Faqr’ not been transferred to the Leader of the truthful people Hazrat Abu Bakar Siddique, who is Prophet Mohammad’s friend of the cave and through whom the Naqshbandi chain reaches The Holy Prophet.
3. Has it not been transferred to the other two pious caliphs Hazrat Umar and Hazrat Usman?
4. Has the legacy of Faqr of The Holy Prophet not been granted to the Leaders of the Lovers of Allah, Hazrat Imam Hussain and Hazrat Imam Hassan?
5. Has Faqr not been granted to the other Sacred Companions of The Holy Prophet, who are the most exalted persons of the Ummah?
6. Have all the interpreters of Islamic law and other sacred Saints among the Ummah not been given Faqr?

The answer of these objections has already been given by Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo in his writings. We shall quote his words to answer the objections

## FAQR AND THE FOUR RASHIDUN CALIPHS

Sultan Bahoo states that there are four Spiritual Leaders.

صدق صدیق و عدل عمرؓ پر حیا عثمانؓ بود  
گوئے فقرش از محمدؐ شاہِ مرداں می ربود

Meaning: From The Holy Prophet, Hazrat Abu Bakar Siddique got the attribute of truthfulness, Hazrat Umer got justice, Hazrat Usman got modesty and Hazrat Ali got Faqr. (**Ain-ul-Faqr, Mahak-ul-Faqr Kalan**)

He further says:

❖ The Seeker must recognize his four Spiritual Leaders. First is Hazrat Abu Bakar Siddique who is the leader of the truthful ones. Second is Hazrat Umer, the leader of the just people. Third is Hazrat Usman Ghani, the leader of possessors of modesty and fourth, the leader of Fuqara is Hazrat Ali. (**Jamay-ul-Asrar**)

Hazrat Sakhi Sultan Bahoo is clearly stating in the above given extracts that the asset and legacy of The Holy Prophet 'Faqr' was transferred to Hazrat Ali. He is The Door to Faqr and the one who transfers Faqr ahead. Hazrat Abu Bakar Siddique, Hazrat Umer Farooq and Hazrat Usman Ghani received the highest levels of truthfulness, justice and modesty respectively.

Sultan Bahoo exclaims that the Seeker of Allah should be like Hazrat Abu Bakar in truthfulness. In justice and accountability of nafs he should follow Hazrat Umar Farooq. In modesty, he should follow the footsteps of Hazrat Usman and as regards Faqr, he should be on the footsteps of Hazrat Ali. If these four

levels are not acquired with balance, the rank of Faqr is not gained with perfection. Sultan Bahoo called them four Spiritual Leaders because Faqr is accomplished in the inward by the attention of all four. However, the Door to Faqr is only Hazrat Ali. The event of the bayat of Sultan Bahoo, which he has narrated in his several books, will endorse what is the importance of the spiritual attention of these four Leaders in Faqr. He states that:

- ❖ One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He at once recognized Hazrat Ali and was about to sacrifice himself upon him. Hazrat Ali said, "Son! Today you are summoned in the court of The Holy Prophet." In a moment, Sultan Bahoo found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakar Siddique met him and blessed him with his spiritual attention and left the court, then Hazrat Umar and Hazrat Usman blessed him with their attention and left the court. Then, only The Holy Prophet and his Sacred Family Members were left there. Sultan Bahoo says that he thought that The Holy Prophet would ask him to take bayat upon the hands of Hazrat Ali, but he spread both his own hands towards him and ordered, "Hold my hands" and took bayat from him upon both his sacred hands. Sultan Bahoo says, "When The Holy Prophet persuaded me the Kalma لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ once, all the veils of stations and stages were removed. The pre-existence and the eternity became equal for me. After persuasion from The Holy Prophet, Hazrat Bibi Fatima-tuz-Zahra honoured me by saying, "You are my son." I kissed the feet of Hazrat Imam Hassan and

Hussain and entered the circle of their slavery. **(Manaqib-e-Sultani)**

After reading this extract of Sultan Bahoo the objection that the four Righteous Caliphs are not mentioned at the status of Sultan-ul-Faqr, should be removed. It should also be understood that Faqr is not accomplished without the attention of the four Spiritual Leaders i.e. Hazrat Abu Bakar Siddique, Hazrat Umer, Hazrat Usman and Hazrat Ali.

## FAQR AND THE SACRED FAMILY OF THE HOLY PROPHET

Shaikh Ahmad Sirhandi Hazrat Mujjadad Alif Sani says:

- There are two ways to be blessed with Divine Oneness and Union with Allah. One is of Prophethood, only the Prophets of Allah can find The Divine Oneness and Union directly through this way without any mediation. It ended upon The Holy Prophet. The other way is of Sainthood. The followers of this way find The Divine Oneness and Union with Allah through mediation and source. This group comprises of Qutbs, Abdals, Autads and Saints. The source and mediation of this way is the esteemed self of Hazrat Ali and this way is directly related to him. Prophet Mohammad heads him in this way. Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain are united in oneness with him in this status.”  
**(Letter no. 123 from Maktubat-e-Imam Rabbani)**

Hazrat Sakhi Sultan Bahoo describes this fact in these words:

- ❖ Hazrat Ali found Faqr from The Holy Prophet. **(Ain-ul-Faqr, Mahak-ul-Faqr Kalan)**
- ❖ Prophet Mohammad conferred Faqr upon Hazrat Ali. **(Jamay-ul-Asrar)**
- ❖ The Spiritual Leader of Fuqara is Hazrat Ali. **(Jamay-ul-Asrar)**



The intellectuals translate the Hadith of The Holy Prophet  $\text{أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا}$  as: “I am the city of knowledge and Ali is its door”, but Sultan Bahoo describes its meaning as “I am the city of ‘Faqr’ and Ali is its door.” That is why, Hazrat Ali is also remembered with the title of “The Door to Faqr.”

The Queen of the Universe Hazrat Fatima-tuz-Zahra has already been discussed as Sultan-ul-Faqr. Sultan Bahoo says in *Jamay-ul-Asrar*:

- ❖ Hazrat Fatima was brought up in Faqr, nourished by Faqr and she possessed Faqr. Whoever reaches Faqr, reaches by her source only.

He says about the Sacred Imams Hazrat Hassan and Hussain:

- ❖ The perfection in  $\text{الْفُقْرُ فَخْرِي}$  Al-Faqr-o-Fakhari (*Faqr is my pride*) is possessed by the sacred Imams Hazrat Imam Hassan and Hazrat Imam Hussain, who are the beloveds of The Holy Prophet and Hazrat Fatima. **(Mahak-ul-Faqr Kalan)**

The above mentioned extracts clarify that as regards the status of perfection in Faqr Fana Fillah Baqa Billah, these four sacred personalities Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain cannot be differentiated from one another. They are one, same and unified, as all of them are annihilated in The Oneness of Allah, so they have become One. Unless the Seeker of Allah has the same perception about the status of these four personalities, he cannot find even the fragrance of Faqr.

## FAQR AND THE SACRED COMPANIONS OF THE HOLY PROPHET

Did all the Sacred Companions of The Holy Prophet receive the blessing of Faqr? Answering this question Hazrat Sakhi Sultan Bahoo says:

- ❖ “Remember! After the Sacred Companions (*the words “after the Sacred Companions” should be considered, it means that the Sacred Companions got the blessing of Faqr*) the blessing and Treasure of Faqr is specifically granted to two men; the first one is Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and the second one is Hazrat Imam Abu Hanifa Kufi, who was a relinquisher of the world. He never missed his prayers or fasts till seventy years. Same perfection (*in الْفَقْرُ نُحْرِي*) was received by the pious mystic lady Hazrat Rabia Basri. (**Mahak-ul-Faqr Kalan**)

Above mentioned extract clarifies the fact that the Sacred Companions gained the blessing of Faqr according to their levels respectively. Afterwards, this blessing was conferred upon Ghaus-ul-Azam Hazrat Abdul Qadir Jilani, Hazrat Imam Abu Hanifa and Hazrat Rabia Basri. So, the objection that whether the Sacred Companions, mystics or religious jurists have found Faqr or not, is answered through this piece of writing of Sultan Bahoo. One more piece of writing is presented below to answer the objections more clearly.

The belief of Hazrat Sakhi Sultan Bahoo, as described in his book “*Kaleed-ul-Tauheed Kalan*”, is:

- ❖ Know! Nobody can reach the spiritual levels mentioned below. If somebody claims to approach these levels then he is surely a liar, conjurer and a fraud mentor. These special six levels are:
  1. The verses of The Holy Quran are never revealed upon anybody else except The Holy Prophet.
  2. Prophet Mohammad is The Seal of the Messengers. No Revelation can descend upon anybody else after him.
  3. Nobody can approach the extreme levels of Marifat (*Divine Knowledge*) of Allah except The Holy Prophet.

4. Nobody can get Meraj with his physical eyes at the levels of Qab-a-Qausain<sup>84</sup> except The Holy Prophet.
5. Nobody except the Sacred Companions of The Holy Prophet can reach the levels of the Great Companions, the Companions of Sufah, the Companions of Badar, and all the other noble Companions.
6. Nobody can reach the level of Ijtihad (*Interpretation of the true religion*) except the four interpretative leaders of the four interpretative religions i.e. Hazrat Imam Abu Hanifa, Hazrat Imam Shafii, Hazrat Imam Maalik and Hazrat Imam Ahmad bin Hamble, and that all these four religions are rightful.

The above mentioned six levels stated by Sultan Bahoo require no further explanation. Each level is described clearly and explicitly. Especially, the explanation about the level of Companions of The Holy Prophet given by Hazrat Sakhi Sultan Bahoo leaves no room for any kind of objection.

Among the daughters of the Holy Prophet, Hazrat Fatima has got the most recognition due to Faqr. She inherited the true asset of Faqr-e-Mohammadi from The Holy Prophet. Due to this inheritance, her sacred children became the descendants of The Holy Prophet. She became the first “Sultan-ul-Faqr” so that her excellence could be known to people, since, she did not have to execute the duty of spiritual instruction of the Ummah. Hazrat Ali is The Door to Faqr because the heritage of Faqr was transferred to Ummah through him from The Holy Prophet. Second Sultan-ul-Faqr is Hazrat Hassan of Basra. When Hazrat Ali transferred the Trust of Faqr to him, it was proved that the asset of Faqr is not like worldly inheritance which is transferred to one’s children only, otherwise Hazrat Ali’s sons Hazrat Imam Hassan and Hussain are at the perfection of Faqr and the second Sultan-ul-

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<sup>84</sup> Two bow lengths, refers to extreme Nearness to Allah gained by The Holy Prophet on the night of Meraj.

Faqr Khawaja Hassan of Basra and the fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo are proud of their slavery.

In short, the greatest blessing of Faqr was conferred upon The Holy Prophet at the sacred night of Meraj. By the grace of The Holy Prophet, this Divine blessing was granted to the highly glorious Queen of the Paradise, Hazrat Fatima, while The Door to Faqr Hazrat Ali was given the spiritual Cloak of Faqr. Faqr was transferred to Ummah only through him. Then Hazrat Imam Hassan and Hussain and the Sacred Companions found Faqr according to their levels respectively. Among the whole Ummah of The Holy Prophet, six other personalities were selected who were granted preference upon the others. They were crowned with a special rank in Faqr, i.e. "Sultan-ul-Faqr."

Their peculiar sign is described as:

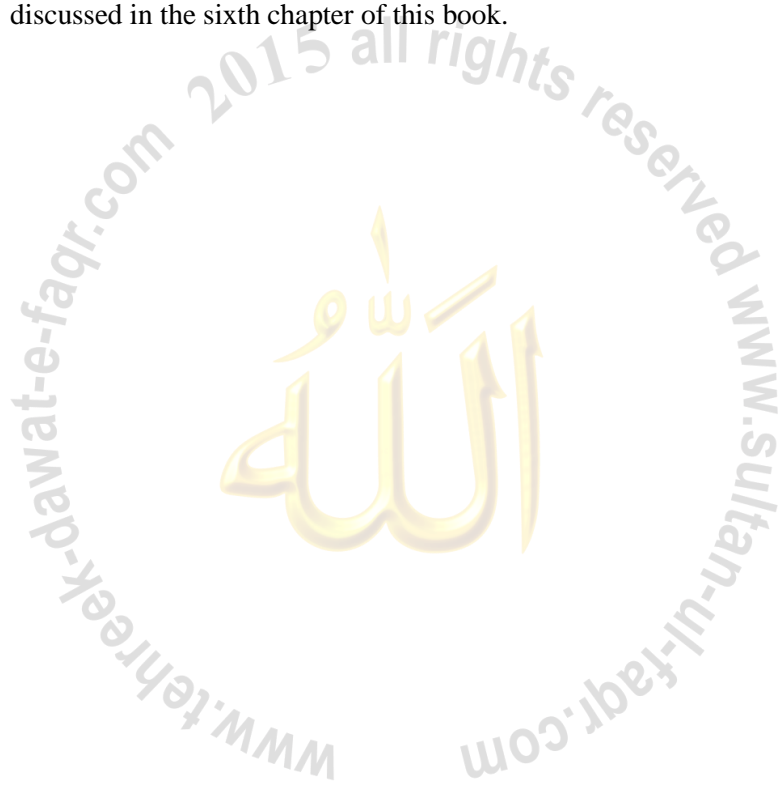
- ❖ Their sight is Absolute Noor of Oneness and the alchemy of Honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises. **(Risala Roohi Sharif)**

This means, they do not have to burden their disciples with hard worships because the effect of their sight is Noor itself. On whomsoever it is cast, he also becomes Noor.

It is hoped that after this discussion, most of the doubts and misconceptions might have been resolved. Though, one thing must be kept in mind that the absolute authority of Faqr is The Holy Prophet himself because Faqr is his real asset, and his Sacred Family Members are the true inheritors of this heritage as well as its grantors.

Among the seven Sultan-ul-Faqr souls who are discussed by Hazrat Sakhi Sultan Bahoo in *Risala Roohi Sharif*, the names of five of these souls are revealed by him. These five souls appeared

in this world in their respective eras and became the source of blessings and beneficence for the masses. However, the names of the two souls who had to come in future were kept secret. One of them has graced this world with his sacred presence. Lacs of people of this age have been blessed with his sacred company and slavery. His name is Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. His life history and teachings are discussed in the sixth chapter of this book.



## SECTION-VI

### MUSTAFA SANI AND MUJTABA AKHIR ZAMANI

*(Mustafa the second and Mujtaba of the last era)*

Just as Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani announced during his address by the Will of Allah that “My foot is over the necks of all the Saints.” قَدَمِي هَذِهِ عَلَى رِقَبَةِ كُلِّ وَلِيِّ اللَّهِ Similarly, Sultan-ul-Arifeen Sultan Bahoo proclaimed:

تا آنگاه لطف ازلی سرفرازی عین عنایت حق حاصل شده و از حضور فائز النور اکرم نبوی صلی اللہ علیہ وآلہ وسلم حکم ارشاد خلق شده چه مسلم چه کافر چه با نصیب چه بے نصیب چه زنده و چه مرده - بزبان گوهر فشاں مصطفی ثانی و مجتبی آخر زمانی فرموده - (رسالہ روحی شریف)

Meaning: Since the Eternal Benevolence has graced me with grandeur, Prophet Mohammad has ordered me to guide everyone, Muslim or Non-Muslim, fortunate or unfortunate, dead or alive and he has called me **‘Mustafa Sani and Mujtaba Aakhir Zamani’** with his pearl divulging tongue.

Both the titles ‘Mustafa’ and ‘Mujtaba’ mean “The Chosen and The Desired one” but these titles are specific for The Holy Prophet. However, he himself blessed Sultan Bahoo with the titles of Mustafa Sani (*Mustafa the second*) and Mujtaba Aakhir Zamani (*Mujtaba of the last era*). It is a symbolic reference to the fact that when the evil practices will become common in the Muslim society then Sultan Bahoo’s teachings will be the Light of Righteousness and a special person from his spiritual order will promote his teachings and guide people on the right path according to his teachings. That person will be spiritually supported by Sultan Bahoo because he himself will not be physically alive in the last era.

This fact is also highlighted in the following words of Sultan-ul-Arifeen which have been passed on from generation to generation:

- “When ignorance will prevail and falsehood will overcome the Truth, there would be a variety of sects and groups; every sect would consider only itself on the Right Path and all the others as depraved ones; when people would hesitate to talk against the wrong sects; those falsely claiming to have the spiritual knowledge will disguise themselves as Saints and occupy the seats of shrines to plunder wealth by looting people; then the fountains of The Divine Light will sprout from my shrine.”

The term “Fountains of Divine Light” refers to his valuable teachings of Faqr which shall bring out the people of this age from darkness towards the light of guidance. Hence, in this world of chaos, if the Muslim Ummah is ever going to find guidance towards righteousness then the source will only be the teachings of Sultan Bahoo which will be promoted by a person of exalted spiritual status from his Order. He would be the one to revive the true spirit of Islam.

In the following verses too, Sultan Bahoo is referring to the same fact:

چڑھ چناں تے کر رُشنائی، ذکر کریندے تارے ھو  
گلیاں دے وچ پھرن نمانے، اعلاندے ونجارے ھو

Meaning: O’ my enlightened moon of Faqr, you must rise soon and enlighten the world, which has been overcome by darkness. The Seekers of Allah are wandering in search of The Divine Truth in this age of falsehood and are waiting for a true guide like you. Whenever they try to seek knowledge about the path of Truth from some guide, they discover him masked with deception.

So they are waiting for a true guide like you who will take the Ummah to the Right Path.

چڑھ چناں تے کر رُشنائی، تارے ذکر کریندے تیرا ھو  
تیرے جیسے چن کئی سے چڑھدے، سانوں بچناں باجھ ہنیرا ھو  
جتھے چن اساڈا چڑھدا، اوتھے قدر نہیں کجھ تیرا ھو

Meaning: O' enlightened moon of Faqr! Rise soon and fill this dark and evil world with The Divine Light. The Seekers and true Believers of Allah are desperately waiting for you. Hundreds of fake moons (*fraud guides and their fake ways*) have risen and deceived the Ummah claiming to be you, but without you there is darkness everywhere. When our real moon (*a Perfect Spiritual Guide of the Sarwari Qadri Order, who is the true and complete manifestation of The Divine Self*) will appear, the fake moons will disappear and these fraud guides will run away.

Another explanation of the titles of Mustafa Sani and Mujtaba Akhir Zamani is that lacs of people have benefitted from Sultan Bahoo's shrine. The beneficence of Faqr is still distributed from there and will continue till the Doomsday.



## SECTION-VII

### BOOKS

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo did not get any kind of formal or academic education. Even then, he wrote at least 140 books. All his books are in Persian except “*Abyat-e-Bahoo*” which is in Punjabi language.

The translators of the books of Sultan Bahoo have often stated that they could not find any manuscript written by his own sacred hands. Only the manuscripts written by his khalifahs and dervishes could be found. Saad Ameer Khan Niazi, who was a translator of Sultan Bahoo’s books in Urdu, writes in the foreword of the translation of his book *Asrar-ul-Qadri*:

❖ As a translator of Sultan Bahoo’s books, I faced the problem that the original manuscripts of his books were not available which could be consulted to translate the actual Persian text properly. If only I could have found a single manuscript written by Sultan-ul-Arifeen’s own sacred hands then there was no need of others for the translation but unfortunately not even one could be found. All of them were lost or wasted because the khalifahs kept them in their possession instead of spreading them.” (page 40)

Hazrat Sakhi Sultan Bahoo writes in *Ain-ul-Faqr* that:

محمد مصطفیٰ عربی صلی اللہ علیہ وآلہ وسلم و مرا علم ظاہر ہیچ نہ بود از علم حضور است و ظاہر و باطن علم چندیں  
واروات فتوحات کشادہ است کہ دفتر با باید

Meaning: Prophet Mohammad and I did not get worldly education. Rather, The Divine Knowledge was bestowed upon us. Its triumphs and experiences revealed such vast knowledge, intrinsically as well

as extrinsically, which needs infinite number of books to be expressed.

This statement shows that Sultan Bahoo could not read and write like Prophet Mohammad. Therefore, just as there is not any Quranic verse or Hadith available written by the sacred hands of The Holy Prophet, similarly, no hand written document or script by Sultan Bahoo is available. Whatever he stated verbally as a result of Divine Revelations, the khalifahs and dervishes wrote it, and now only those manuscripts are available. Hence, it is not strange that Sultan Altaf Ali or Sultan Hamid Ali or anybody else was unable to find any manuscript by Sultan Bahoo. The translators got the original manuscripts of the books written by different khalifahs from the descendants of the family of Hazrat Sultan Bahoo, which were afterwards translated. Most of the translators compared different manuscripts of the same book and then, after consensus, translated it. That is why, all the available translations are almost the same in terms of the teachings.

Sultan Hamid Ali has given a list of very few books of Sultan Bahoo in *Manaqib-e-Sultani*, which shows that most of the books were lost when *Manaqib-e-Sultani* was written, or were not available. Another reason is that there was not any proper institution to publish Sultan Bahoo's books due to which only a few books could be published and preserved, that too as the result of individual efforts.

Another reason for keeping these books concealed for a long time might be that Sultan Bahoo wanted to keep this Divine Treasure hidden from the undeserving people. Perhaps it will be revealed in future at some fixed time, which is why, The Holy Prophet has entitled him Mustafa Sani and Mujtaba Akhir Zamani.

Sultan Bahoo's books are the masterpieces of Divine Knowledge. He proclaims that if someone is unable to find a Murshid, his books will prove to be a guide and medium for him to reach the Perfect Murshid. In *Risala Roohi Sharif* he says:

- ❖ “If a Saint having spiritual union has declined from the world of souls or from the world of Malakut, being demoted from his rank, seeks mediation of this Divine Book, it will prove a Perfect Spiritual Guide for him. If he does not make this book his mediator, he is liable and if he does, then we are responsible to elevate him back to his status.”

This proclamation of Sultan Bahoo is present in almost all of his books with the change of a few words.

Sultan Bahoo’s writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they completely envelop the reader. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down upon the reader. If a reader continues reading them with a true and sincere heart, he will be guided towards a Perfect Sarwari Qadri Murshid who is the representative of Sultan Bahoo in the present age.

Sultan Bahoo has used the Quranic verses, Hadiths and Qudsi Hadiths according to the requirement of the statement. If these verses or Hadiths are removed, the actual meaning of the statement remains unexplained. Sultan Bahoo also makes use of poetry eloquently and beautifully which enhances the effect of the statement.

Translations of Sultan Bahoo’s following books are available:

1. Akyat-e-Bahoo (*Punjabi poetry*);
2. Dewan-e-Bahoo (*Persian Poetry*);
3. Ain-ul-Faqr;
4. Majalisa-tul-Nabi;
5. Kaleed-ul-Tauheed (*Kalan*);
6. Kaleed-ul-Tauheed (*Khurd*);
7. Shams-ul-Arifeen;
8. Ameer-ul-Kaunain;
9. Taigh-e-Barhana;
10. Risala Roohi Sharif;
11. Ganj-ul-Asrar;
12. Mahak-ul-Faqr (*Khurd*);
13. Mahak-ul-Faqr (*Kalan*);
14. Asrar-e-Qadri;
15. Aurang Shahi;
16. Jamay-ul-Asrar;
17. Aqal-e-Baydar;
18. Fazal-ul-Laqa (*Khurd*);
19. Fazal-ul-Laqa (*Kalan*);
20. Miftah-ul-Arifeen;
21. Noor-ul-Huda (*Khurd*);
22. Noor-ul-Huda (*Kalan*);
23. Taufeeq-ul-Hidayat;
24. Qurb-e-Deedar;

25. Ain-ul-Arifeen; 26. Kaleed-e-Jannat; 27. Mohkim-ul-Fuqara;  
28. Sultan-ul-Waham; 29. Deedar Bakhsh; 30. Kashf-ul-Asrar  
31. Mohabbat-ul-Asrar; 32. Tarfa-tul-Ain or Hujjat-ul-Asrar (*both titles belong to the same book*).

- “Shams-ul-Arifeen” is in fact a collection of selective topics of Sultan Bahoo’s books: Kaleed-ul-Tauheed, Qurb-e-Deedar, Majmua-tul-Fazal, Aqal-e-Baydar, Jamay-ul-Asrar, Noor-ul-Huda, Ain Numa and Fazal-ul-Laqa. It was compiled by Sultan Wali Mohammad, the second son of Sultan Bahoo. Now, this book is considered to be a book of Sultan Bahoo.
- In ‘*Manaqib-e-Sultani*’ and ‘*Shams-ul-Arifeen*’ the names of some books of Sultan Bahoo have been mentioned which are still unavailable. These books are: 1. Majmua-tul-Fazal; 2. Ain Numa; 3. Talmeez-ur-Rehman; 4. Qutb-ul-Iqtab; 5. Shams-ul-Ashiqeen; 6. Dewan-e-Bahoo Saghir and Kabeer (*Persian*). Only one Dewan-e-Bahoo is available which is either Saghir or Kabeer.
- Only one Punjabi book of Sultan Bahoo “Abyat-e-Bahoo” is available which comprises of his Punjabi poetry.

## SECTION-VIII

### TEACHINGS

Hazrat Sakhi Sultan Bahoo has chosen the term 'Faqr' for his teachings instead of the conventional terms like Tasawwuf or Tareeqat. His teachings emphasize on acquiring the path of Faqr. In the way of Faqr the guidance of Sahib-e-Musamma Murshid Kamil Akmal Noor-ul-Huda<sup>85</sup> of Sarwari Qadri Order<sup>86</sup> is most important. According to Sultan Bahoo, the Perfect Murshid is the one who gives the Seeker Ism-e-Allah Zaat written in golden letters on the very first day and orders him to do its Zikr (*invocation*), Tasawur (*contemplation*) and Mashq Murqoom-e-Wajudia (*practice of inscribing Ism-e-Allah on body in a particular manner*). By the attention and benevolence of the Murshid Kamil, and contemplation of Ism-e-Allah Zaat or Ism-e-Mohammad the Seeker inwardly approaches two most elevated spiritual stations i.e. The Divine Vision and presence in The Holy Assembly of Prophet Mohammad (*Majlis-e-Mohammadi*). There are no spiritual stations higher than these two. Only those Seekers reach these levels who continue their journey of Faqr following their Murshid with devotion and perseverance.

Sultan Bahoo's teachings about Ism-e-Allah Zaat, Ism-e-Mohammad and Murshid Kamil have been explained here:

#### ISM-E-ALLAH ZAAT

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has described the facts and secrets about the knowledge of Tasawur of Ism-e-Allah

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<sup>85</sup> The Perfect Spiritual Guide who is the possessor of all the Attributes and Powers of The Divine Essence and is the Absolute Light of Guidance

<sup>86</sup> Sarwari Qadri is the spiritual Order of Hazrat Sultan Bahoo which starts from Prophet Mohammad and reaches him through Hazrat Shaikh Abdul Qadir Jilani.

Zaat **اللَّهُ** in all his books in detail. He has also named it as Ilm-e-Akseer<sup>87</sup> and Tasawur-e-Taufeeq<sup>88</sup>. Tasawur of Ism-e-Allah Zaat is the core and origin of the inward knowledge through which the Seeker of Allah reaches the two most elevated and highest spiritual stations i.e. The Vision of Allah and Presence in The Holy Assembly of Prophet Mohammad which cannot be gained through any other invocation or meditation. None of the spiritual stations are higher than these two. The Ism **اللَّهُ** is the Holy Name of “The Divine Essence” and is specific only for The Glorified Self of Allah. Well known scholars of Islam state that this Name is neither an infinitive noun nor derivative i.e. neither it is derived from any word nor any word can be derived from it. Unlike other Attributive Names of Allah It cannot be applied metaphorically on anyone. Thus, this Name is perfectly pure of combination or application. Like Allah Himself, His Name is also The One, Only and **لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ يَدٌ** (Meaning: *He begetteth not nor is He begotten*).

It is the Personal Name of Allah and its recitation develops a special relationship between Allah and His slave. The Holy Quran mentions this Name four thousand times. The Arifeen consider ‘**اللَّهُ**’ to be the Ism-e-Azam<sup>89</sup>. This Name encompasses all The Divine Attributes within Itself. Hence, when a person remembers Allah with the Name ‘**اللَّهُ**’, he actually calls upon all the Attributive Names of Allah simultaneously. It is the unique quality of this Name which is not possessed by any other Attributive Name. Imam Razi elaborates this point in a very beautiful manner. He says:

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<sup>87</sup> Knowledge of the alchemy which transforms a sinful person into the Beloved of Allah

<sup>88</sup> Contemplation of The Divine Favour

<sup>89</sup> The Divine Word by saying which, with a pure and perfect heart, all the problems are solved and wishes are fulfilled. Sufis consider **اللَّهُ** the Ism-e-Azam because no word can be more powerful than it.

- ❖ No doubt! When you remember Allah with His Names of Compassion i.e. you say O' Rehman (*The Most Beneficent*) or O' Raheem (*The Most Merciful*), you only invoke His Attribute of Compassion not of Wrath and Majesty. Similarly if you remember Him by the Name of 'The All Knowing' i.e. you say O' Aleem, you only invoke His Attribute of Omniscient not of Omnipotent. But when you say Allah ﷻ you invoke all The Divine Attributes because الله (The One to be worshipped) is the one who possesses all The Divine Attributes. (Tafseer-e-Kabeer, Vol-1-pg 85)

'Name' is the medium used to call and recognize somebody or something. There are two kinds of names; personal and attributive. If somebody's 'personal name' is Naveed and he is an expert in medical knowledge, he will be called 'Doctor Naveed'. If he has learnt Quran by heart, he will be called 'Hafiz Naveed'. If he has done pilgrimage he will be called 'Haji Naveed'. Hence, the more attributes he will possess, the more attributive names will become a part of his personal name. So 'Naveed' is his personal name whereas doctor, hafiz or haji are all his attributive names because they were attached to his original name when he acquired those attributes. This shows that the invocation of an attributive name only includes the remembrance of one particular attribute while the invocation of the personal name includes each of the attributive names as well. Similarly ﷻ is The Personal Name of Allah while Kareem, Raheem, Ghafoor, Ghafaar and other such Divine Names are Attributive Names and they all are included in The Personal Name ﷻ of Allah. When a person invokes ﷻ he in fact remembers Allah with all His Attributes.

Allah has blessed the human beings with the knowledge and aptitude of Ism-e-Allah Zaat as well as all the other Attributive Names since eternity, as He says in Quran while mentioning the

creation of Hazrat Adam: عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا Meaning: Adam was blessed with the knowledge of all the (Divine) Names (*Al-Baqara-31*). From Adam, the aptitude of this knowledge was transferred inwardly to all his progeny. So, when a person invokes a particular Attributive Name of Allah repeatedly, its Light enlightens his inner self and he acts under the effects of the Light of that Name e.g. when he invokes the Attributive Name “Al-Rehman”, this invocation affects him with the Self Disclosure of Allah’s Attribute of Rehman (*the Most Compassionate*) and The Divine Light of this Name penetrates him. Hence, he is blessed according to his capability with The Divine Attribute of Compassion and Beneficence which prevails all over the universe and due to which all the creatures have the emotion of kindness and are compassionate towards each other. The invoker becomes the possessor of the Attribute of Compassion and acts accordingly in his inward and outward matters. Similarly when a person invokes The Divine Names ‘Al-Samee’ (*The All Hearing*) or ‘Al-Baseer’ (*The All Seeing*), he is blessed with these Attributes according to his capability and in addition to the physical senses of hearing and seeing, he acquires these senses spiritually and inwardly as well. He can hear the unspoken words through inspiration and can see the unseen esoteric and exoteric places or incidents. Similarly the effects of the Zikr of other Attributive Names can be understood. However, when a person remembers Allah with His Personal Name اللهُ i.e. Ism-e-Allah Zaat, then Allah blesses him with The Self Disclosure of His Essence which possesses all The Divine Attributes, due to which the invoker witnesses The Divine Light of The Essence within himself. His being is enlightened with The Divine Light of The Essence and he is blessed with The Vision of The Divine Self.

Just like Allah, His Name اللهُ i.e. Ism-e-Allah Zaat is also unique and unparalleled regarding its peculiar effects and marvels. The distinguished quality of this Name is that if its letters are



gradually separated from it, even then its meanings are not changed and in any case it remains the Ism-e-Allah Zaat and is used to address Allah only. If the first letter ل (Lam) of اللهُ (AllaHoo) is removed it becomes اللهُ (Lillah) which means "for Allah", it is also Ism-e-Zaat. In The Holy Quran, Allah says:

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ❁

Meaning: Whatever is in the heavens and in the earth is for Allah.

If the first ل (Lam) of اللهُ (Lillah) is removed, it becomes له (LaHoo) which means "for Him." It is also Ism-e-Zaat as Allah says in The Quran:

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ❁

Meaning: For Him is all the kingdom and glory and He has complete command over everything.

If the second ل (Lam) is also removed it becomes 'هُوَ' (Hoo). 'هُوَ' (Hoo) is a pronoun for Allah, as used many times in The Quran for Ism-e-Allah:

هُوَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ ❁

Meaning: He (هُوَ) is Allah, no one is to be worshipped except هُوَ (Hoo).

When Allah intended to manifest Himself, He descended from the world of Oneness towards the world of multiplicity and made Ism-e-Allah Zaat the source of His recognition. In a Qudsi Hadith Allah says:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ❁

Meaning: “I was a Hidden Treasure, I desired to be recognized hence I created the creature.”

“Hidden Treasure” means that Allah’s Essence as well as all His Attributes were initially concealed. Then an intense desire to be recognized aroused in The Essence for which the simple word *فَأَحْبَبْتُ* (*I desired*) is used in the above mentioned Hadith but this desire aroused with such intensity that the respected Sufis interpreted it as ‘Ishq’ (*The Divine Love*). When love reaches the highest degree of intensity, it becomes Ishq. It was the Ishq which formed the basis of creation of mankind and the whole universe. Hence, the main reason behind the creation of all the created things was to recognize their Creator, as Allah has clearly said in the Hadith mentioned above. Hazrat Sakhi Sultan Bahoo says:

- ❖ When Allah desired (*to be recognized*), He separated Ism-e-Allah Zaat from Himself (*i.e. manifested Himself in the form of Ism-e-Allah Zaat*). From Ism-e-Allah Zaat The Noor of Mohammad appeared. When Allah beheld His reflection in the mirror of His Divine Nature of Oneness (*i.e. Noor of Mohammad*), He was fascinated and became fond of Himself, got the title of “The Holy Lord of all the Lords” and “The Beloved of Allah” from His own Divine Court. Then He created the souls of all the creatures from The Noor of Mohammad. (**Ain-ul-Faqr**)

When Allah viewed Himself in the Form of Noor of Ahmad in the mirror of His Divine Nature, He adored His Magnificent Beauty and became His own Lover. This Ishq is the special essence of Noor of Ahmad. Then Allah created the souls of all

the created things of the universe from this Noor by His Command of 'Kun'<sup>90</sup>.

The Holy Prophet said:

أَنَا مِنْ نُورِ اللَّهِ تَعَالَى وَكُلُّ خَلْقٍ مِنْ نُورِي ❁

Meaning: I am created from the Noor of Allah and all the creations have been created from my Noor.

When all the souls were created from the Noor of Mohammad, that special essence of Ishq was transferred into them. Then Allah arranged the souls in front of Him to manifest His Beauty and Grace. He appeared before the souls in the form of Ism-e-Allah Zaat because Allah is One and has no partners, so He is also Unique and Single with reference to His Name and Essence i.e. His Name is not anything other than His Essence, they are same and One. All the souls were mesmerized to see the unmatched and boundless Divine Beauty and got engrossed in its glorification and invocation. This glorification and Zikr (*invocation*) of Ism-e-Allah Zaat and The Vision of Allah became the sustenance of the souls and they started getting their strength and nourishment from it. Out of His Kindness and Favour, Allah has deliberately revealed this particular incident of the manifestation of His Divine Beauty in The Quran so that the human soul can regain the recognition of Allah which they lost when they came to this world. Allah reminds the souls of the promise they made in eternity when they were blessed with The Vision of Allah:

أَلَسْتُ بِرَبِّكُمْ (الاعراف-172) ❁

Meaning: Am I not your Rab (*The Sustainer*)? (*i.e. Do you not sustain due to The Vision of My Beauty, My Glorification and Zikr*).

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<sup>90</sup> Kun means 'Be'. Allah gives the order of 'Be' and it is done instantly.

At that time the eyes of the souls were enlightened by the Noor of Ism-e-Allah Zaat, they were engrossed in The Vision of Allah and were free from all the impurities of the material world, so they replied in harmony:

قَالُوا بَلَىٰ ﴿الاعراف-172﴾ ❁

Meaning: They replied ‘yes’ (*You are our Sustainer and Lord*).

So, they admitted that they were sustained and nourished by The Vision of The Divine Beauty and Its glorification and Zikr.

On the basis of this verse, Sultan Bahoo and other Sufis justify the existence and attributes of the soul because when Allah asked “Am I not your Rab?”, the souls replied in harmony “Yes, You are”. The point to ponder is that in order to answer any question, it is necessary to have the power of listening, understanding and speaking. So, this verse proves that the soul is a complete entity with all the senses. Allah has also mentioned this fact in The Holy Quran many times. He says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا ۚ وَ لَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا ۚ وَ لَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْإِنعَامِ بَلَّ لَهُمْ أَصْلَٰطٌ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿الاعراف-179﴾ ❁

Meaning: And surely, We have created a large number of jinns and human beings for Hell. They have hearts (*i.e. mind of the soul, but*) cannot understand (*the truth*) with them; and they have eyes (*of the soul, but*) cannot perceive (*the truth*) with them; and (*also*) they possess ears (*but*) cannot hear (*the truth*) with them. They are like cattle, rather more misguided (*than that*). It is they who are neglectful. (Al-A'raf-179)

صُمُّوا بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿البقره-18﴾ ❁

Meaning: They are (*spiritually*) deaf, dumb and blind. So they will not return (*to the right path*). (Al-Baqarah-18)

These few verses prove that in addition to the physical senses of sight, speaking and hearing, human beings also possess inward senses which are related to his soul. Just like we need two lights to see and recognize things, one is the light of eyes i.e. the power to see and the other is light from some source like sun or artificial light. If any of them is missing i.e. either one is blind or there is complete darkness, nothing can be seen and recognized. Similarly in the spiritual world there are two lights which enable the soul to have The Vision and Recognition of Allah, one is the light of eyes of the soul which has been proved in the above lines and the other is the Light of Ism-e-Allah about which Allah says in the Quran:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (النور-35) ❁

Meaning: اللهُ (Ism-e-Allah Zaat) is the Noor of the earth and the skies. (Al-Noor-35)

After the question of أَلَسْتُ بِرَبِّكُمْ and answer of بلى Allah intended to confer The Divine Trust of His Ishq upon these souls and asked, “Is there anyone who would bear the Trust of My Ishq? Is there any true Lover of Mine amongst you?” The souls of all the other creatures refused to bear this Trust except the souls of human beings, because The Trust of Ishq is not easy to bear. One has to bear it at the cost of his life. Only the human soul had the courage to take the risk. Allah has revealed this in Quran in the following words:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الاحزاب-72) ❁

Meaning: Indeed, We offered Our Trust to the skies, the earth and the mountains. Everyone refused to bear it and became

scared of it but man accepted it. Verily he is cruel (*towards his nafs*) and ignorant (*of the importance of this Trust*). (Al Ahzab-72)

According to the respected Sufis, this Trust is Ism-e-Allah Zaat. In short, when man declared to be the Lover of Allah in front of everyone in the congregation of souls, Allah intended to check the truth and sincerity of his Ishq. So, He separated the human soul from His Divine Self and deprived it from The Vision of His Divine Beauty by putting veils on His Light and concealing the soul of man in a physical body. Allah sent man in the material world which is in fact an abode of examination. Man descended from <sup>91</sup> أَحْسَنِ تَقْوِيمٍ towards <sup>92</sup> أَسْفَلَ سَفِيلِينَ as the desires of nafs, satanic attributes, filth and impurities of the material world were added to the soul during its descent towards the material world. Moreover, to test the ability of every soul to protect The Divine Trust, Allah allowed the satan and nafs to dominate them.

When man came to this world, he had to face a completely new and strange environment because Allah has concealed the reality of everything by putting a physical veil over it. This veil not only keeps the reality of everything safe in this material world but is also a source of its recognition. This veil is called 'outward' (*zahir*) of that thing and the concealed reality of that thing is called its 'inward' (*batin*). For example the kernel of an almond, which is its reality, is concealed in a hard outward cover. This cover not only protects the real almond but is also a source of its recognition. Similarly, fruits such as banana and orange are covered by a peel. The peel is made up of a different material than that of the real fruit. This peel not only protects the fruit but also helps in the recognition of the quality of the fruit. If these outer protecting covers were not made, the real substances would

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<sup>91</sup> The best constitution in the form of pure soul which was created from the Noor of Mohammad

<sup>92</sup> Lowest of the lowest

have got rotten and wasted. The human soul has been protected in this material world by a physical material body which helps in movements and actions as well as becomes the identity of that person. Since soul is the actual being of man, it has got control over the physical body which is just a cover. In this material world, the soul has to confront three enemies: satan, nafs and attractions of the world. These three surround the soul to snatch The Divine Trust from it. If the soul of man dominates the desires of his material physical body, then certainly he can walk on the straight path towards Allah and can reach the destination (*Allah*) thus achieving the main purpose of his life i.e. Vision and Recognition of Allah. On the contrary, if he would let his enemies i.e. satan, nafs and the world to overpower him and take his control, then they would not let him succeed in his test. On the Doomsday he would be amongst the failures and the disgraced ones. Shaikh-e-Akbar Mohiyuddin Ibn-e-Arabi says:

- ❖ The outward of human beings is their physical body while their inward is the soul. Body is something entirely different from the soul, although the referred person is treated as one entity. If the body is nourished and the soul is neglected, the body will get healthier and the soul is weakened. The animal instincts of the material body will dominate The Divine qualities of soul. However if the soul is nourished (*through the Zikr and Tasawur of Ism-e-Allah Zaat*), its Divine Attributes will dominate the bestial qualities of the body. **(Exegesis of Fusoos-ul-Hikam-Wal-Aiqaan pg 107)**
- ❖ True faith is actually acquired when the soul dominates the body. **(Exegesis of Fusoos-ul-Hikam-Wal-Aiqaan pg 141)**

Hence, a human being is a combination of material body and soul. Material body is created by the human semen in this material world and is related to it only. The soul is a sublime and subtle being which is related to The Divine World. Both the beings are attracted and inclined towards their respective origins, as it is said in a Hadith:

كُلُّ شَيْءٍ يَرْجِعُ إِلَىٰ أَصْلِهِ (حديث نبوي ﷺ) ❁

Meaning: Everything returns to its origin.

Since, the material body is composed of matter i.e. solid, liquid, gas which are the elements of this material world, so its food for growth is also extracted from this world which is why the body has the appetite for worldly pleasures and eatables. All the animals possess this inclination. In the Holy Quran, Allah has called all those beings which require food of this material world as **دَابَّةٍ** and said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ○ (سورة هود-6) ❁

Meaning: And there is not any moving creature (*living being*) on the earth but (*that*) its sustenance is (*a bountiful obligation*) upon Allah. (Hud-6)

Allah has fixed the sustenance for every living being since eternity. It can neither be increased nor decreased, no matter how much one tries through legitimate or illegitimate ways. Though, if one sincerely spends in the way of Allah then it is increased ten to seventy times. Allah has also made perfect arrangements to supply this sustenance. It is said that livelihood searches the person like death and reaches him in any case. A person cannot meet death unless he has got the proportion of sustenance fixed for him since eternity. There are two ways to get livelihood, hard work and complete trust upon Allah. The person who turns towards Allah and seeks only Him, without worrying about his sustenance, leaving it upon Allah to provide him, he is truly resigned to the Will of Allah. People who do not put their trust upon Allah completely, run after livelihood whole of their life and forget to seek Allah. They seek sustenance and forget The Sustainer. Allah says to such people:

وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ○ (عنكبوت-60) ❁



Meaning: And no animal carries its sustenance (*with it*). Allah provides (*sustenance*) for them and for you too. (Al-Ankabut-60)

Allah has created a lot of sources and ways of earning for those who try to get their subsistence through hard work. The way chosen by him would determine the source of his sustenance. He is free to choose any profession, trade, business, agriculture etc. Hard work is also of two types, lawful and unlawful. If he chooses lawful way he will be provided with all the lawful sources of earnings, if he chooses the unlawful way of earning he will be provided with its source. The decision has been left upon man. The way of hard work unfolds with difficulties and risks. Sultan Bahoo says:

- ❖ Man is accountable for lawful earnings and punished for unlawful earnings.

Although, Allah has liberated man from the worries of his sustenance but man fails to have complete trust upon Allah and the promises Allah has made in Quran about the provision of his livelihood. He keeps trying hard to increase his subsistence, disregarding the fact that it has already been fixed.

On the other hand, the subtle being of man i.e. the soul is related to The Divine world so it is attracted towards it. The soul is always inclined towards The Divine Love, Knowledge, Closeness, Vision and Union of Allah. Its sustenance and nourishment lies in the Zikr and Tasawur of Ism-e-Allah Zaat because Ism-e-Allah Zaat is also related to The Divine World and its Zikr and Tasawur are the sources of strengthening man's relation with Allah. Allah has directed the attention of man towards it in The Holy Quran at many places. It is a fact that Allah cannot be recognized by just outward discussions and deeds. The outward knowledge can neither reveal the reality of the great spiritual status and miraculous powers of Prophet Mohammad, nor the reality behind Wahi (*revelation*) and Meraj (*ascension of The Holy Prophet to Allah*). That is why the religious scholars having

just superficial knowledge are always contradicting each other regarding the matters of the hidden knowledge of The Holy Prophet, reality of his Meraj and other miracles, possibility of Vision of Allah in this world etc. To know all these hidden facts the best and easiest way is the Zikr and Tasawur of Ism-e-Allah Zaat. Without them the spiritual way towards The Divine Observation, Closeness, Vision and Union of Allah, which gives eternal life to the soul, is impossible to achieve.

### What is Zikr and Tasawur of Ism-e-Allah Zaat?

Allah says in Quran:

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ۗ (الرعد-28) ❁

Meaning: Surely in the Zikr of **اللَّهُ** (*Ism-e-Allah Zaat*) do hearts find peace. (Al-Ra'ad-28)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (المنافقون-9) ❁

Meaning: O' Believers! Let not your wealth and your children make you neglectful of the Zikr of Allah, and whoever does so, is amongst the losers. (Al-Munafiqun-9)

وَإِذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (الجمعة-10) ❁

Meaning: And invoke **اللَّهُ** (*Ism-e-Allah Zaat*) frequently so that you may prosper (*spiritually*). (Al-Juma-10)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (الاحزاب-41) ❁

Meaning: O Believers! Keep remembering Allah abundantly. (Al-Ahzab-41)

وَالذِّكْرُ يُزِيِّنُ اللَّهُ لَكَ كَثِيرًا وَالذِّكْرُ كَرَاتٍ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (الاحزاب-35) ❁

Meaning: And the men who invoke اللهُ excessively and the women who also invoke اللهُ very much, Allah has prepared for them forgiveness and mighty reward. (Al-Ahzab-35)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝ (البقره-152)

Meaning: Remember Me (through the Zikr of My Name) and I will remember you. And always be thankful to Me and never be ungrateful to Me. (Al-Baqarah-152)

وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هَدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝ (آل عمران-101)

Meaning: And whoever holds fast to Allah (i.e. Ism-e-Allah Zaat) is most surely guided to the straight path. (Aal-e-Imran-101)

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ۝ (البقره-238)

Meaning: Guard all your prayers strictly, especially the middle (central) prayer (the inward prayer i.e. Zikr of Ism-e-Allah Zaat). (Al-Baqarah-238)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۝ (المائدہ-91)

Meaning: No doubt! Satan only seeks to breed enmity and spite amongst you by means of wine and gambling and stop you from the Zikr of اللهُ and observing prayer. (Al-Maidah-91)

The following verses prove that the Muslims who are negligent of the Zikr of Ism-e-Allah Zaat are considered as the deprived ones. They are threatened of hard punishment and Allah has forbidden others to have close relationship with such people.

فَاعْرِضْ عَنْ مَنْ تَوَلَّى لَا عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۖ ذَٰلِكَ مَبْلَغُهُمْ  
 مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى ۖ  
 (النجم-29,30)

Meaning: So divert your attention from him who turns away from Our Zikr and desires the life of this world. That is the limit of their knowledge. Verily your Lord fully knows who strayed from His path and (also) knows him best who has attained guidance. (Al-Najam-29, 30)

The Holy Prophet said:

الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ تَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهِيَ مَيِّتٌ

Meaning: Every person has counted breaths; every breath which leaves the body without invocation of **اللَّهُ** is lifeless.

Hazrat Sakhi Sultan Bahoo explains this Hadith as:

جو دم غافل سو دم کافر، سانوں مرشد ایہہ پڑھایا ھو

Meaning: My Murshid has taught me that the breath which I take in negligence of Allah's Zikr makes me amongst the non-believers as only they are negligent of Allah's Remembrance.

The Zikr of Allah with inhaling and exhaling of breath is the eternal prayer. Its purpose is described in the following Hadith:

لِكُلِّ شَيْءٍ مُّصَفِّلَةٌ وَمُصَفِّلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى ۖ

Meaning: For everything there is a burnisher and the burnisher of heart is the Zikr of Ism-e-Allah Zaat.

Now, it is clear that Allah has ordered the Zikr of **اللَّهُ** for the purification and cleansing of heart. In fact heart is the mirror in which the Light of Allah can be observed but only if it is clean.

That is why we should always remain busy in the Zikr and Tasawur of Ism-e-Allah Zaat to keep our heart pure and clean from the filth of this material world, so that we can fulfill the promise of بلی.

Sultan-ul-Arifeen explains the above mentioned Hadith in these words:

دل کر صیقل شیشے وانگوں باہو، دور تھیوں کُل پردے ہو

Meaning: Make your heart pellucid like a mirror, then all your veils would be removed. The cleaner the mirror of your heart is, the clearer is the reflection of The Noor of Allah in it.

All the Quranic verses and Hadiths mentioned above prove that the Zikr of اللہ is the greatest of all the prayers. However, one must know that how this Zikr should be done so as to get its real beneficence i.e. recognition of one's inner self which in turn gives the Recognition of Allah, as is said in the Hadith:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ۝

Meaning: Whoever recognized his inner self, he Recognized his God.

One way of Zikr is to remember Allah by tongue. It includes the recitation of Quranic verses, Kalma, Darood (*blessings upon The Holy Prophet*) and all other prayers done physically. Such Zikr is a source of getting reward and a better place in heaven. The Zikr which opens the doors of spiritual world is the Zikr of 'Pas Infass' in which Zikr of Ism-e-Allah Zaat is done through inhale and exhale of breath. It is called the Sultan-ul-Azkar (*The king of Invocations*).

The Salat<sup>93</sup> Muslims say five times a day is the second pillar of Islam. Our Holy Prophet has declared لا صلوة الا بحضور القلب

<sup>93</sup> Prayer which is obligatory upon Muslims to offer five times daily

meaning: “No Salat without the presence of heart.” He also said الصلوة معراج المومن meaning: “Salat is Meraj for a true believer”.

Apparently Salat is a collection of few verses which are recited in a particular manner but actually it means having the Closeness and Vision of Allah. When one attains this Closeness and Vision of Allah, only then his Salat becomes Meraj. One can acquire this status only through Sultan-ul-Azkar. Salat is also a way of Zikr of Allah, as Allah says:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝ (طه-14)

Meaning: And establish Salat for the sake of my Zikr. (Taha-14)

Allah wants His men to invoke His Name not only during Salat, but continuously.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ ۝ (النساء-103)

Meaning: So (*O' Muslims*) when you have finished your Salat, invoke Personal Name of Allah اللهُ (*in all postures*) standing, sitting and lying on your sides. (Al-Nisa-103)

In this verse “lying on your sides” refers to ‘sleeping’, i.e. one has to invoke اللهُ while sleeping also. During sleep only the Zikr of Pas Infaas through breathing is possible because the breath does not stop even while sleeping. Allah has also explained how this Zikr should be done:

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ ۝ (الكهف-24)

Meaning: Invoke your Holy Lord forgetting everything else. (Al-kahf-24)

What should be invoked is also clearly mentioned.

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَذَكَّرَ ۝ (مزل-8)

Meaning: And continue invoking the Personal Name of your Holy Lord ( **اللَّهُ** ), devoted to Him alone (*in your heart and soul*) broken away from everyone else. **(Muzzamil-08)**

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ (الأعلى-1)

Meaning: Glorify the Personal Name of your Holy Lord ( **اللَّهُ** ), The Most High. **(Al-A'la-1)**

Even the first revelation was an order of recitation of Allah's Name:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ (العلق-1)

Meaning: O' Beloved! Read with the Name of your Holy Lord ( **اللَّهُ** ), who has created everything. **(Al-Alaq-1)**

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝ (حاقة، 52، واقعة، 96، 74)

Meaning: So glorify your Holy Lord persistently with His Personal Name ( **اللَّهُ** ), The Most Magnificent. **(Al-Haqqah-52, Al-Waqia-74, 96)**

Allah also describes the proper and desired way of Zikr:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ ۝ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝ (اعراف-205)

Meaning: And invoke your Holy Lord's Personal Name ( **اللَّهُ** ) with your breath, submissively and secretly and in low tones, morning and evening and be not among the neglectfuls. **(Al-A'raf-205)**

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخِيفَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝ (اعراف-55)

Meaning: Invoke your Holy Lords's Personal Name ( **اللَّهُ** ) most submissively and secretly. Surely He does not like the transgressors. **(Al-A'raf-55)**

Allah has strictly forbidden to follow those who are negligent of His Zikr:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنِكَ عَنْهُمْ ۚ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا ۗ وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ  
عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝ (الكهف-28)

Meaning: (*O My Beloved!*) Stay tenaciously in the companionship of those who remember their Lord morning and evening, ardently seeking His pleasure, (*keen on the glimpse of His sight, and eagerly aspiring to glance at His Radiant Countenance*). Your (*affectionate and caring*) looks must not but focus them. Do you seek the charisma of the worldly life (*shifting your attention away from these self-denying devotees*)? And (*also*) do not follow him whose heart We have made neglectful of Our remembrance, and who follows but the desires of his (*evil-commanding self*) and his case has exceeded all bounds. (**Al-Kahf-28**)

So the crux of all this discussion is that to achieve the main aim of life i.e. the Marifat<sup>94</sup> of Allah, to get nourishment and prosperity of the soul, to achieve a righteous heart and satisfied inner self, to get inner enlightenment, to please Allah and to reach the level of Meraj, it is necessary for every Muslim and true believer to seek Ism-e-Allah Zaat and then invoke and contemplate it under the guidance of a Perfect Sarwari Qadri Murshid. There is no other way to reach the eternal destination i.e. Allah. The person who does not do the Zikr and Tasawur of Ism-e-Allah Zaat, his whole being is captured by the satan and evil nafs. They occupy the heart and mind of that person and overcome all his senses just like the air creeper enwraps the whole tree. He becomes completely oblivious of The Reality and

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<sup>94</sup> The Divine Knowledge which is acquired only after having the Vision and Closeness of Allah



Truth because his soul could not get its required sustenance.  
Allah says in the Holy Quran:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (سورة طه-124) ❁

Meaning: And whoever turns away from My Zikr, his (*spiritual*) sustenance will be cut short and I will raise him blind (*as well*) on the day of Resurrection. (Taha-124)

It means that the person who does not get the Vision and Recognition of Allah in this world remains blind spiritually. Due to this blindness he would not be able to see and recognize Allah on the Doomsday, as he will be raised blind on that day. Allah declares:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى (بنی اسرائیل-72) ❁

Meaning: And whoever remains blind (*inwardly*) in this world will be blind in the Hereafter as well, distracted from the path (*of deliverance*). (Bani Israel-72)

Allah created this world only because He wanted to be recognized. He desired to manifest His Beauty and Magnificence and longed to have someone who would Love Him ardently after seeing His Beauty. So the main purpose of man's creation is the Recognition and Vision of Allah. The power of sight is the best source of recognizing anything, other senses cannot give complete recognition of things. So, the Tasawur of Ism-e-Allah Zaat with sight and its Zikr with breath are the best sources of having blessed with The Vision and Recognition of Allah. By imprinting the Ism-e-Allah Zaat (الله) on our soul through contemplation and meditation, it leaves its impressions on our inner being and influences it with its great powers, hence, giving life to the soul. This method focuses Zikr and Tasawur on the soul. By other methods of invocation, the invoker cannot achieve his objective which is to enlighten the inner eyes and enliven the soul. When the eyes of the soul get enlightened by the Noor of

Allah, this powerful enlightened insight confers The Divine Vision and Recognition upon the soul. Then the Seeker ever remains engrossed in beholding The Divine Self.

### What is relation between Zikr and Tasawur?

Tasawur means contemplation, meditation and concentration upon a point. Zikr and Tasawur are interrelated. They can never be separated. Our brain always keeps thinking about one thing or the other. This thinking is a form of remembrance and Zikr. Whatever we think about, its picture flashes before our eyes. If we think about our family, their faces come before our eyes and if it is our house then its image comes in our mind; this is Tasawur. This series of Zikr and Tasawur always continue. That is why, our attachment and love with worldly relations and things become stronger as we are always absorbed in their thoughts. This relation and attachment is the result of their continuous Zikr and Tasawur. The Mystics and Sufi Saints divert this worldly Zikr and Tasawur towards Allah in order to build strong relation of soul with Allah through Zikr and Tasawur of Ism-e-Allah Zaat. The way a diamond cuts diamond and a water logged land is revitalized by water only, similarly, it is the Zikr that overcomes Zikr and it is the Tasawur that overcomes Tasawur. One only needs to replace the subject. If we invoke and contemplate The Personal Name of Allah continuously, rather than the thoughts of transitory worldly relations and objects, then our love for Allah starts developing, our soul gets attracted towards Him and we get closer to Him with every breath. The entrusted Divine Self then manifests within us and ultimately we find His Vision and Union.

### ISM-E-ALLAH ZAAT AND THE MYSTICS

Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- ❖ When Allah ﷻ is said once with true heart, then there should not remain anyone other than Allah in heart.

He further says:

- ❖ When Ism-e-Allah Zaat enters the heart, the heart is lit with two things, The Divine Blaze and Light. The Divine Blaze burns the thoughts and love of everything other than Allah and the Light enlightens the heart and makes it clean like mirror. **(Al-Fateh Rabbani)**
- ❖ Hazrat Ghaus-ul-Azam narrates a tradition in *Malfoozat<sup>95</sup>-e-Ghausia* that once a Saint reached a mosque of Syria. He was very hungry. He said to himself, “I wish I knew the Ism-e-Azam.” Suddenly two men descended from the sky and sat beside him. One of them said to the other, “Do you want to know the Ism-e-Azam?” The other replied in the affirmative. He said, “Say ﷻ, it is The Ism-e-Azam.” The Saint thought that he often recited ﷻ but never experienced its efficacy. The man explained, “ﷻ should be invoked in such a way that there is no one except Allah in the heart.” **(Al-Fateh Rabbani)**
- ❖ To get rid of the evil qualities, the mirror of heart should be cleansed with the burnisher of Tauheed (*i.e. Tasawur of Ism-e-Allah Zaat*) and by the mystic struggle to get The Divine Knowledge, until the soul becomes alive acquiring The Divine Qualities and gets enlightened with The Light of Oneness. Then it will be reminded of its eternal homeland and will become anxious to return there. **(Sir'ul-Asrar, Section 10)**

Mohiyuddin Ibn-e-Arabi says:

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<sup>95</sup> Sayings of a Saint recorded by his disciples

- ❖ **الله** is Ism-e-Zaat (*Personal Name of The Essence*) which includes all the Attributive Names. (**Fusoos-ul-Hikam, Chp Fusoos-ul-Dreesia**)
- ❖ 'Hoo' is the most elevated and the ultimate Zikr of Arifeen (*the Knowers of Allah*). (**Futuhah-e-Makkiyyah Vol-II Chp 5**)

Syed Abdul Karim Bin Ibrahim Al-Jaili writes in his book *Insan-e-Kamil*:

- ❖ Allah can only be recognized through His Names and Attributes. Since all the Attributive Names are included in His Personal Name **الله**, so there is no other way to reach Allah except His Name **الله**.
- ❖ Allah has made His Name **الله** a mirror for human beings (*so that they can see Allah through it*).
- ❖ 'Hoo' **هو** is Ism-e-Azam and specific for The Personal Name **الله**.

Hazrat Shaikh Junaid Baghdadi says:

- ❖ "The Invoker of The Personal Name **الله** is oblivious of his own self and Unified with Allah. He strictly obeys the Orders of Allah and remains engrossed in the Observation of Allah inwardly so much so that the Noor of Divine Vision and Self Disclosure of Allah burn his human attributes."

The following statement of Khawaja Ghulam Farid is written in his Malfoozat:

- ❖ That person can never be a Momin (*true believer*) who takes even a single breath without the Zikr of Ism-e-Allah Zaat.

He says:

الف پکو ہم، بس وے میاں جی ہور کہانی مول نہ بھانی  
 الف گدھم دل کھس وے میاں جی ب تے ت دی گل نہ کائی  
 الف کیتم بے وس وے میاں جی

Meaning: Only Ism-e-Allah Zaat is enough for me. I do not need any other recital or supererogatory prayer because Ism-e-Allah Zaat has enlightened my inner self. Through it I have found The Reality, hence it has completely taken over me.

He further says:

یار فریدا یار سخنان کیتے ایہہ نسخہ پک ٹک اے

Meaning: O' Farid, to recognize The Beloved (Allah) Ism-e-Allah Zaat is the perfect source.

Hazrat Pir Syed Mehr Ali Shah says:

سب لکھیا پڑھیا بھلا رہیاں کہو نام سخن دا گا رہیاں  
 لوں لوں تے ساہواں نال دل لگڑا بے پرواواں نال

Meaning: Eversince I have started Zikr and Tasawur of Ism-e-Allah Zaat, I have forgotten all my outward knowledge because now each and every cell of my body is engrossed in the Zikr of Personal Name of Allah. Due to this Zikr my heart and soul are attracted towards The One who is Eternally Indifferent.

Hazrat Bulleh Shah says:

الف اللہ نال دل رتا میرا مینوں ب دی خبر نہ کائی  
 ب پڑھیاں مینوں سمجھ نہ آوے لذت الف دی آئی  
 بلھیا قول الف دے پورے جیہڑے دل دی گرن صفائی

Meaning: My heart has been illuminated by Ism-e-Allah Zaat, I do not know any other knowledge or recital. Even if I try, I am

unable to understand the outward knowledge. I find pleasure only in the Zikr of Ism-e-Allah Zaat because it is the most effective Zikr which has the power to cleanse the heart and purify the soul.

کیوں پڑھنا میں گد کتاباں دی سر چاناں میں پنڈ عذاباں دی  
ایہہ پنڈا مشکل بھارا اے اک الف پڑھو چھٹکارہ اے

Meaning: Why have you burdened yourself by reading so many books? They will give you just the outward knowledge which will create more and more veils between you and Allah by making you proud over your knowledge. You will be accountable before Allah for this knowledge which has taken you away from Allah. Remember! Allah can never be recognized through outward knowledge. The way of outward knowledge is long and very difficult. If you want to have the Closeness and Recognition of Allah, invoke Ism-e- Allah Zaat, it will liberate you from all the troubles and take you to your destination.

Allama Iqbal says:

✽ نویس 'اللہ' بر لوح دل من کہ ہم خود را ہم اورا فاش بنیم

Meaning: Write اَللّٰهُ on the tablet of my heart so that it enlightens my soul and reveals the secret of myself and The Divine Self which is hidden inside me.

✽ نگہ الجھن ہوئی ہے رنگ و بو میں خرد کھوئی گئی ہے چار سو میں  
نہ چھوڑ اے دل فغان صبح گاہی اماں شاید طے ”اللہ ہو“ میں

Meaning: Your soul is restless because you are entangled in the fake beauty and charms of this material world. Your senses are lost in the four dimensions that is why you cannot reach Allah who is above all dimensions. However, if you continue the Zikr of اَللّٰهُ هُوَ (the first stage of the Zikr of Ism-e-Allah Zaat), then you may find shelter from sins and peace of heart.

Iqbal says about the Muslims of present age who are unaware of the importance of Zikr of Ism-e-Allah Zaat:

کہن ہنگامہ ہائے آرزو سرد کہ ہے مردِ مسلمان کا لہو سرد  
توں کو میری لادینی مبارک کہ ہے آج آتش ”اللہ ہو“ سرد

Meaning: The Muslims of this age are deprived of the eagerness for the Vision and Closeness of Allah which was the identity of Muslims of the previous eras. The souls of Muslims have become dead without the Ishq of Allah. The non-believers should celebrate this faithlessness of so called Muslims. They are in poor condition inwardly and outwardly because they have turned away from the Zikr of **اللہ ہو**.

می نلجند آں کہ گفت اللہ ہو  
در حدودِ این نظامِ چار سو

Meaning: One who invokes **اللہ ہو** does not remain imprisoned in this world of time and space, he cannot be bounded by the four dimensions.

Iqbal declares that Muslims have got this Zikr from their beloved Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam.

آمد از پیراہن او بوئے او  
داد مارا نعرہ اللہ ہو

Meaning: I felt the fragrance of The Holy Prophet from his dress (referring to his Murshid Maulana Rumi). He gave us the slogan (Zikr) of **اللہ ہو**.

Zikr of Hoo **هو** is the ultimate Zikr of Ism-e-Allah Zaat. Iqbal says:

هر که پیمان با هُو الموجود بست  
گرددش از بند هر معبود رست

Meaning: One who strengthens his relation with The Omnipresent Hoo هُو by annihilating in Hoo, gets liberated from the slavery of everyone and everything.

Amongst all the Arifeen, Fageers and Perfect Saints, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has explained the facts and secrets of Ism-e-Allah Zaat most explicitly. It is the most discussed topic in all of his books. According to him, the perfection of a Murshid can be judged by the observation of the effects of Ism-e-Allah Zaat he gives, his knowledge about Ism-e-Allah Zaat and the ability to grant its Tasawur to his disciples. Sultan Bahoo declares, “The Murshid who is ignorant of Ism-e-Allah Zaat is surely imperfect.”

## ISM-E-ALLAH ZAAT AND HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has written 140 books and every book is an explanation of Ism-e-Allah Zaat. The way he has explained the reality, splendour and secrets of Ism-e-Allah Zaat, no one else could do. He says:

- ❖ Ism-e-Allah Zaat اَللّٰهُ، لِلّٰهُ، لَهُ and هُو are The Ism-e-Azam. (Ain-ul-Faqr)
- ❖ Whoever received the levels of piety, it was only through Ism-e-Allah Zaat. Ism اَللّٰهُ (Allah Hoo) has four Divine Names. Firstly Ism اَللّٰهُ (Allah Hoo) Itself, whose Zikr is the most Gracious. When ل of اَللّٰهُ is separated, it becomes لِلّٰهُ (Lillah). The Zikr of لِلّٰهُ (Lillah) is The Divine Beneficence.



When first ل of ﷲ is separated, it becomes َلْ (LaHoo). The Zikr of َلْ (LaHoo) is The Divine Blessing. When second ل of َلْ is separated it becomes ُھُو (Hoo) and Zikr of ُھُو (Hoo) is The Divine Favour. Hence, Allah says: ُھُو لآ إِلَهَ إِلَّا ُھُو i.e. there is no one to be worshipped except ُھُو (Al-Baqarah-255). Seek only Allah, everything other than Allah is lust. (Mahak-ul-Faqr Kalan)

❁ خیال خواندن چندیں کتب چرا است ترا  
الف بس است اگر فہم این ادا است ترا

Meaning: Why are you so obsessed with reading books? If you are wise then you must know that ا (Alif) i.e. Zikr of Ism-e-Allah Zaat is enough for you, as it will reveal upon you all the secrets of the universe without reading books. (Kaleed-ul-Tauheed Kalan)

❁ اسمِ اَللّٰہِ را ہر مقام  
از اسمِ اَللّٰہِ یافتند فقرش تمام

Meaning: (Zikr of) Ism-e-Allah Zaat guides the Seekers of Allah at every stage and lets them reach the extreme stage of Faqr. (Mahak-ul-Faqr Kalan)

❁ اسمِ اَللّٰہِ ذوقِ بخشید باوصال  
بے زبانی سخن گوید قیل و قال

Meaning: By the Tasawur of اسمِ اَللّٰہِ, the contemplator becomes keen for Allah. He remains unified with Allah every moment and converses with Him inwardly, without speaking with the tongue. (Mahak-ul-Faqr Kalan)

✽ آں روز یاد کن کہ یارے تو کس نہ باشد جز عمل و ایمان دیگرے ہمراہ تو کس نہ باشد  
 باھو! بہ ازیں نہ باشد یک بار گفتن اللہ اللہ بس ترا شد خطے کش بر سوئی اللہ

Meaning: Remind yourself of the day when you would not have any friend except your faith and good deeds. O' Bahoo if you say اللہ once by heart, it is better than every good deed. Leave everything other than اللہ and be sure that only اللہ is sufficient for you. (Mahak-ul-Faqr Kalan)

✽ اسم اللہ بس گراں است بس عظیم  
 ایں حقیقت یافتہ نبی کریم

Meaning: Ism-e-Allah Zaat is the grand and great Trust. Its reality and grandeur is known only by Prophet Mohammad. (Kaleed-ul-Tauheed Kalan)

✽ اسم اللہ ہچو در دل آفتاب ظلمت از انوار او گردد خراب  
 نام اللہ گشت آسان بر زبان کہنہ اللہ مشکل است ہر نہاں

Meaning: When the Great Name اللہ brightens your heart like sun, all the darkness is removed from your inner self by Its Noor. It is very easy to say Allah's Name by tongue but it is very difficult to reach its secret and hidden reality. (Kaleed-ul-Tauheed Kalan)

- ❖ Ism-e-Allah Zaat is the same as The Divine Self. (Ain-ul-Faqr)
- ❖ Listen! The Zikr of the Attributive Names of Allah can create illusions<sup>96</sup>, but the Zikr of Ism-e-Allah Zaat never ever misleads the reciter. The Grand Personal Name of Allah اللہ has four letters ل ل ل ل. When 'ل' of اللہ (AllaHoo) is

<sup>96</sup> Here, illusion does not mean deception but refers to the misinterpreted perception of The Divine Essence because Attributive Names are infinite but The Divine Essence is unique, so the Attributive Names cannot give the exact Recognition of The Divine Essence.

removed, it becomes ﷲ (Lillah). When first ل (Lam) of ﷲ (Lillah) is removed, it becomes ﷲ (LaHoo) and when second ل (Lam) is removed, it becomes هُو (Hoo). All four of them i.e. ﷲ، ﷲ، ﷲ، هُو are Ism-e-Allah Zaat and The Ism-e-Azam. **(Ain-ul-Faqr)**

- ❖ By the Tasawur of the Ism-e-Allah Zaat, the Seeker of Closeness to Allah resides in LaHoot la Makan<sup>97</sup> and sees the Noor of The Essence. Then, he becomes disgusted by the short lived and fruitless pleasures of both the worlds (*as he has tasted the perfect pleasure of the Closeness of Allah*). Then he sees Allah everywhere, hears directly from His Magnificent Self and finds The Divine Essence completely within himself. These levels are gained by The Divine Favour which is a Noor of The Divine Nature. By this Noor of Divine Favour the Seeker recognizes his nafs, qalb (*heart, inward*), soul and The Divine Secret within himself. These four converse with him. Then the Seeker having Divine Favour extracts the truth from this conversation and leaves the false. The person who reaches this stage is called “Tay-ul-Faqr Wahi-al-Wajood” (*one who has covered all the stages of Faqr and receives inspirations within himself*). He becomes the Man of Divine Knowledge and يُعْطِي الْقُلُوبَ وَيُؤْتِي النَّفْسَ (*one who gives life to the soul and kills the nafs*). For him life and death, sleeping and awakening, knowledge and ignorance, mystic struggle and observation, talking or remaining silent, dust or gold and silver are the same. **(Noor-ul-Huda Kalan)**
- ❖ The true mystic path which is free from any fault or retraction is the one through which a Seeker can reach such a high spiritual status where he is blessed with the Vision of Allah whenever he wants and finds presence in The Holy

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<sup>97</sup> The world of Divinity beyond time and space

Assembly of Prophet Mohammad. He can meet all the Prophets and Saints whenever he wishes. This Divine Favour is achieved only by Tasawur of Ism-e-Allah Zaat. **(Noor-ul-Huda Kalan)**

- ❖ By the Tasawur of Ism-e-Allah Zaat, the Noor of Divine Vision is created in the heart. While the excess of prayers, meditations and recitals create inclination of people towards the reciter which makes his nafs more proud and haughty. Satanic illusions and misperceptions appear in physical form before him and that fool misunderstands them as Divine Presence. Beware! **كُلُّ أَنْعَاءٍ يَتَرَشَّعُ بِمَا فِيهِ** Meaning: “Whatever comes out of the vessel, is what it contains.” Check yourself according to this Hadith. **(Noor-ul-Huda Kalan)**
- ❖ Every lock has a key and the key to a person’s inward is Tasawur of Ism-e-Allah Zaat. One who wants to get an access to the treasure of his righteous and virtuous soul can do this through the contemplation of Ism-e-Allah Zaat. **(Ain-ul-Faqr)**
- ❖ The person who protects his breath (*by the Zikr of Ism **اللَّهُ** in every breath*) is surrounded by eternal peace and satisfaction. Such a person whose each breath is accepted in the Court of Allah does not care whether he is known in public or not. **(Noor-ul-Huda Kalan)**
- ❖ If a person spends all his life in praying, fasting, giving charity, performing pilgrimage, reciting Quran and doing all the other physical prayers or has got excellence as a religious scholar, but is ignorant of Ism-e-Allah Zaat and Ism-e-Mohammad, then all his life and prayers are ruined and wasted. **(Ain-ul-Faqr)**
- ❖ To learn one law of Islamic jurisprudence is better than a sincere prayer of one year, while one breath taken in the Tasawur of Ism-e-Allah Zaat is better than learning thousand Islamic laws. **(Ain-ul-Faqr)**

- ❖ It must be understood that by the Tasawur of Ism-e-Allah Zaat salvation is received in the worldly life as well as the life hereafter and presence in The Holy Assembly of Prophet Mohammad is gained. The person who does the Tasawur of Ism-e-Allah Zaat, his whole being conforms with the verses of The Holy Quran and Hadith physically as well as spiritually. His tongue becomes the sword of Allah and he comes under the protection of Allah according to the saying *الْمُقْتَسِمُ فِي أَمَانِ اللَّهِ* (the person who has no material wealth is protected by Allah). The invoker who practices Tasawur of Ism-e-Allah Zaat becomes the Treasure and Secret of Allah. **(Kaleed-ul-Tauheed Kalan)**
- ❖ The Seeker who does Tasawur of Ism-e-Allah Zaat, becomes the Beloved of Allah without any hard mystic exercise and lengthy prayer. He is blessed with a grand status. He gets an enlightened conscience and is loved by everyone. Due to the contemplation and Divine Authority of Ism-e-Allah Zaat, a Seeker becomes benevolent for all the creation. **(Kaleed-ul-Tauheed Kalan)**
- ❖ The darkness and rust of sins and the filth of misbelief are never removed from the heart without the Tasawur of Ism-e-Allah Zaat. **(Shams-ul-Arifeen)**
- ❖ By the Tasawur of Ism-e-Allah Zaat, the soul is revived and revitalized, just like a dry and barren land is replenished by the rain. **(Shams-ul-Arifeen)**
- ❖ Tasawur of Ism-e-Allah Zaat proves to be the safest refuge for its possessor against satan and its disciples. **(Shams-ul-Arifeen)**
- ❖ The heart is never purified and sanctified by physical prayers unless it is burnt in the fire of Tasawur of Ism-e-Allah Zaat. Without the Zikr of **اللَّهُ**, neither the evil nafs dies nor the heart becomes alive. **(Shams-ul-Arifeen)**
- ❖ The person who wishes to keep his ill commanding nafs obedient and safe from the evils of satan and wants to

prevent himself from the worldly accidents and desires (*which may distract his attention from Allah*) and struggles to get rid of the satanic whispers and its evil suggestions even while wearing silk and gold dresses and eating the best food, then he must engrave Ism-e-Allah Zaat by Tasawur on his heart. His heart will be liberated from all the worldly desires and wishes and he will undoubtedly find presence in The Holy Assembly of the Prophet Mohammad. **(Kaleed-ul-Tauheed)**

Hazrat Sakhi Sultan Bahoo writes the effects of Sultan-ul-Azkar Hoo ھُو in his books *Ain-ul-Faqr*, *Noor-ul-Huda Kalan* and *Kaleed-ul-Tauheed Kalan*:

کے بس ذکر گوید ھُو ہویدا  
وجودش می شود زان نور پیدا

Meaning: The person who achieves the Zikr of Hoo i.e. his heart is invoking Hoo automatically all the time, the reality of Hoo is revealed upon him and his whole body (*physically as well as spiritually*) is converted into Noor.

اسم اعظم انتہائے با ھُو بود  
ورد باھُو روز و شب یاھُو بود

Meaning: By the Zikr of Hoo, which is The Ism-e-Azam, a Seeker finds the extreme Closeness of Hoo. That is why, Bahoo remains busy in the Zikr of 'Hoo' day and night.

باھُو ھُو بُرد یا آورد بُرد  
ہر کہ بہ آل عین بیند کہ نمرد

Meaning: Hoo came and took Bahoo with Him, Bahoo became immortal by being annihilated in 'Hoo'. This is not strange at all because the one, who has the privilege of seeing 'Hoo', never dies. **(Ain-ul-Faqr)**

❖ ابتدا 'هُو' انتها 'هُو' هر که با هُو می رسد

عارف عرفاں شود هر که با هُو هُو شود

Meaning: 'Hoo' is the beginning and *Hoo* is the finality. Whosoever reaches 'Hoo' becomes Arif (*Knower of Allah who prays Allah while seeing Him*). By annihilating in 'Hoo', he himself becomes Hoo.

- ❖ If you want to know the secrets of Hoo هُو , eliminate everything from your heart except Allah. **(Qurb-e-Deedar)**
- ❖ The Zikr of Hoo affects its reciter in such a way that he starts loving Hoo extremely and is disgusted by everything other than Allah. **(Ain-ul-Faqr)**
- ❖ When a Seeker invokes Ism-e-Hoo by heart, he likes nothing except Allah. People think he is ignorant or insane but in fact he has found Divine Presence in The Court of Allah Almighty. **(Mahak-ul-Faqr Kalan)**
- ❖ When, due to the frequent Zikr, Hoo dominates and overpowers the being of the reciter of 'Hoo', there remains nothing in him except Hoo. **(Mahak-ul-Faqr Kalan)**
- ❖ The laws of Shariah apply to this material world i.e. the Nasut. Tareeqat (*Spirituality*) is related to The Angelic World called Malakut, Haqeeqat (*The Reality*) is related to Jabrut which is The World of All Powerful, whereas, Marifat (*Divine Knowledge*) belongs to LaHoot i.e. The Divine Realm. لَا إِلَهَ إِلَّا اللَّهُ, اللَّهُ and هُو comprehend all of them. لَا إِلَهَ إِلَّا اللَّهُ is the Zikr of Nasut, إِلَّا اللَّهُ is the Zikr of Malakut, اللَّهُ is the Zikr of Jabrut and هُو is the Zikr of LaHoot. **(Mahak-ul-Faqr Kalan)**

LaHoot is the world at whose boundary Angel Jibrael requested The Holy Prophet to proceed alone on the night of Meraj because he was not able to survive beyond that point, had he proceeded he would have burnt. LaHoot LaMakan is the world

of Divine Vision. Entering that world is possible only through the most powerful and spiritually effective Zikr of Hoo, which is the honour of human beings only.

Sultan Bahoo expresses in his Punjabi quatrains:

الف اللہ چنے دی بوٹی، میرے من وچ مرشد لائی ھو ✨  
 نفی اثبات دا پانی ملیس، ہر رگے ہر جائی ھو  
 اندر بوٹی مُتک چایا، جاں پھلاں تے آئی ھو  
 جیوے مرشد کامل باھو، جیس ایہہ بوٹی لائی ھو

Meaning: May Allah bless my Murshid with a long life as he has engraved Ism-e-Allah Zaat on my heart by his Divine attention and infinite beneficence. He has revealed upon me the reality of لآلہ i.e. negation of everything except Allah, and اِلَّا اللّٰهُ i.e. affirmation of Presence of Allah everywhere after the verification of heart. The Divine Effects of Ism-e-Allah Zaat have penetrated in my flesh and bones, rather in every cell of my body. Ism-e-Allah Zaat has possessed me so much that I am anxious to inform everyone about its Divine Effects. Ism-e-Allah Zaat has enlightened me, so I see Allah everywhere in the inward and outward according to the Holy verse “Wherever you turn, you would see The Divine Face.” (Al-Baqarah-115)

اندر ھو تے باہر ھو، ایہ دم ھو دے نال چلیندا ھو ✨  
 ھو دا داغِ محبت والا، ہر دم پیا سڑیندا ھو  
 جتھے ھو کرے رُشائی، اوتھوں چھوڑ اندھیرا ویندا ھو  
 میں قربان تنہاں توں باھو، جیہڑا ھو نوں صحی کریندا ھو

Meaning: Hoo ھو has obsessed me spiritually and physically. Now I take every breath with the Zikr of Hoo. The Ishq of Hoo dominates The Divine Lover and keeps him anxious and desperate every moment. As a result of the Zikr of Hoo, The Noor of Hoo



enlightens the being of the invoker and he gets rid of the inward darkness. May I sacrifice myself upon the true Seekers who have found the Secrets of The Divine Reality by their continuous Zikr of Hoo.

یار یگانہِ مِلْسِ تینوں، جے سر دی بازی لائیں ھُو ❁  
عشقِ اَللّٰہِ وِج ہو مستانہ، ھُو ھُو سدا اَلائیں ھُو  
نال تصورِ اِسْمِ اَللّٰہِ دے، دَمِ نون قید لگائیں ھُو  
ذاتے نال جاں ذاتی رلیا، تد باھُو نام سدا لیں ھُو

Meaning: You will find your Divine Beloved only if you sacrifice yourself in His Love. If you truly seek Him then drown yourself in His Remembrance. Invoke 'Hoo' continuously with every breath and also practice the Tasawur of Ism-e-Allah Zaat. It will strengthen your bond with Allah and ultimately grant you His Closeness. When I annihilated myself in The Divine Self 'Hoo' then I was named 'Bahoo' which is actually "Ba-Hoo" meaning "with Hoo".

### MASHQ MURQOOM-E-WAJUDIA

(PRACTICE OF INSCRIBING ISM-E-ALLAH ZAAT ON BODY)

Mashq Murqoom-e-Wajudia is the practice of writing Ism-e-Allah Zaat اَللّٰہُ through meditation by the index finger on body while keeping the printed Ism-e-Allah Zaat in front of eyes. Hazrat Sakhi Sultan Bahoo describes the marvellous effects of this exercise in these words:

- ❖ Approaching the final, ultimate and the highest stage of all the creation and finding Union with Allah is possible only by Mashq Murqoom-e-Wajudia. When a Seeker writes the Name of Allah through meditation (*in a special manner*) on his body, from every letter of اَللّٰہُ, a Theophany descends upon the Seeker which takes him to the status of Hazrat

Ma'arof Karkhi<sup>98</sup>. The Seeker becomes spiritually rich and indifferent to all the needs. **(Noor-ul-Huda Kalan)**

- ❖ Which is the way and knowledge through which a Seeker safely reaches closest to Allah without facing any evil from the satan, troubles created by his nafs or any unfortunate accidents of life which may distract him from his path, and he is blessed with Union and Vision of Allah after being annihilated in Allah and immersed in The Divine Light. He finds eternal Union, leaves verbal discussions about Allah and remains engrossed in the pleasure of Vision of The Beauty of Allah. That way and knowledge is of Mashq Murqoom-e-Wajudia through which Ism-e-Allah Zaat ﷲ envelops the whole body and dominates the heart and soul of the Seeker, just as creeping plants envelop the tree. Hence, Ism-e-Allah ﷲ is written upon every cell of the body of the Seeker. **(Noor-ul-Huda Kalan)**

- ❖ When a Seeker practises Mashq Murqoom-e-Wajudia through meditation, all his body is converted into Noor and the Seeker becomes pure of all his sins just as a newborn is pure of sins. Due to the purity gained by Mashq Murqoom-e-Wajudia, the Seeker enters The Holy Assembly of Prophet Mohammad as a child of Noor. Here, The Holy Prophet blesses him with his kindness and benevolence and takes him to his sacred family. Hazrat Fatima tuz-Zahra, Hazrat Ayesha and Hazrat Khadija adopts him as their spiritual infant son and feed him with milk of their Noor. He becomes the spiritual son of the sacred family, blessed with The Divine Presence and titled as The Noori Son. Esoterically he is always present in The Holy Assembly of Prophet Mohammad as a Noori child with Divine Presence but physically he lives and interacts with the people of this world. This is the status of a Perfect Faqeer. **(Noor-ul-Huda Kalan)**

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<sup>98</sup> A great Saint of Qadria Order

## TASAWUR OF ISM-E-MOHAMMAD

*(Contemplation of The Sacred Name of Mohammad)*

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has also explained the secrets and effects of Tasawur of Ism-e-Mohammad. He declares that only that Murshid is perfect who knows the way of both Ism-e-Allah Zaat and Ism-e-Mohammad. He says that in addition to the Zikr and Tasawur of Ism-e-Allah Zaat, the Tasawur of Ism-e-Mohammad is also necessary for a Seeker to reach the destinations of Vision of Allah, Divine Unification and Presence in The Holy Assembly of Prophet Mohammad.

During the life of The Holy Prophet, his sacred Companions passed all the spiritual stages of Divine Knowledge by having the privilege of his closeness, attention and view of his sacred face. After him, all the Seekers of The Divine Knowledge, Closeness and Union of Allah find presence in his Holy Assembly through the Tasawur of his sacred name and get his spiritual beneficence. Without his guidance and help no one has ever reached Allah and no one ever will. Unless his sacred attention is gained, neither the soul of a Seeker becomes alive nor finds Divine Knowledge and Union. In this age, the only way to get his spiritual beneficence is the Zikr and Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad which takes the Seeker spiritually to The Holy Assembly of Prophet Mohammad and grants him the honour of having the spiritual company of The Holy Prophet and his sacred Companions. When a Seeker stays in this Holy Assembly with complete devotion, determination and obedience, cutting off from all his material relations and desires, only then he becomes capable of having The Divine Knowledge and Union of Allah and reaches the station of Belovedness.

There are infinite Attributive Names of Allah but ﷻ (Allah) is His Personal Name. Similarly, there are many attributive names of The Holy Prophet but ﷺ (Mohammad) is his personal

name. Just as **الله** (*Allah*) is the most powerful Name of Allah, **محمد** (*Mohammad*) is the most effective and powerful name of The Holy Prophet.

The name **محمد** (*Mohammad*) manifested when there was nothing except the Noor of Allah and the Noor of Mohammad. So Ism-e-Mohammad itself is entirely Noor and possesses miraculous powers and grandeur. Initially, the Noor of Allah manifested in the form of Noor of Mohammad. When the Sufi Saints reveal the fact that Allah first of all manifested Himself in the form of Ism-e-Allah Zaat, then, by saying ‘Zaat’ they actually refer to the Noor or Essence of Mohammad who is the first manifestation of the Noor of Allah. So Ism-e-Mohammad is not separate or different from Ism-e-Allah Zaat rather Ism-e-Mohammad is concealed in Ism-e-Allah Zaat and Ism-e-Allah Zaat is veiled in Ism-e-Mohammad. That is why Allah has declared His beloved Mohammad’s hand as His Hand and his words as Allah’s Words, as Allah says in the Quran:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (الفَتْح-10) ❁

Meaning: O’ Beloved! Those who swear bayat upon your hands in fact swear bayat at Allah’s Hand. Allah’s Hand is upon their hands. **(Al-Fateh-10)**

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ (النَّجْم-3-4) ❁

Meaning: And he (*The Holy Prophet*) says nothing out of his own will. Whatever he says is an outright revelation sent to him by Us. **(Al-Najam 3-4)**

When the Seekers of Allah wish to have His Vision, Union and The Divine Knowledge, it is possible for them only in the form of Ism-e-Allah Zaat. Except The Holy Prophet no one can dare to see the unveiled Noor of Allah and understand Its nature directly. Only The Holy Prophet, due to his ultimate Nearness

with Allah, can see the Noor of Allah in its actual and unveiled form. To see Allah in the form of Ism-e-Allah Zaat and have His Union and The Divine Knowledge, a Seeker has to do the Zikr and Tasawur of Ism-e-Allah Zaat by acquiring the way of Faqr.

While explaining about Ism-e-Allah Zaat Hazrat Sakhi Sultan Bahoo says that Ism-e-Mohammad manifested from Ism-e-Allah just as Noor of Mohammad manifested from the Noor of Allah. So Ism-e-Mohammad is a form of Ism-e-Allah Zaat. In *Ain-ul-Faqr* he says;

- ❖ The explanation of the saying of The Holy Prophet “الْفَقْرُ فُخْرِيٌّ” (*Faqr is my pride*)” is that the path of Faqr begins with Ism-e-Allah Zaat i.e. Faqeers attain their level by Ism-e-Allah and Ism-e-Allah is the pride of The Holy Prophet. Ism-e-Allah transforms into Ism-e-Mohammad as Allah says in a Qudsi Hadith أَنَا أَنْتَ وَأَنْتَ أَنَا Meaning: “(O’ Mohammad!) I am you and you are Me.” This shows that these two names are of the same Divine Entity. That is why he said الْفَقْرُ فُخْرِيٌّ وَالْفَقْرُ مِنِّي. Meaning: “Faqr is my pride and Faqr is from me.” (**Ain-ul-Faqr**)

So, Ism-e-Mohammad has all the powers and effects of Ism-e-Allah Zaat. However Ism-e-Allah Zaat has Jalal (*The Divine Majesty and Wrath*) as well as Jamal (*The Divine Beauty and Benevolence*) while Ism-e-Mohammad has Jamal only. It is the absolute Compassion and Mercy, so it has more pleasant effects on the inward of a Seeker. By the Tasawur of Ism-e-Mohammad the Seeker becomes completely obedient to the laws of Shariah. Hazrat Sakhi Sultan Bahoo describes the effects and marvels of Ism-e-Mohammad as:

- ❖ From the letter م (M) of مُحَمَّدٌ Marifat (*Divine Knowledge*) of Allah is gained and by the letter ح (H) the Hazoori (*presence*) of The Holy Assembly of Mohammad is obtained. By the second م (M) of Mohammad one gets the Mushahida

(*observation*) of both the worlds and by the letter م (D) all the objectives are gained just in the beginning. All these four letters are like a naked sword to kill the infidel nafs. (**Kaleed-e-Jannat**)

Every letter of محمد possesses great power and efficacy. When a Seeker practices the Tasawur of Ism-e-Mohammad with the permission of the Perfect Spiritual Guide, he feels very positive changes in his inner self by the luminous effects of the Noor of these letters. Gradually he starts acquiring the morals and attributes of The Holy Prophet which make him the Beloved of Allah. His nafs dies and the soul becomes alive. His soul gets liberated from the limitations of the physical body and boundaries of the material world, thus reaches The Holy Assembly of Prophet Mohammad where he is guided by The Holy Prophet himself. He acquires his sacred attributes and becomes the Beloved of Allah. While discussing the effects of Tasawur of Ism-e-Mohammad on the personality of the Seeker, Hazrat Sakhi Sultan Bahoo states:

- ❖ When a Seeker is absorbed in the Tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad or Kalma Tayyaba, all his sins hide in the coverlet of the Noor of Ism-e-Allah Zaat. (**Mohabbat-ul-Asrar**)
- ❖ The person who contemplates the sacred Name of Mohammad, his every word is absorbed in the Noor of Mohammad. Tasawur of Ism-e-Mohammad affects the Seeker in such a way that he is blessed with lustrous insight, grand magnificence, company of The Holy Prophet, a sanctified heart and the Straight Divine Path. He (*reaches the stage of Fana-Fi-Rasool i.e. annihilation in The Prophet in such a way that he*) becomes one with the body and soul of The Holy Prophet. He listens with his ears, sees with his eyes, speaks with his tongue, and walks with his steps. He wears the coverlet of Shariah. Ism-e-Mohammad محمد has four letters (م ح م د) which contain both the worlds. Tasawur of Ism-e-Mohammad reveals

the secrets of both the worlds upon the Seeker. **(Mohabbat-ul-Asrar)**

- ❖ When a devotee contemplates the Ism-e-Mohammad, no doubt The Holy Prophet and his sacred Companions come to him spiritually. The Holy Prophet says to him, “Hold my hands.” The very moment he holds the hands of The Holy Prophet, his heart and soul are illuminated by the Noor of The Divine Knowledge and he becomes capable of giving The Divine Guidance to others. Thus, such possessor of contemplation blesses the people with guidance and persuasion. **(Kaleed-e-Jannat)**
- ❖ By the contemplation of the Ism-e-Mohammad, the reality of Divine Knowledge is acquired. **(Kaleed-e-Jannat)**
- ❖ When one contemplates Ism-e-Mohammad, he relinquishes everything except Allah and sees The Holy Assembly of Prophet Mohammad everywhere. He becomes the humble and modest Lover of The Holy Prophet and the Beloved of Allah Almighty. **(Aqal-e-Baydar)**
- ❖ When Noor of Ism-e-Mohammad enters the body of a Seeker (*through Tasawur of Ism-e-Mohammad*), all his matters are solved by (*the blessing of*) Ism-e-Mohammad. **(Aqal-e-Baydar)**
- ❖ There are four stages of Tasawur of Ism-e-Mohammad which bless the Seeker with four kinds of Divine Favour:
  - I. When the Seeker contemplates Ism-e-Mohammad in his heart, his soul becomes alive and his nafs dies because this Tasawur dominates (*the nafs*). Then, the Faqeer reaches the stage of annihilation in Prophet Mohammad and becomes perfect.
  - II. When the Seeker enters the (*kingdom of*) heart through the Tasawur of Ism-e-Mohammad, he finds presence in The Holy Assembly of Prophet Mohammad. He watches and recognizes it immediately.
  - III. When the Seeker is completely absorbed in (*contemplation of*) Ism-e-Mohammad, the secrets of all the creations and the

Creator are revealed upon him and he is absolutely forgiven, as Allah says:

﴿لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (الف-12)

Meaning: So that Allah may forgive, for your sake (*O' Mohammad*), all the earlier and later sins (*of your Ummah*).  
**(Al-Fateh-12)**

The Possessor of such Tasawur should be a true man, not merely a human being having the qualities of animals.

- IV. The Seeker, who finds presence in The Holy Assembly of Prophet Mohammad through the Tasawur of Ism-e-Mohammad and is approved by The Prophet through the Knowledge of Divine Observation, he achieves all his heart's desires.

The way of Tasawur of Ism-e-Mohammad blesses the Seeker with The Divine Knowledge of presence in The Holy Assembly of Prophet Mohammad on the very first day, because this Divine Knowledge is the witness of The Divine Presence. A true Seeker must not seek anything except The Divine Presence. The Murshid who cannot take the Seeker gradually and step by step to the station of Divine Presence and does not let the Seeker have persuasion and guidance by The Holy Prophet is himself away from the right path. **(Kashf-ul-Asrar)**

The Tasawur of Ism-e-Mohammad saves the Seeker from the tricks of satan and nafs as well as from ignorance and misbelief. Hazrat Sakhi Sultan Bahoo says:

- ❖ The Seeker of Allah must get control over his mind and all his thoughts through Tasawur of Ism-e-Allah Zaat and Ism-e-Mohammad. Hence, such fire is ablazed in his essence by the Zikr of his heart and soul which turns him completely against his nafs, satan and (*the lusts of*) the material world.  
**(Mahak-ul-Faqr)**
- ❖ Ism-e-Allah has Ism-e-Azam and Ism-e-Mohammad has the Straight Divine Path. **(Mahak-ul-Faqr Kalan)**



- ❖ You must know that The Holy Prophet is the Righteous Guide in both the worlds. Having the privilege of seeing his holy self enhances and adorns the faith. Keep in mind that Allah has sent him only for guidance on the right path. Satan can never be a righteous guide, so he can never acquire the holy face of Prophet Mohammad neither a Muslim can ever get righteousness from him. Satan fears from Ism-e-Allah, Ism-e-Mohammad and righteousness just like a non-Muslim fears from Kalma Tayyaba which is like a killing sword for him. **(Mahak-ul-Faqr Kalan)**
- ❖ It is easy to find presence in The Holy Assembly of Prophet Mohammad but it is very difficult to achieve righteousness and belovedness like him and to adopt his morals and attributes of the renunciation of world, having complete faith in Allah and submission to the Will of Allah. In short, it is very difficult to acquire the Faqr of Mohammad completely. **(Kaleed-ul-Tauheed Khurd)**

A Seeker reaches the station of Fana-Fi-Rasool (*annihilation in the Prophet*) only after having eternal presence in The Holy Assembly of Prophet Mohammad which afterwards blesses him with the final station of Fana-Fillah Baqa Billah (*annihilation in Allah and being immortal with Him*). Sultan Bahoo says:

- ❖ The station of Fana-Fi-Shaikh (*annihilation in the Spiritual Guide*) is the first level which is achieved by The Divine Presence, Fana-Fi-Rasool is the middle level and Fana-Fi-Ism-e-Allah Zaat is the final destination. **(Shams-ul-Arifeen)**
- ❖ When the scholar having The Divine Knowledge of Allah annihilates in Ism-e-Mohammad, he becomes favourite of Prophet Mohammad and all the Saints. Such a person is a scholar, practitioner of his knowledge and also a Perfect Faqeer. He is the beloved disciple of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and by his grace, he becomes indifferent to all the needs. **(Fazal-ul-Laqa)**

However, it should be kept in mind that these blessings of Tasawur of Ism-e-Mohammad cannot be gained without the attention and persuasion of Murshid Kamil Akmal<sup>99</sup>. The efficacy of Tasawur of Ism-e-Mohammad reaches the heart only when it is practised with the permission and under the guidance of Murshid Kamil. Unless he opens the lock of heart, the effects of Tasawur of Ism-e-Mohammad cannot reach it. Sultan Bahoo says:

- ❖ When the Murshid grants Ism-e-Muhammad to the Seeker, he is blessed with the presence of The Holy Assembly of Prophet Mohammad on the very first day. It is impossible for the cursed satan and the ill commanding nafs to enter the company of Prophet Mohammad. This is the sacred way of The Divine Presence of Ism-e-Allah Zaat through which the Seeker can observe pre-existence as well as the eternity. He can have the view of the treasures of the world, chaos of the Doomsday, Divine Closeness and Presence, houries and castles of the heaven, paradise and the hell. The Perfect Murshid is that who reveals the hidden realities upon the Seeker through the Tasawur of Ism-e-Allah Zaat and Ism-e-Mohammad and then gives him The Divine Persuasion so that the Seeker gains complete trust and faith. **(Aqal-e-Baydar)**

To obtain all these blessings of Tasawur of Ism-e-Mohammad and to reach The Holy Assembly of Prophet Mohammad, the disciple must be sincere and steadfast and should have complete belief in this way of The Divine Presence. The disciple who has doubts about the occurrence of The Holy Assembly of Prophet Mohammad can never find presence in this Assembly and if, by the beneficence of Murshid, he enters this assembly, he can never stay here for long due to his malicious heart.

It is completely upto the Sarwari Qadri Murshid Kamil Akmal when he decides to grant Tasawur of Ism-e-Mohammad to the

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<sup>99</sup> The Perfect Spiritual Guide

disciple. He may grant Ism-e-Allah Zaat in the beginning and Ism-e-Mohammad after sometime or may grant both at the same time. The disciple should follow the Murshid submissively and should not make decisions by himself. Murshid is the spiritual doctor who knows about all the inner diseases of the disciple and their remedies so a disciple should always act upon his advice. The disciple who follows his own will can never succeed because Faqr is the way of complete submission.

## DENIER OF ISM-E-ALLAH ZAAT AND ISM-E-MOHAMMAD

About the denier of Ism-e-Allah Zaat and Ism-e-Mohammad, Hazrat Sakhi Sultan Bahoo says:

- ❖ The person who forbids from the way of Zikr and Tasawur of Ism-e-Allah Zaat is either a hypocrite and nonbeliever or jealous and arrogant. **(Ain-ul-Faqr)**
- ❖ The denier of Ism-e-Allah Zaat and Ism-e-Mohammad is the second Abu Jahal or Pharoah. **(Qurb-e-Deedar)**
- ❖ One who does not believe in Ism-e-Allah Zaat and Ism-e-Mohammad is surely a hypocrite. **(Mahak-ul-Faqr Kalan)**

It is evident from the above referred Quranic verses, Hadiths and sayings of the Perfect Saints that unless a Seeker invokes and contemplates Ism-e-Allah Zaat and Ism-e-Mohammad, he cannot get rid of nafs and satan. Neither his heart gets purified nor his outward and inward coordinate even if he spends all his life in physical prayers, recitation of the Quran, learning the laws of Islam or doing hard mystic exercises and becomes thin like thread while doing so. Moreover, in this materialistic age sincerity, truth and pure urge are very rare. Nowadays, people neither have the time nor courage to do excessive pious deeds and hard mystic struggle to reach Allah, like our righteous ancestors did. Prayers and all the religious obligations have now become superficial

acts without any soul. The Zikr, Tasawur and Mashq Murqoom-e-Wajudia of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad done under the guidance of Murshid Kamil is the easiest, quickest and doubtless way of reaching close to Allah and having His Vision and Union. It is the only way to kill the nafs and revitalize the dead soul. When the soul becomes alive, the Seeker is blessed with the Vision of Allah. However, its' conditions is that the Seeker has gained the Ism-e-Allah Zaat and Ism-e-Mohammad from the Perfect Sarwari Qadri Murshid Kamil Akmal who possesses all the attributes and powers of Ism-e-Allah Zaat.

## MURSHID KAMIL AKMAL (The Perfect Spiritual Guide)

In the Holy Quran Allah says;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (المائدة-35)

Meaning: O' faithfals! Fear Allah and find Vaseela (*medium*) to get close to Him. (Al-Maidah-35)

Allah has given two orders in this verse, one is to acquire Taqwa (*piety*) and the second is to search a Vaseela to get close to Allah. Literally, Taqwa means to have fear of Allah, abstain from sins and adopt pious deeds but in reality, Taqwa is a state of the heart's closeness to Allah. The more a person's heart is close to Allah the more he will be pious. This fact is endorsed by the Hadith that once The Holy Prophet was asked about Taqwa, he pointed towards heart and said, "Taqwa is here". So Taqwa is an inner state of a person which ultimately leads to have the Vision of Allah.

According to the dictionary, Vaseela **وسيلة** means such source or medium through which one can reach one's destination. It should be so helpful that all the desires of the needy are fulfilled

and he is completely satisfied by obtaining all the goals of his life.

*Lisaan-ul-Arab* (volume II-page 725) defines Vaseela as; “By means of which closeness to something is achieved.”

According to Shariah, Vaseela means to find Closeness to Allah through a person who is Allah’s Beloved and is already close to Him, who has travelled the mystic path and knows its ups and downs. In Mysticism, such person is known as Murshid i.e. The Spiritual Guide. A true Murshid is the one who perfectly knows the Way to Allah, who has reached The Divine Oneness and is now fully capable to guide the common people who do not know the Way to Allah. A Perfect Murshid saves them from the satanic illusions, distractions of the nafs and all the other obstacles of The Divine Way. Now, the above mentioned verse may be translated as, “O’ believers find the Perfect Spiritual Guide to reach Allah.”

Some people think that ‘Vaseela’ refers to faith but the words *يَا أَيُّهَا الَّذِينَ آمَنُوا* in the above verse show that Allah is addressing those who are already faithful, so Vaseela can never mean faith. Some people say that Vaseela means pious deeds but the argument against this opinion is that Allah has ordered to “find” Vaseela, since deeds are not material, they cannot be found. Hence, Vaseela must refer to Murshid Kamil because being a physical entity he can be searched and found. Another argument which supports this opinion is that all the pious deeds are not perfect and pure enough to bless the Seeker with the ultimate Closeness and Vision of Allah. Only those deeds are acceptable in the Court of Allah which are completely free from the impurities of pride, vanity, jealousy, self conceit, pretence and hypocrisy. To keep the religious deeds free from such impure and unacceptable acts is possible only by the guidance and spiritual beneficence of the Murshid Kamil. So, it is justified to take Vaseela as Murshid Kamil who is The Righteous Guide on

the Path to Allah. Hence, the above referred verse actually means that every true Muslim should eagerly find a Kamil Murshid who would sanctify him by his spiritually effective sight and celestial company so that all his esoteric and exoteric deeds are corrected and purified. Then, by making the Seeker desirable in the Court of Allah, takes him to the destination of The Divine Vision and Union.

Prophet Mohammad has also ordered to search Murshid in the following Hadiths:

الَّذِينَ نَزَّطُوا الطَّرِيقَ ❁

Meaning: First find a companion (*Murshid Kamil*) and then set on (*the spiritual*) journey.

لَا دِينَ لِمَنْ لَا شَيْخَ لَهُ ❁

Meaning: One who does not have a Murshid has no faith.

مَنْ لَا شَيْخَ يَتَّخِذُهُ الشَّيْطَانُ ❁

Meaning: Verily, one who is not guided by a Spiritual Guide is guided by satan.

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مَيِّتَةً جَاهِلِيَّةً ❁

Meaning: One who died in a state that he had not sworn bayat at the hand of a Kamil Murshid, he died in complete ignorance.

الشَّيْخُ فِي قَوْمِهِ كَنَبِيِّ فِي أُمَّتِهِ ❁

Meaning: A Spiritual Guide is among his disciples just like a Prophet is among his nation.

Whenever a person embraced Islam it was obligatory for him to take bayat at the sacred hand of Prophet Mohammad in addition to the recitation of Kalma Tayyaba. Allah says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (التَّح-10) ❁

Meaning: O' Beloved! Indeed those who pledge bayat to you, in fact pledge bayat to Allah. Allah's Hand is over their hands. **(Al-Fateh-10)**

This verse is a proof that bayat upon the hand of Insan-e-Kamil (*The Universal Divine Man*) is a religious act approved by Allah. If bayat with Prophet Mohammad was necessary even after accepting Islam, then bayat with his successors also holds the same importance, rather it became essential after his sacred demise because in his absence, the Vaseela and source towards Allah is required more.

Moreover, in this verse Allah has told the Sacred Companions that when they took bayat at the hands of The Holy Prophet, their covenant was not with him only rather through his Vaseela, they have in fact sworn bayat with Allah. After The Holy Prophet passed away, people who took bayat at the hands of the Caliphs of Muslims, who were also the spiritual successors of The Holy Prophet and the Spiritual Guides of his Ummah, they actually took bayat with the Prophet through their mediation and reached Allah through two steps of Vaseela. Hence, as the chain of Spiritual Guides continued, the number of Vaseelas increased. In this age, when fourteen centuries have been passed since the initiation of bayat, if a Muslim takes bayat at the hand of a Perfect Murshid, he reaches The Holy Prophet and Allah through many steps of Vaseelas.

The Perfect and Sacred Men of Allah whose saintly lineage reaches The Holy Prophet through continuous chain of bayat are called "Shaikh-e-Itesal"<sup>100</sup>. The link between them is never broken at any point. If a Muslim is fortunate enough to take bayat to such Perfect Saint then he is spiritually linked with The Holy Prophet through his Murshid and in mysticism it is considered that he has in fact taken bayat at the sacred hand of The Holy Prophet and

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<sup>100</sup> Shaikh-e-Itesal literally means linked spiritual guides. Their spiritual lineage reaches Prophet Mohammad through continuous steps of bayat.

through his mediation he has reached Allah. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says about the importance of Murshid Kamil:

- ❖ O' people of Allah! You live in a material world of ways and means, so you need a medium. Ask your Holy Lord for a spiritual doctor (*Murshid*) who would cure the diseases of your souls. Ask Him for a healer who would give you the remedy you require. Seek such a guide who holds your hand and leads you towards the true path of salvation. Be close to the Beloveds of Allah who are the nearest and most obedient to Him. They are the custodians of the Doors of The Divine Path. **(Al-Fateh Rabbani, Malfoozat-e-Ghausia)**
- ❖ Since Prophet Mohammad is not physically present for you to follow, so when you follow the sacred men (*i.e. Perfect Murshids*) who are his perfect followers and have always obeyed him steadfastly, it is as if you have followed The Holy Prophet. Seeing them is like seeing The Holy Prophet. **(Al-Fateh Rabbani, Section-14)**
- ❖ The Perfect Saint (*Perfect Murshid*) possesses the sainthood of The Holy Prophet which is the spiritual part of his Prophethood. The Holy Prophet himself entrusts this sainthood to that Saint. The religious scholars who only have the superficial knowledge of religion should not be taken as the 'Perfect Saints' because if we do consider them as the heirs of The Prophet then they would have just uterine<sup>101</sup> relation with him. True heirs are those who are the real children<sup>102</sup> of a father because they are more related to the father than all the other uterine children. That is why Prophet Mohammad said, "One portion of knowledge is kept secret which is known only to The Divine Scholars (*i.e. the Perfect Spiritual Guides*). **(Sir'r-ul-Asrar, Section 5)**
- ❖ If you want salvation then you must adopt the company of a Perfect Murshid who knows all The Divine Orders and has

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<sup>101</sup> Step children

<sup>102</sup> Real child of a Murshid Kamil is the one to whom he transfers The Trust of Faqr.



command over The Divine Knowledge. He will teach you the true knowledge, make you aware of the rules of the Court of Allah and will lead you on the Way to Allah. It is necessary for a disciple to have a guide and custodian because this world is like a jungle where there are many dangerous snakes and scorpions, horrible wild animals and many other kinds of disastrous dangers (*i.e. hurdles in the Way to Allah*). The Perfect Murshid will save him from all the catastrophes and show him the safe ways. If the disciple will travel through this jungle without a guide, he will surely be harmed. O' traveler of the path of the world! Do not be separated from the caravan, guide and the companions. Otherwise your life, wealth and every asset will be lost. O' traveler of the path of the hereafter! You must remain alongwith the Murshid Kamil as he will take you to the destination. Serve him with devotion on this path, regard him and never be heedless to his opinion. He will teach you the true knowledge and elevate you close to Allah. **(Al-Fateh Rabbani, Section-50)**

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, while explaining the powers and effects of Ism-e-Allah Zaat and Ism-e-Mohammad, makes it very clear that their Zikr and Tasawur are effective only if practised with the permission and under the supervision of a Perfect Murshid, only then they enliven the heart and soul. Without a Murshid, The Divine Path is impossible to travel, no matter how much one is devoted towards Allah and adopts pious deeds, lengthy prayers or any other method to reach Allah.

Sultan Bahoo says about the Murshid Kamil Akmal:

- ❖ Who is Murshid Kamil? What qualities does he possess? How does he submerge the Seeker in The Divine Oneness and bless him with the presence of The Holy Assembly of Prophet Mohammad? What powers and status does he possess?

Murshid possesses The Divine Powers as he is at the level of Fana Fillah Baqa Billah. With these powers he kills the nafs

of the Seeker and gives life to his dead soul. Murshid is free of all the needs. He is just like a Paras stone which turns everything into gold that touches it. Murshid is like the Touch stone (*which checks the purity or impurity of a substance*). His single glance is as beneficent as the sun, it removes all the bad qualities from the Seeker. The Murshid is also like a dyer who knows the art of changing colours (*he changes the Seeker from being materialistic to spiritual, thus, changes his inner colour*). The Murshid is also like a betel leaf chooser who separates the useful betel leaves from the rotten ones.

Murshid is virtuous like Prophet Mohammad as he possesses all his qualities. He is more kind than the parents. He is the guide and custodian of the Way to Allah. He is bestower just like a mine of diamonds and gems, and like an ocean filled with pearls of kindness. He is a problem solver like the key to every lock. He is a dervish having none of the material luxuries, indifferent to worldly wealth and free of all greeds. Such a Murshid loves the Seekers more than his own life.

The Murshid is like a corpse laver. He is always in search of a Seeker whose nafs is dead and whose soul has become alive after crossing the level of **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** Meaning: "Die before death". Only such a Seeker can suffer the hardships which come in the way of Faqr, while the disobedient Seekers are egoistic and stubborn.

The Murshid is also like a potter who makes pots out of earth. The earth does not dare object whichever way the potter moulds it. The Murshid should be the Knower of Allah and the Seeker should have complete trust in him. Murshid is the true companion of the Seeker, as said by The Holy Prophet, "First find a companion then set on the journey." The false Murshids of this age are the seekers of wealth and woman. They are egoist and arrogant, having

black and dead hearts. The true Murshid who can change earth into gold with a single glance (*i.e. can change a common man into a Friend of Allah*) are very rare. Listen! The being of a man is like milk. Milk has curd, butter and ghee within it. Similarly man has nafs, heart, soul and The Divine Secret, all four concealed within him. When a small amount of curd is put in milk and it is left overnight, it converts into curd. Then this curd is churned to get butter. The diluted curd is then separated from the butter and butter is heated on fire. By heating, all the impurities are removed from the butter and pure ghee is obtained. Likewise, Murshid shows the Seeker the status of his nafs, heart, soul, The Divine Secret as well as the position of Divine Favour and the status of knowledge of Shariah (*Islamic Law*), Tareeqat (*mysticism*), Haqeeqat (*the Reality*) and Marifat (*Divine Knowledge*) within himself. He makes the Seeker aware about the level of evilness, satanism, lust, jealousy and vanity in him separately. Murshid should be expert in his job just like a butcher who first removes the undesirable parts from the meat and then makes its slices (*i.e. he should remove all the undesirable things from the being of a Seeker, purify him and make him acceptable in The Court of Allah*). **(Ain-ul-Faqr)**

❖ There are three types of Murshids:

1. Murshid of the world (*guides for success in this material world*)
2. Murshid of the hereafter (*guides for success in the hereafter*)
3. Murshid Kamil (*Spiritual Guide who leads directly to Allah*)

Murshid of the hereafter only seeks material wealth, false respect, fame and attention from the people. His greed can eat up the bones of his disciples. He makes monasteries, remains busy in travelling and observing the spectacles of earth and skies, and tries to get closeness of the rulers. He

struggles to possess magical powers. Such Murshid is (*useless like*) a she-male and his disciples are also the same.

Murshid of hereafter is a pious devout having superficial knowledge of religion. Such Murshid is always enveloped by the fear of hell and prays out of his lust for heaven. Such Murshid is (*weak like*) a female and his disciples are also the same.

Murshid Kamil Akmal is an Arif who is submerged in The Divine Oneness and blessed with The Divine Presence. Indifferent to both the worlds, he is happily occupied with Allah. For him, everything except Allah is lust. **(Ain-ul-Faqr)**

- ❖ For whom is the word 'Murshid' most suited to? For the one who can give life to the soul and kill the nafs only by a single glance of his majestic wrath and magnetic attention. Murshid is the one who is so much accomplished in Faqr that he has forbidden everything upon himself except Allah. He is an eternal pilgrim having unveiled Vision of Allah. Such Murshid is like a (*spiritual*) physician and the disciple is like his patient. When a physician treats a patient he gives him bitter medicines, the patient must take those medicines so that his diseases are cured and he gains health. **(Ain-ul-Faqr)**
- ❖ A Kamil Murshid blesses the Seeker with Ism-e-Allah Zaat on the very first day and asks him to write it on his heart and engrave it on his soul. When the Seeker successfully imprints it on his heart through Tasawur, Murshid asks the Seeker by his spiritual attention to observe this Ism-e-Allah Zaat. When the Seeker looks at it, it starts glowing like the sun by The Self Disclosure of The Essence (*Allah*). **(Noor-ul-Huda Kalan)**
- ❖ Murshid Kamil is the one, who not only blesses the Seeker with Zikr of Ism-e-Allah Zaat but also grants its Tasawur. The Murshid who cannot give (*Zikr and Tasawur of*) Ism-e-Allah Zaat to the Seeker is not a true Murshid. **(Noor-ul-Huda Kalan)**

Hazrat Sakhi Sultan Bahoo describes the status of a Sarwari Qadri Murshid:

- ❖ Sarwari Qadri Murshid is the most comprehensive Book of all the books, outwardly as well as inwardly. For a Seeker he is a complete and perfect collection of every kind of knowledge. By reading this book, a Seeker annihilates in Allah in such a graceful manner that there remains no veil between him and Allah. The Seeker who reads this book with complete faith, sincerity and purity of heart, surely reaches his destination very soon. **(Kaleed-ul-Tauheed Kalan)**

عارف کامل قادری بہر قدر تے قادر و بہر مقام حاضر ✨

Meaning: The Perfect Qadri Knower of Allah (*Sarwari Qadri Murshid*) is empowered to do everything and be present everywhere i.e. he is omnipotent and omnipresent. **(Risala Roohi Sharif)**

In his Punjabi quatrains, Sultan Bahoo says:

کامل مُرشد ایسا ہووے، جیہڑا دھوبی وانگوں چھٹے ھو  
نال نگاہ دے پاک کریندا، وچ سبھی صبون نہ گھتے ھو  
میلیاں نوں کر دیندا چٹّا، وچ ڈرہ میل نہ رکھے ھو  
ایسا مرشد ہووے باھو، جیہڑا لوں لوں دے وچ وے ھو

Meaning: The Kamil Murshid should cleanse the soul of a Seeker like an expert washerman washes the clothes. He does not indulge his disciples in lengthy prayers or hard mystic exercises. Instead, he purifies the soul of the Seeker with his spiritual attention and through Ism-e-Allah Zaat, leaving no filth of worldly desires and spiritual diseases inside the Seeker. Thus, he makes the soul of the Seeker pure enough to love only Allah and be loved by Allah. O' Bahoo!

Such a Murshid is alive in the bones and flesh, rather in each and every cell of the Seeker.

مرشد وانگ سنارے ہووے، جیہڑا گھت گٹھالی گالے ھو  
پا گٹھالی باہر کڈھے، بوندے گھڑے یا والے ھو

Meaning: Murshid is like a goldsmith who puts gold in a kiln to purify it, then makes it lustrous and designs beautiful jewelry of various kinds out of it. Similarly, a Kamil Murshid puts the devotee in the kiln of Ishq of Allah and burns all his desires with the fire of Ism-e-Allah Zaat, except the desire of being close to Allah. Then He gives him such a form which is acceptable and desirable by Allah.

When a Seeker intends to set on his spiritual journey towards The Reality, he must first find a Murshid. The Dervishes, Faqeers and Saints are the vicegerents of Allah on earth. They are the spiritual descendents of The Holy Prophet. To reach Allah it is inevitable to follow them by adopting their company after bayat:

اندرین عالم نیرزی بانھے  
تا نی آویزی بہ دلمان کھے

Meaning: You are worthless in this world unless you hold the hand of a Kamil Murshid.

However, the problem in this materialistic age is how to recognize the true and real Murshid. Hazrat Abdullah bin Abbas says:

- ❖ It is easy to recognize Allah but very difficult to know the reality of a Saint because Allah is known for His Marvels and Beauty but a Saint is a creature of Allah just like the other people. It is difficult for common people to recognize his reality because outwardly he follows the Shariah like

them, although inwardly he ever remains with Allah. **(Tafseer Rooh-ul-Bayan)**

Hazrat Sohail says:

- ❖ Everyone sees their (*Kamil Murshids*) physical appearance but no one knows their reality. If someone is fortunate enough to be blessed with the knowledge of their reality, then he must honour and respect them according to their grand status. If he disobeys them or behaves impudently with them, he will be punished badly and will end up into disaster. **(Tafseer Rooh-ul-Bayan)**

It is not possible for every person or disciple to know the reality of Fana-Fillah Baqa Billah Faqeer i.e. Murshid Kamil Akmal because every disciple is not a true Seeker of Allah, rather most of them are the seekers of this material world or the hereafter. The responsibility of Murshid Kamil is to show The Divine Path to the true Seekers of Allah and make it easier for them to travel this Path because he knows all the ups and downs of this way, so his reality is known only to the true Seekers because they are the ones who get his real beneficence. Others cannot recognize his inward reality and marvels because of the impurity of their own intentions. The seekers of the world who judge his reality according to their own level of intellect can never understand his Divine Status as they consider him a common man like themselves. Intellect always leads to questions and objections, so those who try to judge his reality on the basis of intellect are always misled. (*The incident of Hazrat Musa and Hazrat Khidr narrated in Surah-Al-Kahf also proves that objections always lead to the separation of the ways*).

If a Seeker has truly set out in search of a Murshid to get the Closeness and Vision of Allah then he must not be worried. He will surely find the Perfect Murshid because Allah has promised in Surah Al-Ankabut: Meaning: “And those who toil hard for My

Closeness, I certainly guide them Myself towards My Way.” (Al-Ankabut-69)

In the mystic way, the Seeker is always guided on the basis of his intentions and desires. He will find the Murshid according to what he seeks, as Iqbal says:

هست این میکده و دعوت عام است اینجا  
قسمت باده باندازه جام است اینجا

Meaning: This world is like a wine shop and there is an open invitation for everyone to drink whatever he desires. Everyone will get the drink according to his own capacity and desire.

If the Seeker is looking for the Murshid just to cover the spiritual Way to Allah then he will find two kinds of Murshid. One is the Murshid who possesses The Trust and Khilafat of Allah. He is the Real Divine Vicegerent and the Spiritual Successor of The Holy Prophet. He is the true Murshid Kamil who possesses The Divine Light of Righteousness. All the other Murshids are his Khalifahs, whom we shall discuss in section twelve of this chapter and section sixteen of the sixth chapter.<sup>103</sup>

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<sup>103</sup> To study the complete teachings of Hazrat Sakhi Sultan Bahoo in detail please read the book “Sultan Bahoo-The life and Teachings” which is the abridged English version of the Urdu book “Shams-ul-Fuqara” by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman.



**SECTION-IX**  
**RELIGIOUS SCHOOL OF THOUGHT**  
**AND**  
**ORDER OF FAQR**

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo belonged to the Ahl-e-Sunnat-Wal-Jamat school of thought and followed Imam-e-Azam Hazrat Imam Abu Haneefah's jurisprudence. He says:

- ❖ I follow Hazrat Imam-e-Azam Kufi (*Imam Abu Hanifa*) who was a pure hearted Sufi and ever remained free of polytheism, infidelity and schism of music. **(Kaleed-ul-Tauheed Kalan)**

**ORDER OF FAQR**

Shah Mohammad Zauqi writes in his book *Sirr-e-Dilbaran*:

- ❖ The Prophets are the exceptional Men of Allah sent by Him for the guidance of people to righteousness. They educate people to reach close to Allah keeping balance in their life according to the conditions prevailing in that particular era. It must also be understood that the Prophets are divided into two groups. One group consists of those who do not introduce a new Shariah (*set of religious laws*). They guide people on the basis of the Shariah introduced by an earlier great Prophet. Others are those whom Allah grants a new set of rules of Shariah and they preach it in the world. Such Prophets are called The Messengers. All the Prophets are superior to the remaining mankind while the great Messengers are superior to the Prophets, and among all the great Prophets and Messengers, Prophet Mohammad is the most superior. He is the Seal of all the Prophets and Messengers. He is

superior to the whole mankind and is Allah's greatest blessing for all the worlds. The religion he brought cancels all the previous religions and now his Shariah will prevail till the doomsday. It will always provide sufficient rules and solutions for all the social, cultural and political issues. It will also remove all the veils of darkness and ignorance arising between the creation and The Creator. Since Allah has made Prophet Mohammad superior over the whole creation so, the supremacy of mankind also depends completely on following him or following those great persons who have followed him i.e. the righteous Caliphs, the sacred Imams, the sacred Companions and all the earlier and later Saints, with complete sincerity, determination and steadfastness. The following and obedience of the Prophet is also of two kinds, outward and inward. The outward obedience is related to his Prophethood and the inward obedience is related to his Sainthood. Prophethood points towards those set of Islamic laws i.e. Shariah which he received from The Divine World through the angel Jibrael and then conveyed to the people. While his Sainthood relates to The Divine Beneficence of The Secrets of Oneness which he received directly from Allah without the medium of angel Jibrael at The Divine Station of <sup>لِي مَعَ اللَّهِ</sup> <sup>104</sup>. When the Arifeen state that "Sainthood is superior to Prophethood" they point towards the same fact. Every Prophet is a Saint i.e. a Friend of Allah but every Saint is not a Prophet. The Saint who is not a Prophet receives the Noor of Sainthood from the excelling marvels of the Prophet but every Prophet gets the Noor and marvels of Prophethood from his own Sainthood i.e. Friendship and Closeness to Allah. Neither he needs anyone nor follows. Prophet is like a sun which is itself enlightened and gives light to others while

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<sup>104</sup> The complete Hadith is <sup>لِي مَعَ اللَّهِ وَذَيْتُكَ لَا يَسْتَعْرِضُ فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا رَجُلٌ مُرْسَلٌ</sup> Meaning: There is a time of my such closeness with Allah when neither any angel nor Messenger of Allah can come between us.

Saint is like a moon which receives light from the sun of Prophethood and for that he has to follow him. Prophethood of a Prophet does not manifest unless his Sainthood is perfected. The perfection and powers of Prophethood are according to the perfection and powers gained by that Prophet through his Sainthood. Prophet Adam was a Saint in the heaven. When he was descended to earth then Allah granted him the Prophethood, because Prophethood means following the set of rules and facing problems as world is a home of problems, contrary to heaven which is a place of marvels and Divine Observation.

A large group of people get beneficence by following The Holy Prophet outwardly but only a few reach the secrets of his Sainthood, as Allah says:

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ (النور-24) ❁

Meaning: Allah guides towards His Light whom He wants.  
(Al-Noor-24)

The former are called physical followers and the latter are the spiritual followers. Prophethood is related to the physical behaviours while Sainthood is the core and reality of Prophethood. The physical behaviours are supported and strengthened by spiritual powers. The intrinsic self of a person helps, nourishes and benefits his extrinsic being. Spirituality implies that relation with Allah should be strengthened by annihilating in Him, this is Sainthood. While the outward life demands that whatever is gained from The Divine World through this inward relationship should be conveyed to the people in a proper and benefitting way, this is Prophethood.  
(Sirr-e-Dilbaran)

In the verse 13 of Surah Aal-e-Imran Allah says:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران-13) ❁

Meaning: (*O' Beloved!*) Say unto these Muslims, if you Love Allah then follow me, Allah will Love you. (Aal-e-Imran-13)

In this verse, Allah has ordered to follow Prophet Mohammad and has declared that whosoever will follow The Holy Prophet, Allah will Love him. Allah has not ordered to follow The Prophet only outwardly rather Allah wants the Muslims to follow him completely i.e. outwardly as well as inwardly. Following outwardly means to follow his physical actions, deeds, ways of living etc while following inwardly means to follow his spiritual marvels such as annihilation in Allah and becoming immortal with Him, achieving Allah's Closeness and Recognition, acquiring The Divine Knowledge, gaining the blessings of Divine Self Disclosures and The Light of Allah, possessing the powers of unveiling and miracles, experiencing intense Love of Allah etc. Since Islam is the religion for the whole mankind and it will remain in the world till the Doomsday, so Allah has promised and arranged to continue its physical as well as spiritual blessings and beneficence till the Doomsday. That is why the world has never been left without the spiritual followers of The Holy Prophet i.e. the Saints and Friends of Allah, and it never will be.

The Holy Prophet is the Seal of all the Prophets as Prophethood ended upon him. After him, continues a series of his spiritual successors which is led by Hazrat Ali who is the 'Door to Faqr' and "Door to The Divine Knowledge". He sought the spiritual knowledge from The Holy Prophet before anyone else. Then, from him the system of all the mystic orders started. This system progresses esoterically and is so strong that it is continued till now. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- ❖ Hazrat Ali sought the easiest and the quickest way of reaching close to Allah from The Holy Prophet. He waited for the revelation, so Jibrael came and imparted the spiritual knowledge of the Kalma (*creed of Oneness of Allah*) and

The Holy Prophet repeated after him in the same manner. Then The Holy Prophet imparted this knowledge to Hazrat Ali and after him to all the Sacred Companions and said, “We return towards the major Jihad<sup>105</sup> from the minor one” i.e. towards the Jihad with nafs (*the baser self*). Once, The Holy Prophet said to some Sacred Companions, “Your biggest enemy is your nafs which lies between your sides.”

O Dear! You cannot win Allah’s Love unless you conquer over your inner enemies which are Nafs-e-Ammarah (*the ill commanding innerself*), Nafs-e-Lawamah (*the accusing innerself*) and Nafs-e-Mulhimma (*the inspiring innerself*) and your being is purified of all the bad behaviours such as unnecessary eating and sleeping, adopting lustful manners and wild habits of fighting, abusing, aggression and unless you get rid of the satanic behaviours like pride, vanity, self conceit, jealousy, enmity and other such physical and spiritual evils. When a person gets rid of all these vices, sin is uprooted from his being and he is then counted among the purified and sanctified ones, as Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البقره-222)

Meaning: No doubt! Allah Loves those who repent and keep themselves sanctified. (Al-Baqarah-222)

The person who repents only of the physical sins is not counted among the sanctified ones mentioned in the above verse. He is Taib (*penitent*) not ‘Tawab’ (*remorseful*) because Tawab is hyperbole and is used for the ones who sincerely repent of all the outward and inward sins. They are completely forgiven. The person who only repents of his physical sins is like a person who cuts only the stems of the wild plants instead of uprooting them completely. This results in more vigorous growth. On the contrary, the Tawab who repents of

<sup>105</sup> Jihad is the religious combat.

all his outward and inward sins as well as all the satanic and undesirable behaviours is like a person who plucks the wild plants from their root which rarely grow again. After complete and perfect repentance, The Divine Persuader (*Murshid Kamil*) removes everything that is other than Allah from the heart of the Seeker who gets Persuasion from him. Certainly! The person who has not removed the bitter plant can never replace it with the sweet one. O' Seeker of The Divine Vision beware! So you can prosper spiritually and reach the destination (*of Closeness to Allah*). **(Sir'rul-Asrar)**

It is related that first of all Hazrat Ali expressed his desire of having The Divine Persuasion in the court of The Holy Prophet to progress in the way of Faqr. He said to him, "O' Messenger of Allah! Please tell us the quickest and easiest way to reach close to Allah?" The Holy Prophet said, "O' Ali! Invoke Allah's Name continuously in loneliness." Hazrat Ali replied, "How should we invoke?" The Holy Prophet said, "Close your eyes and listen me invoking thrice and then you repeat it." So The Holy Prophet closed his eyes and recited Kalma Tayyab لَا إِلَهَ إِلَّا اللَّهُ thrice. Hazrat Ali listened, then closed his eyes and repeated it in the same manner three times. From that day onwards this invocation continued among the Sufi Saints. **(Rehan-ul-Qalob, Sharif-ut-Tawareekh)**

This shows that The Holy Prophet granted the real and inward persuasion of Kalma Tayyab to Hazrat Ali before everyone else and took him to the station of Divine Unification by teaching him the actual Tauheed (*Oneness of Allah*). It is written in "*Sair-ul-Aqtab*", "*Sharif-ut-Tawareekh*" and "*Tawareekh Aina-e-Tasawwuf*" that one day, all the four Great Companions were present in the Court of Holy Prophet. He said to Hazrat Abu Bakar Siddique, "If I grant

you the khirqa<sup>106</sup> of Faqr which was conferred upon me from The Divine Court on the night of Meraj, how would you do justice to it?” He replied, “O’ Prophet! I would adopt truthfulness.” The Holy Prophet asked the same question from Hazrat Umar and he answered, “I will adopt justice.” Then same question was asked from Hazrat Usman, he replied, “I would adopt modesty and patience.” When this question was asked from Hazrat Ali, he said, “If this khirqa is granted to me then out of gratitude, I would hide the faults of others and forgive them.” The Holy Prophet was delighted at this answer and expressed, “O’ Ali! You answered exactly as wished by Allah and His Prophet, you truly deserve this khirqa.” He clothed Hazrat Ali with that khirqa and gave him The Divine Inspiration that he is the King of all the Saints and the Spiritual Guide of his entire Ummah.”

It is also narrated that once Angel Jibrael presented four turbans to The Holy Prophet and revealed, “Allah has sent these turbans for you to wear on head.” The Holy Prophet firstly wore the turban with one crest and then put it on Hazrat Abu Bakar Siddique’s head. Then he wore the turban with two crests and afterwards put it on Hazrat Umar Farooq’s head. Then he wore the turban with three crests and granted it to Hazrat Usman. Lastly, he wore four crested turban and put it on Hazrat Ali’s head and said, “O’ Ali! I was ordered to grant you this four crested turban. This turban now belongs to you and you can pass it on to the person whom you think deserves it and will do justice to it.” (Asrar-e-Auliya, Sharif-ut-Tawareekh, Tawareekh Aina-e-Tasawwuf)

Hazrat Jabir relates that when the following verse was revealed:

﴿ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴾ (الرعد-7)

<sup>106</sup> Sufi cloak which symbolizes honour.

Meaning: (*O' Mohammad!*) Verily you are The Warner (*to the disobedients of their evil consequences*) and The Guide towards righteousness for every nation. **(Ar-Ra'd-7)**

Prophet Mohammad put his hand on his own chest and said, "I am The Warner." Then pointing towards Hazrat Ali he said, "You are The Guide. The Seekers of the right path will gain righteousness from you."

All these traditions prove that Hazrat Ali was the first who requested The Holy Prophet for the spiritual way to reach Allah and that is why he is the leader of The Divine Way and the head of all the mystic chains. He is the medium towards the closeness of Holy Prophet, as the Holy Prophet said:

أنا مدينة العلم و علي بابها

Meaning: I am the city of knowledge<sup>107</sup> and Ali is its door.

Although The Divine Beneficence continued spiritually for a long time through all the Sacred Companions who led the mystic orders of Divine Guidance and Righteousness but the orders which shall continue till the Doomsday by the Grace of Allah are those belonging to Hazrat Ali and Hazrat Abu Bakar Siddique. The spiritual orders which originated from Hazrat Abu Bakar Siddique have now gathered in the form of the "Naqshbandi Order" while the rest of three main spiritual orders i.e. Qadria, Chishtia and Soharwardia originated from Hazrat Ali.

Hazrat Ali had four spiritual successors i.e. Hazrat Imam Hassan, Hazrat Imam Hussain, Hazrat Imam Hassan of Basra and Hazrat Imam Kumayl. In mysticism, these are known as the Four Righteous Leaders or the Four Mystic Khalifahs. From these four Imams (*Leaders*), fourteen spiritual orders initiated through which the beneficence of The Holy Prophet is transmitted to the Ummah spiritually. Thus, the successors of Hazrat Ali

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<sup>107</sup> Here 'knowledge' refers to Faqr itself as discussed previously in this chapter.



established such a strong system of mystic orders which successfully continues till now.

The spiritual order of Hazrat Imam Hassan and Hazrat Imam Hussain continued through the Imams of the Sacred Family of The Prophet. Even the greatest Sufi Saints such as Hazrat Fazeel Bin Ayyaz, Imam Shafii, Imam Abu Hanifa, Hazrat Bayazid Bastami got spiritual beneficence from the Imams of the Sacred Family and achieved high spiritual status.

Most of the spiritual orders started from Hazrat Hassan of Basra. He had many successors but two of them are more prominent i.e. Hazrat Shaikh Habib Ajmi and Hazrat Shaikh Abdul Wahid bin Zaid. Fourteen spiritual chains started from the two of them, five from Hazrat Shaikh Abdul Wahid bin Zaid and nine from Hazrat Shaikh Habib Ajmi which are:

1. Zaidia Order;
2. Ayyazia Order;
3. Adhamia Order;
4. Habeeria Order;
5. Chishtia Order;
6. Ajmia Order;
7. Taifuria Order;
8. Karkhia Order;
9. Saqqtia Order;
10. Junaidia Order;
11. Gazrunia Order;
12. Tussia Order;
13. Soharwardia Order;
14. Firdousia Order.

## HAZRAT SHAIKH ABDUL QADIR JILANI

Before Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, the Islamic world was badly stricken with chaos and disintegration. Muslim rule faced downfall in many countries. The remaining Muslim rulers were either facing internal conspiracies or tyrannies from outside. Besides the political crises, Muslims were also divided religiously. False religious groups like rationalists, Shi'ites, Marjia and Kharijites etc. had created disintegration and anxiety among common Muslims. They were occupied in useless discussions and controversial dialogues about religion. Ghaus-ul-Azam has mentioned seventy three Muslim sects in his book "*Ghunyat-ul-Talibeen*". According to him, only one of them was on the right

path and all the others were depraved. These sects originated from ten basic groups which were:

1. Ahl-e-Sunnah; 2. Kharijites; 3. Shi'ites; 4. Mautzila; 5. Marjia; 6. Mushbiha; 7. Jehmia; 8. Dhararia; 9. Najaria; 10. Kalabia.

Among these, the Ahl-e-Sunnah had only one sect, Kharijites had fifteen sects, Shi'ites had thirty two sects, Mautzila had six sects, Marjia had twelve sects, Mushbiha had three sects while Dhararia, Kalabia, Najaria and Jehmia had one sect each, this altogether counts to seventy three.

The spiritual groups had lost their spirit and were left with superficial religious knowledge only. They pretended to be mystics through their conversations about spiritualism but in fact were far away from it. The Thrones of Spiritual Guidance and Persuasion were occupied by depraved and heretical people who were misleading and plundering people. Many new so called spiritual orders had originated, all of which were heretical, hypocrite and depraved. Ghaus-ul-Azam has discussed these false orders in detail in his book *Sir'ul-Asrar*. Its section 23 is quoted below:

❖ There are twelve kinds of religious sects who claim to be the mystics. First are the Sunnis who follow Shariah in all their words and deeds. They belong to Ahl-e-Sunnah-wal-Jamat. Some of them will go to heaven without any accountability and punishment whereas others will be forgiven and sent to heaven after accountability and punishment. They will not be kept in the hell forever like the misbelievers and hypocrites. All the remaining groups are heretical, which are: 1. Khalolia; 2. Halia; 3. Auliyaya; 4. Shamrania; 5. Hibbia; 6. Hooria; 7. Ibahia; 8. Mutakasila; 9. Mutajahila; 10. Wafqia; 11. Ilhamia.

The view point of Ahl-e-Sunnah-wal-Jamat about the spiritual laws is that the powerful sacred company of The Holy Prophet repleted the innerselves of his Sacred Companions

with (*Theophanies and Divine Light of*) The Divine Passion which then transmitted and spread among The Divine Mystic Leaders who transferred it into various spiritual orders. In most of these orders the effects of this Divine Passion weakened with the passage of time and then gradually finished. Thus, the spirit of these orders died and just a superficial system was left which gave birth to many heretical groups. Some of these groups joined the Qalandria, Haidria, Adhmia and other orders, the detail of which is unnecessarily long.

Today, the true followers of Islamic law and the Righteous Guides are a few. Those who have insight, recognize the true Islamic scholars and jurists from their righteous deeds while the true Spiritual Guides are recognized from their pure inward. The outwardly righteous ones follow Shariah completely according to its commands and prohibitions and this fact is not hidden from anyone, while the Men of inward are those who observe the mystic way through insight and have the privilege of seeing The Holy Prophet with their eyes of soul. Their mysticism become a medium to reach Allah and the sacred soul of Prophet Mohammad, whether physically or spiritually. The Holy Prophet said, "Satan can never take my form." This statement of The Holy Prophet carries an important message for the devoted Seekers so that they may not cover their spiritual journey blindly. These are such fine clues to differentiate between the truth and falsehood which are not understood by anyone except those who really deserve. (Sir'ul-Asrar)

From the above mentioned statement, the conditions prevalent at the time of Ghaus-ul-Azam can easily be judged. At that time of chaos and depravity he was sent as the Leader for all the Saints. He put an end to all the false mystic orders and sects. All the true spiritual orders which originated from Hazrat Ali were gathered in his sacred self and by the Grace of Allah he declared:

قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيِّ اللَّهِ Meaning: My step is over the neck of all the Saints.

Four spiritual orders then started from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani i.e. Qadri, Chishti, Soharwardi and Naqshbandi. Qadri Order belongs to his ownself, while the founder of Chishti Order Hazrat Moinuddin Chishti and the founder of Soharwardi Order Hazrat Shaikh Shahabuddin Soharwardi physically met Ghaus-ul-Azam in their lives, got spiritual beneficence from him and then laid the foundations of their respective mystic orders. However, the founder of Naqshbandi Order Hazrat Bahauddin Naqshband was born almost two hundred and twenty five years after Ghaus-ul-Azam Shaikh Abdul Qadir Jilani died. He got the mystic education of Ism-e-Zaat from Hazrat Syed Ameer Kalaal. Hazrat Bahauddin Naqshband had been trying hard to imprint Ism-e-Allah Zaat on his heart continuously for sixteen years but could not succeed. One day in a state of anxiety he went to jungle. There he met Hazrat Khidr, who asked him what he was doing. Hazrat Bahauddin replied, “My heart is not getting enlightened and this is causing me great distress.” Hazrat Khidr said, “Do Tasawur of Ism-e-Allah Zaat.” He answered, “I have been doing this for sixteen years but in vain.” Hazrat Khidr suggested, “Go to the shrine of Hazrat Shaikh Abdul Qadir Jilani and request him, he will fulfill your desire.” Hazrat Bahauddin went to the shrine of Ghaus-ul-Azam and requested for his beneficence in these words:

يا دَسْتِغِيرِ عَالَمِ دَسْتَمِ مَرَا بَغِيرِ دَسْتَمِ چِنَاں بَغِيرِ كِه كُونَدَتِ دَسْتِغِيرِ

Meaning: O Dastgeer<sup>108</sup> of the whole world! Hold my hand and help me the way you are known for helping everyone.

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<sup>108</sup> Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani which means “The one who holds the hand and helps in all the matters”

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani raised his right hand from his sacred grave in the form of Ism-e-Allah Zaat and said:

اے نقشبندِ عالمِ نقشم را بہ بند نقشم چناں بہ بند کہ گوئندت نقشبند

Meaning: O' Naqshband of the world! Engrave my impression (of Ism-e-Allah Zaat) on your heart and imprint it in such a way that you are remembered with the title of 'Naqshband' (the one who engraves) till the Doomsday.

At once, Ism-e-Allah Zaat was engraved on the heart of Hazrat Bahauddin Naqshband. This shows that Hazrat Bahauddin also got the spiritual beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. In fact the actual source of spiritual beneficence is The Holy Prophet till the doomsday but it flows through the mediation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. It is a fact that without the approval of Ghaus-ul-Azam, neither anyone can reach the status of a Saint nor can anyone be appointed on the Throne of Spiritual Guidance and Persuasion.

غوث الاعظم درمیان اولیاء چوں محمد درمیان انبیاء

Meaning: Ghaus-ul-Azam owns the same status among the Saints as Mohammad holds among the Prophets.

Although every disciple considers his spiritual order superior to others but the followers of Qadri Order have always emphasized upon its supremacy. However, two facts cannot be denied. First, among all the four spiritual orders which got recognition in India i.e. Qadria, Chishtia, Soharwardia and Naqshbandia, Qadri Order is prior to all. Second, it is led by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani himself while others are led by those Saints who got beneficence from Ghaus-ul-Azam. Moreover, Qadri Order is superior to other orders because of 'Faqr' also.

The spiritual beneficence of Ghaus-ul-Azam is endless as he says:

أَفَلَتِ شُمُوسُ الْأَوَّلِينَ وَشَمْسُنَا أَبَدًا عَلَى فَلَكِ الْعَالِي لَا تَغْرُبُ

Meaning: The suns of the earlier ones have set but ours will keep shining brightly forever on the sky of supremacy.

In this verse ‘the sun’ refers to the source of beneficence and righteous guidance while its ‘setting’ refers to the end of this beneficence which will never happen as regards the beneficence of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

The Saints who came after him also endorsed his claim and admitted that even after his death his spiritual powers are effective. In this context, we will mention only two references which are extracted from the books of famous scholar of tradition and philosopher Shah Waliullah Dehlvi. He writes in his book “*Ham’maat*” which is, in a way, complete history of mysticism:

❖ After Hazrat Ali, starts a series of sacred Sufis and Saints. The most powerful and superior of all the Saints and the one who successfully stepped into the real Awaisi way and travelled the mystic path with the utmost excellence is undoubtedly Shaikh Abdul Qadir Jilani. That is why it is said that he is as powerful in his grave as he was when alive.”

Similarly, in “*Tafheemat*” he describes his revelation about Shaikh Abdul Qadir Jilani in these words:

❖ إِنَّ الشَّيْخَ عَبْدَ الْقَادِرِ لَهْ شُعْبَةٌ مِنْ سَرَْيَانِ فِي الْعَالَمِ وَذَلِكَ إِنَّهُ لِنَامَاتِ صَارَ كَهَيْئَةِ الْمَلَائِكَةِ الْأَعْلَى وَأَنْطَبَعَ فِيهِ الْوُجُودُ السَّارِي فِي الْعَالَمِ كُلِّهِ۔

Meaning: “Hazrat Shaikh Abdul Qadir Jilani is responsible for providing spiritual beneficence to the entire world. That is why after his physical death, his soul adopted supreme angelic qualities and his spiritual being became a source of beneficence for the whole world.”

Hazrat Sakhi Sultan Bahoo explains the grandeur of the Qadri Order in these words:

- ❖ Qadri Order is like a sharp edged naked sword. **(Noor-ul-Huda)**
- ❖ Every order adorns itself superficially but the Qadri Order quenches its thirst with the Ocean of Ishq<sup>109</sup> and The Divine Knowledge of Oneness. In every order, the shrine superiority is gained but in the Qadri Order, salvation from nafs is gained through annihilation in Allah. Every order gives temporary succession of the Saint but Qadri Order gives mystic knowledge of Righteousness and perfection in Faqr. Other orders emphasize on acquiring particular physical appearance like wearing cloak and turban while the Qadri Order lays emphasis on Observation of The Divine Beauty and blesses with The Vision of Allah. In all the other orders disciples are kept busy in extra prayers and recitals while in Qadri Order, disciples are drowned in The Divine Oneness and their nafs is killed. Conventionally the hair of disciples is cut in other orders, but in Qadri Order disciples are granted observation of Divinity through attention (*of the Murshid*).

ہر طریقہ مفلس و بردر سوال قادری صاحبِ غنایت باوصال ✨  
من قادریم حاضریم باخدا طالبان را می نمائیم مصطفیٰ

Meaning: Every order is indigent and begs from door to door but Qadri is rich and generous because it is united with Allah. I am a Qadri blessed with The Divine Presence. I show the Seekers of Allah the way to The Holy Assembly of Prophet Mohammad.

This Faqeer has said everything on the basis of justice not out of jealousy. **(Noor-ul-Huda Kalan)**

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<sup>109</sup> The Divine Love

- ❖ You must know that Qadri Order is the king and all the other orders are its obedient subjects. **(Noor-ul-Huda Kalan)**
- ❖ Remember in all the other orders there are hardships of mystic struggle but in Qadri Order, the Seeker is annihilated in Allah on the very first day through Tasawur of Ism-e-Allah Zaat. Qadri Order is the sun as compared to the other orders which are merely lamps. **(Noor-ul-Huda Kalan)**

ہر طریقہ می بود مثل چراغ و ز آفتاب قادری صد طور داغ

Meaning: Every order is like a lamp but Qadri Order is like the sun. Hundreds of Mount Sinai<sup>110</sup> are insignificant in front of its Light. **(Noor-ul-Huda Kalan)**

- ❖ All the mystic orders are like lamps which can easily be put out by the wind of satanic and worldly dangers or the desires of nafs but Qadri Order is like the sun which has no fear of the opposing winds. A lamp never dares to show its brightness in front of the sun. **(Asrar-e-Qadri)**

## SARWARI QADRI ORDER

There is a secret of Qadri Order which Ghaus-ul-Azam Shaikh Abdul Qadir Jilani revealed to his son Hazrat Abdul Razzaq and he transferred it to his grandson Hazrat Abdul Jabbar bin Abu Saleh Nasr. This secret is about the spirituality of Perfect Qadri Order which is related to The Divine Vision and Presence of The Holy Assembly of Prophet Mohammad. Originally this order was known as “The Jabbari Group” or “The Jabbari Qadri Order”. Mohammad Hussain Dehlvi writes in his book “*Tazkira-tul-Fuqara*” which is about his meetings with the mystics of different orders, that in his travels he could not meet any Faqeer of the Jabbari Group. This is because they have always kept themselves away from the world and fame. Sultan Bahoo named

<sup>110</sup> Where Allah showed His Light to Prophet Moses



this order as “Sarwari Qadri” after taking bayat directly at the sacred hand of The Holy Prophet and gaining beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. This order flourished in the Sub-continent through Sultan Bahoo. He declares Sarwari Qadri Order the original and perfect Qadri Order. About the Qadri Order, he says:

- Qadri Order has two offshoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid is the possessor of all the attributes of Ism-e-Allah Zaat. That is why when he blesses a Seeker with the Spiritual Guidance and Persuasion of Ism-e-Allah Zaat, he grants him status equal to his own. Thus, the Seeker resigns to Allah’s Will and becomes so indifferent to all needs that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri Order has to devote at least twelve years to hard mystic struggles. Then, Hazrat Shaikh Abdul Qadir Jilani helps him and elevates him to the status of Majzoob<sup>111</sup> devotee, while the status of a Sarwari Qadri devotee is that of Belovedness. **(Kaleed-ul-Tauheed Kalan)**
- Only the Qadri Way has complete command over time and space. There are two kinds of Qadri Way: Zahidi Qadri and Sarwari Qadri. I have been blessed with command over the Sarwari Qadri Way since I found presence in The Holy Assembly of Prophet Mohammad, where I swore bayat to him and he warmly ordered me, “Have the courage to guide people on the Way to Allah.” After persuasion, he assigned me to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who blessed me with eternal spiritual success and ordered to persuade people. It owes to his kind favour that, afterwards, whenever I concentrated on the outward and inward of any Seeker, I took him to The Holy Assembly of Prophet Mohammad with the help of Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad without involving him in any hard mystic

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<sup>111</sup> The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses.

struggle or supererogatory prayer. Then there remained no veil before him and he witnessed Ism-e-Allah Zaat everywhere. Sarwari Qadri Way is definitely very courageous and bounteous way. In the other ways, people burnt some seekers to death by the extreme fire (*effects*) of Ism-e-Allah Zaat. Some could not bear the burden of Ism-e-Allah Zaat and helplessly stopped moving forward on the Way to Allah, whereas some apostatized. **(Ain-ul-Faqr)**

- What is the initial status of an accomplished Sarwari Qadri Murshid? (*It is that*) he blesses the Seeker with presence of The Holy Assembly of Prophet Mohammad by drowning him in the Noor of Marifat with his single glance by the Tasawur of Ism-e-Allah Zaat, stroke of Kalma Tayyaba and through his spiritual attention. This is the first day lesson of the Sarwari Qadri Way. A Murshid who does not know this lesson and cannot take his disciples to The Holy Assembly of Prophet Mohammad is not a perfect Sarwari Qadri Murshid. His ecstatic state is merely an illusion and deceit because the original and perfect Sarwari Qadri always remains drowned in The Divine Union by being engrossed in the Noor of Marifat. There are two levels of The Divine Union, first is attaining the Union through Divine Inspirations of Self Disclosure and second is to drown in this Divine Self Disclosure forever. **(Kaleed-ul-Tauheed Kalan)**
- Remember, there are two kinds of Sarwari Qadri Way. One is Zahidi Qadri, in which the Seeker appears to be doing hard mystic struggles. He strokes his heart with loud Zikr, keeps check on his nafs by meditation, remains busy in supererogatory prayers, spends his nights in prayers and days in fasting but has no knowledge and vision of his inward. He only pretends to be having Divine Experiences by his conversation. The other way is Sarwari Qadri, in which the Perfect Faqeer actually experiences the ecstatic states of Divine Closeness, Union and Vision. He can take his disciples

also to The Divine Company and Union, blessing them with the status of Haq-ul-Yaqeen (*perfect faith gained through experience*). Only such Sarwari Qadri Faqeer is trustworthy because he is the killer of nafs and the spiritual commander who steps forward boldly in the battlefield of The Divine Truth. **(Mahak-ul-Faqr Kalan)**

The Sarwari Qadri Way is named so because “Sarwari” means to have bayat at the sacred hand of Sarwar-e-Aalam<sup>112</sup> Prophet Mohammad and “Qadri” means to follow the path of Hazrat Shaikh Abdul Qadir Jilani. Hazrat Sakhi Sultan Bahoo says:

- ❖ Sarwari Qadri is actually the one who takes bayat upon the hands of Prophet Mohammad. All the evil and immoral behaviors are removed from his being and he is blessed with The Divine Favour to adopt the Shariah of Prophet Mohammad. **(Mahak-ul-Faqr Kalan)**
- ❖ Some Sarwari Qadris have such elite status that they are directly blessed with the benevolence of Prophet Mohammad and then he assigns them to Hazrat Shaikh Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mahak-ul-Faqr Kalan)**

The Sarwari Qadri way is absolved of the pain of mystic struggles, forty day seclusions, the practice of holding breath, complications of initial levels, variety of invocations and meditations. This way does not follow superficial saintly manners like holding a stick or chaplet or wearing cloak or turban etc. The speciality of this way is that the Murshid Kamil takes the Seeker to the extreme spiritual levels on the very first day by giving him the Sultan-ul-Azkar **هُو** (*the king of invocations Hoo*), Tasawur of Ism-e-Zaat and Mashq-e-Murqoom-e-Wajudia. While the other ways are not acquainted with the mentioned specialties.

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<sup>112</sup> The Lord of the Universe

Sultan Bahoo declares that the initial level of a Sarwari Qadri disciple is equal to the extreme level of the disciples of the other ways.

Hazrat Sakhi Sultan Bahoo took bayat at the sacred hands of Prophet Mohammad and then at the order of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, he took outward bayat of Syed Abdul Rehman Jilani Dehlvi.

The Sarwari Qadri lineage reaches Hazrat Sakhi Sultan Bahoo in the following order:

1. **Prophet Mohammad**
2. **Hazrat Ali bin Abu Talib**
3. Hazrat Khawaja Hassan of Basra
4. Hazrat Shaikh Habib Ajmi
5. Hazrat Shaikh Daud Tai
6. Hazrat Shaikh Maroof Karkhi
7. Hazrat Shaikh Sir'ri Saqti
8. Hazrat Shaikh Junaid Baghdadi
9. Hazrat Shaikh Jafar Abu Bakr Shibli
10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tamimi
11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi
13. Hazrat Shaikh Abu-al-Hassan Ali Bin Mohammad Qureshi Hankari
14. Hazrat Abu Saeed Mubarak Makhzoomi
15. **Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani**
16. Hazrat Shaikh Tajuddin Abu Bakr Syed Abdul Razzaq Jilani
17. Hazrat Shaikh Syed Abdul Jabbar
18. Hazrat Shaikh Syed Mohammad Sadiq Yahya
19. Hazrat Shaikh Syed Najmuddin Burhan Puri
20. Hazrat Shaikh Syed Abdul Fattah
21. Hazrat Shaikh Syed Abdul Sattar
22. Hazrat Shaikh Syed Abdul Baqqa
23. Hazrat Shaikh Syed Abdul Jaleel

24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi

**25. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo**

After Hazrat Sakhi Sultan Bahoo, the Sarwari Qadri Order continues through the Spiritual Leaders whose life histories are discussed in the forth coming chapters according to their order in the Sarwari Qadri lineage and this is the authentic Sarwari Qadri lineage.



## SECTION X

### FAMILY

#### WIVES

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo had four wives:

1. One of his wives belonged to the family of Hazrat Makhdoom Burhanuddin Ahmad,<sup>113</sup> resident of Langar Makhdoom, District Jhang, Pakistan.
2. His second wife belonged to the outer circles of his family of Awans.
3. The third wife was also his close relative.
4. His fourth wife belonged to a Hindu money lender family. She accepted Islam at the hands of Sultan Bahoo, before he married her. The writer of *Manaqib-e-Sultani* narrates this incident as:
  - ❖ Once Sultan Bahoo went to Multan (*Pakistan*) and was sitting at the grave of Hazrat Bahauddin Zakariya for Dawat-e-Qaboor<sup>114</sup>. At first, the grave shook but at once it was ordered from Hazrat Shaikh Abdul Qadir Jilani “O’ Bahauddin! He is my beloved, you must also love him and grant him whatever he desires”. On hearing this, the soul of Hazrat Bahauddin came out of the grave to meet Sultan Bahoo and asked him to order whatever he wanted. Sultan Bahoo ecstatically said that he needed nothing. However, on Hazrat Bahauddin’s insistence he demanded some souvenir of his city. Saying this, he left the shrine and went towards the north in the rapturous state. Afterwards, while he was standing

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<sup>113</sup> Hazrat Makhdoom Burhanuddin belonged to the Soharwardia Order and was a Sahib-e-Irshad Saint (*possessor of powers of guiding righteousness*). According to a tradition, he was the spiritual successor of Hazrat Bahauddin Zakariya Multani while according to another tradition, he was his son. (*Tazkira Auliya-e-Jhang*)

<sup>114</sup> Recitation of Quran at the grave of a Saint to have spiritual beneficence from him.

near the river to have ablution, he saw a young maiden standing with shoes in her hands, having blisters in her feet. Sultan Bahoo asked, "Who are you?" She replied, "I am the daughter of a Hindu money lender. When you came out of the shrine of Hazrat Bahauddin Zakariya, I accepted Islam there and then, as I was ordered by him to serve you. Rather, he ordered me to become your slave." Sultan Bahoo married her in the nearby village.

## CHILDREN

According to *Manaqib-e-Sultani* Hazrat Sakhi Sultan Bahoo had eight sons. Their names are:

1. Hazrat Sultan Noor Mohammad
2. Hazrat Sultan Wali Mohammad
3. Hazrat Sultan Latif Mohammad
4. Hazrat Sultan Saleh Mohammad
5. Hazrat Sultan Ishaq Mohammad
6. Hazrat Sultan Fateh Mohammad
7. Hazrat Sultan Sharif Mohammad
8. Hazrat Sultan Hayat Mohammad

❖ Doctor Sultan Altaf Ali writes in *Mirat-e-Sultani, Bahoo Nama Kamil* that he also had a daughter by the name of Mai Rehmat Khatoon.

Sultan Bahoo's family continued only from his three sons Hazrat Sultan Noor Mohammad, Hazrat Sultan Wali Mohammad and Hazrat Sultan Latif Mohammad. While other sons did not have children. One of his sons, Sultan Hayat Mohammad died in childhood.

After Sultan Bahoo passed away, his eldest son Hazrat Sultan Noor Mohammad left his shrine and went to Garang Fateh Khan Layyah at the western bank of River Indus (*Pakistan*). He returned

after twenty years and died here. He was buried in the shrine of Sultan Bahoo. His descendants live in Basti Qazi near Layyah.

Sultan Bahoo's second son Sultan Wali Mohammad became the first Superior of his shrine. He died during his last travel, near the khanqah of Hazrat Ghayyasuddin Taigh Harran Aadil Ghazi Shaheed in the city of Marta which is near Dera Ghazi Khan (*now Rahim Yaar Khan, Pakistan*) and was buried there. His descendants are spread in the vicinity of Chah Samandari (*old shrine of Sultan Bahoo*), present shrine of Sultan Bahoo in Jhang, Ahmedpur Sharqiah and Rahim Yaar Khan. All the Superiors of Sultan Bahoo's shrine were from the progeny of Sultan Wali Mohammad and they also inherited his property. Some of them reached high government posts and some became popular in politics. My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali's family lineage also reaches Sultan Bahoo through Sultan Wali Mohammad.

Some of Sultan Latif Mohammad's descendants lived in Sabzal Kot (*Sadiqabad, Pakistan*). This family spent life in poverty and anonymity and at last diminished. Now, the family lineage of Sultan Bahoo is carried on only by his two sons, Sultan Wali Mohammad and Sultan Noor Mohammad.



## SECTION XI

### KARAMAAT<sup>115</sup>

(MIRACLES)

In terms of Shariah, a Karamat is a supernatural power shown by Saints. It is an unusual spiritual power bestowed by Allah upon His sacred men. A 'Mojza' is a miracle by a Prophet and 'Karamat' is a miracle by a Saint.

Karamat is of two types; one is outward and extrinsic while the other is spiritual or intrinsic. The outward or extrinsic Karamat is for common people because those who can see only the outward things accept only the extrinsic miracles. While, the spiritual and intrinsic miracles are for the special ones who have the knowledge of spirituality. The extrinsic miracles can be satanic deceptions which can be shown even by the non-Muslims, Hindu ascetics or magicians e.g. walking on water, flying in the air, revealing the hidden secrets or making an ill person healthy or a healthy person ill or insane. The Arifeen (*Knowers of Allah*) do not consider these magics a Karamat. In Faqr, these are just immodest and impure behaviors.

The spiritual or intrinsic Karamat is to change ones heart, to start Zikr of Ism-e-Allah Zaat in one's heart, bless someone with The Divine Union by a single glance, convert an illiterate into a scholar, give such knowledge to a person which he does not possess before, take someone to the status of Fana-Fi-Shaikh (*annihilation in Murshid*) Fana Fillah (*annihilation in Allah*) Baqa Billah (*becoming immortal with Allah*), make a materialistic person an Arif just by a single glance or submerge someone in The Divine Vision and Union without any mystic struggle or lengthy prayers. These spiritual Karamaat of Arifeen are only for

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<sup>115</sup> Plural of Karamat

the special Seekers of Allah and there is no satanic deception in them.

There are several extrinsic and intrinsic miracles of Hazrat Sakhi Sultan Bahoo. Some of them are mentioned below:

- ❖ Since childhood, he could turn a non-Muslim into a Muslim just by a single glance. This miracle continued throughout his life.
- ❖ His second biggest miracle is his books. He did not get formal education from any school and could not read or write even then he wrote 140 books in Persian, the customary language of his age. The miracle of his books, observed by myself, is that if read with complete faith, respect and sincerity after ablution, the heart of the reader becomes enlightened. The letters of his books are absolute Noor and the statements are complete inspirations. He declares in all his books, “If someone could not find a Murshid, he should make any of my books his guide and medium. I will definitely guide him to his eternal destination.” I have observed that a sincere reader of his books definitely finds a Murshid according to his desire. However, for the blind hearted people he says, “Those blind, black hearted people who are deprived of Marifat since eternity will never like my books.”

Another miracle of his books is that they have treasures of Divine Knowledge and mystic secrets for all the Seekers, regardless of their spiritual status. The Seeker at initial stage will get guidance from them according to his status, while the Seeker at middle or final stage will get beneficence accordingly.

- ❖ Sultan Bahoo used to do farming in Shorkot. Once a poor Syed, who had a large family to support, was worried due to his poverty and was in search of a Saint whose prayer could make his financial plight better. To fulfill this desire, he started serving a Faqeer. One day, the Faqeer asked him

what he wished. He replied, "I have a large family to support and a huge loan to return. My sons and daughters have reached the age of marriage but I cannot manage to get them wed due to my poverty. All the material sources have finished. Only some invisible spiritual source can solve my problem now." The Faqeer said, "Let me give you the address of a Perfect Saint. Only he can solve your problem. Go to Hazrat Sakhi Sultan Bahoo who lives in Shorkot and tell him your problem." The poor Syed went to Shorkot but he was disappointed to see that Sultan Bahoo was ploughing the fields. He was also told by the nearby people that they knew Sultan Bahoo as a farmer, not as a Faqeer or Saint. He was about to return back in disappointment when Sultan Bahoo, who had become aware of his inner state, called him. Hearing his voice, Syed felt encouraged and decided to tell him his problem. After greetings Sultan Bahoo asked his problem, the Syed told everything. Sultan Bahoo requested him to hold his plough while he passed the urine. Afterwards, he cleaned himself with an earthen stone and holding that stone he came back to that Syed and said, "You came here in vain, I cannot help you as I am a simple Jut<sup>116</sup>." Syed was already tired of the long journey and much worried due to his troubled life, he said angrily, "Ok! I must be punished as I am begging from a Jut inspite of being a Syed myself." Sultan Bahoo became angry, he threw the stone that was in his hand in anger, saying the verse:

نظر جہاں دی کیمیا سونا کرے وٹ  
توم اُتے موقوف نہیں کیا سید کیا جٹ

Meaning: Those, whose sight is alchemy itself, can turn a stone into gold. It does not matter whether they are Syed or Jut.

<sup>116</sup> Jut is a caste traditionally based in Punjab, Pakistan.

The stone he threw tumbled far on the ploughed field and all the clods that came in touch with that stone turned into gold. Syed was petrified and begged for forgiveness at Sultan Bahoo's feet. He said to the Syed, "Now, do not cry, pick up the gold stones and leave silently. If anyone would come to know about the incident, both of us will be speculated." So, the Syed put the stones in his coverlet and left kissing the feet of Sultan Bahoo. **(Manaqib-e-Sultani)**

- ❖ Once Sultan Bahoo was travelling in Thal, an area in the eastern desert of Pakistan, with some of his disciples and dervishes. Someone amongst them asked him about Akseer Nazar<sup>117</sup>. At that time, a man nearby was about to lift his bundle of wooden sticks. When Sultan Bahoo put a glance upon him, he started staring at the sky. Sultan Bahoo said to the person who questioned about Akseer Nazar, "On our return journey, when we will reach here, this person will answer your question." So, they set on their journey. When they returned back to the place where they had found the man with the bundle of sticks, they reminded Sultan Bahoo of the question about Akseer Nazar. He took all the dervishes and disciples to that man who was still in the same condition. The bundle of sticks was lying before him and he was staring at the sky. Sultan Bahoo ordered his disciples to ask their question to that man but when they asked the man, he remained silent and still like an idol. When he did not speak even on calling many times, the disciples requested Sultan Bahoo to call him. Sultan Bahoo asked his disciples, "What was this man's condition when you last saw him?" They replied, "This man was about to pick his bundle of sticks, when you put a glance upon him he started staring at the sky." Sultan Bahoo told them that this man had been in the same state since then. When Sultan Bahoo again put glance

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<sup>117</sup> The sight of alchemy which changes the inner self of a person, just as iron is converted into gold by the process of alchemy.

upon that man he returned to his senses. He fell at Sultan Bahoo's feet and crying bitterly requested him to grant him that state again. Sultan Bahoo ordered him to tell everyone about his condition. He said, "Hazaar<sup>118</sup>, when you passed from here last time, I was about to pick my bundle of sticks. You put a glance upon me and just by that attention of your eyes I was submerged in The Vision of Allah and till now, I was enchanted and captured by the pleasure of The Divine Vision. Now you have taken me out of that state. I am really upset and restless, I request you to bless me with that condition again." Sultan Bahoo told his disciples that this was a very simple and ordinary example of Akseer Nazar. Then, he said to that man, "Pick up your bundle of sticks, you were a slave to time majzoob devotee before, but now you are a traveler of The Divine Path who rules over time. Now you have control over your condition, you can experience that ecstatic state whenever you want." **(Manaqib-e-Sultani)**

❖ There was a jujube tree in front of the door of Sultan Bahoo's tomb. As it was in the middle of the way, it was a hindrance for the visitors of the shrine and also hid the view of the tomb. The attendants of the shrine and Khalifahs of Sultan Bahoo thought it disrespectful to cut it. One day a blind man came to the shrine, his head struck against the tree while he was entering the tomb. He was badly injured. The attendants and Khalifahs mutually decided to cut that tree the next day before the morning prayer. A Faqeer, Mohammad Siddique was in seclusion in the tomb those days. He was also included in that mutual consultation. That night, Sultan Bahoo came in his dream and said, "Why are you cutting my jujube tree, it will go far from here itself." Next morning, it was seen that the tree had actually moved ten steps away from its original position. It stood towards the north of the door i.e. at

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<sup>118</sup> A respected way to address an exalted personality

the right hand of the visitors. From that day onwards, it was called the “Hazoori Bair<sup>119</sup>”. Devotees come from far off areas to take its fruit as a benediction, especially for having children and to recover from illnesses. If the fruit is not available, people take its leaves. Since, Sultan Bahoo informed Mohammad Siddique about this miracle, so he was entitled as ‘Bair Wala Sahib’ and ‘Makhdoom Sahib Bair Wala’. His disciples used to call him by this title. **(Manaqib-e-Sultani)**

- ❖ Once Sultan Bahoo was travelling with dervishes in the area of Dera Ghazi Khan, Pakistan. They passed from a village named Chabri. The companion dervishes requested Sultan Bahoo to allow them to cook chapattis, as it was time for lunch. He allowed them. A woman in that village used to serve dervishes, so they all went to her house. Some of the dervishes started cooking food with the help of that woman. Meanwhile, the baby girl of that woman who was sleeping in a crib, woke up and started crying. The woman asked Sultan Bahoo to move the crib, so the baby would stop crying. Sultan Bahoo moved the crib and while doing this, enlightened the heart and soul of the girl with the Noor of Ism-e-Allah Zaat by his Divine Attention. Then he turned to the woman and said to her, “O’ woman! I have moved the crib of your girl in such a way that this movement (*i.e. her spiritual enhancement*) will be continued till the Doomsday.” That girl’s name was Fatima Masueen and she belonged to the Baloch tribe “Mastuee.” Her shrine is in Katkar, an area in the village ‘Fateh Khan’ in Wahwa, Dera Ghazi Khan, Pakistan. Lacs of devotees and hundreds of Seekers of Allah visit her shrine for gaining beneficence.
- ❖ Once, Sultan Bahoo was visiting the Valley of Soon Sakesar (*Pakistan*). His Khalifah Sultan Naurang was with him. They stopped near a beautiful hill of Kalar Kahar<sup>120</sup>. On the 1<sup>st</sup> of

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<sup>119</sup> Jujube

<sup>120</sup> The government has now made a picnic spot here.

Ramazan, Sultan Bahoo went in seclusion in a cave of that hill and got submerged in The Divine Vision. When evening fell, Hazrat Sultan Naurang became worried about arranging food in that forest. At the time of iftar<sup>121</sup>, a supernatural being appeared in the form of a deer and came down the hill near Hazrat Sultan Naurang. There was some water in a utensil and food in a cloth on its horns. Hazrat Sultan Naurang heard Sultan Bahoo saying:

برات عاشقان بر شاخ آهو

Meaning: True love goes unrewarded.

*(It is a Persian proverb. Here it means that the food sent for Sultan Naurang was not as a reward for his true love rather it was just to fulfill his need.)*

Hazrat Sultan Naurang broke his fast with that provision; afterwards he tied the utensils and the cloth with the horns of the deer and let it go. That deer kept providing food to Hazrat Naurang Sultan the whole month of Ramazan at the time of seher<sup>122</sup> and iftar.

Sultan Bahoo remained in the state of spiritual absorption the whole month of Ramazan. When the moon appeared on the night of Eid, drums were beaten in the villages nearby, which let Sultan Bahoo come out of his state of meditation. He asked Naurang Sultan what the noise was all about. He replied that the Eid moon had appeared. Sultan Bahoo exclaimed, "Oh! Has all the Ramazan passed? And what about my prayers, fasts and taravih<sup>123</sup> prayers?" He replied, "Hazoor! You know better." In spite of his severe state of spiritual absorption, Sultan Bahoo offered all his prayers and kept fasts afterwards.

<sup>121</sup> At dusk (*Maghrib prayer*) when Muslims break their fast in Ramazan.

<sup>122</sup> At dawn (*Fajr prayer*) when Muslims keep their fast in Ramazan.

<sup>123</sup> The prayer offered at night before keeping the next day fast.

Then, that supernatural deer came to Sultan Bahoo and requested for his Divine Attention. When Sultan Bahoo put a glance upon it, it could not tolerate that attention and died at once. It is said that a dervish<sup>124</sup> was also present there at that time. He requested Sultan Bahoo, “Hazoor, I have been at your service for a long time, but you never put such a Divine Glance upon me.” Sultan Bahoo blessed him too with his attention, he also could not tolerate it and died. Sultan Bahoo made tombs of both the deer and the dervish side by side. Later on, this place became famous by the name of “Aahoo Bahoo.” ‘Aahoo’ means deer and ‘Bahoo’ shows relation with Sultan Bahoo. This shrine became a sacred place for the visitors. I have visited this place<sup>125</sup> and the seclusion cave of Sultan Bahoo many times because my beloved Murshid used to go to Uchali Sharif, a beautiful area in the valley of Soon Sakesar, during summer every year and I had to go to Uchali to meet him via Kalar Kahar from the Motorway. So I had the privilege of visiting this place at least fifteen times a year.

Till 2001, this place was famous by the name of “Aahoo Bahoo” but in 2002 its name was changed to “Hoo-b-Hoo”, because someone had taken these shrines under his control and related them to Syed Shaikh Mohammad Yaqoob Shaheed and Hazrat Shaikh Syed Ishaq Shaheed, sons of Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani’s son Syed Abdul Razzaq, thus changing the actual course of history.

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<sup>124</sup> My Murshid Sultan Mohammad Asghar Ali related from his Murshid and father Sultan Mohammad Abdul Aziz that the name of this dervish was Faqeer Ghulam Mohammad and he was the resident of Noor Pur Sethi, District Chakwal, Pakistan.

<sup>125</sup> I also had the privilege of visiting these tombs in March 1994 before my bayat to my Murshid. At that time the Motorway was under construction and these tombs were famous by the name of “Aahoo Bahoo”. Faqeer Abdul Hameed son of Faqeer Noor Mohammad Kulachvi writes in his book “*Hayat-e-Sarwari*” that his father often went to the mountains of Soon Sakesar in the month of Ramazan and visited the tombs of Aahoo Bahoo. Faqeer Noor Mohammad Kulachvi has also mentioned about these tombs in his book “*Makhzan-ul-Asrar*”.



❖ Another miracle of Hazrat Sakhi Sultan Bahoo is related to this place. It is said that the water of this place was not sweet and clean. So, the people of Kalar Kahar had to bring clean water for drinking purpose from far off areas. Once some women were bringing sweet water for drinking when a Saint<sup>126</sup> passed by. He requested for some water but the women lied that the water was bitter. The Saint replied, “Alright! If you say the water is bitter, then it must be bitter.” When those women reached home they found that water had actually become bitter. When other people went to the spring from where they used to get sweet water, they found that it had also become bitter. All of them started to search for that Saint. When they found him, they requested him to forgive the women as they could not recognize his status, and begged to make the water of the spring sweet again because it was the only source of drinking water for them. The Saint replied, “I cannot make the water sweet again but one day the Sultan of Arifeen would pass from this place. You would have to request him, as changing bitter into sweet and useless into useful, is his attribute.”

When Sultan Bahoo had buried the deer and dervish, people of the village came to know that a Saint had been present in their area since a month and was engaged in prayers in the hill. They met Sultan Bahoo and presented the problem of bitter water before him. Sitting at his place of seclusion, he threw a stone forcefully at the foot of the hill. At once, a spring sprouted from there. Sultan Bahoo declared that the spring would continue till the Doomsday. Now, this spring is the only source of water for the people of Kalar Kahar and fulfills all their requirements of water. The water of this spring has given birth to a natural lake in Kalar Kahar. This place has become a big picnic resort now.

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<sup>126</sup> According to the book, '*Mirat-e-Sultani Bahoo Nama Kamil*', he was Hazrat Shaikh Fareeduddin Ganj Shakar

## SECTION XII

### TRANSFERENCE OF THE DIVINE TRUST

Before we discuss the transference of The Sacred Trust of Allah (*Amanat-e-Elahiya*) by Hazrat Sakhi Sultan Bahoo to his Spiritual Successors, it is important to explain the reality of The Divine Trust as well as the Spiritual Succession (*Khilafat*) in detail.

#### WHAT IS THE DIVINE TRUST?

In the Holy Quran, Allah Almighty says about His Sacred Trust:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَّخْبِرُنَّهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝ (الاحزاب-72)

Meaning: We presented Our Trust before the skies, earth and mountains. Everyone refused to bear it, but man (*Insan-e-Kamil*) picked it up. No doubt, he is cruel (*towards his nafs*) and ignorant (*of his highest rank near Allah*). (**Al-Ahzab-72**)

According to the Perfect Faqeers, this Trust actually refers to the true heritage of The Holy Prophet which is Ism-e-Allah Zaat and The Trust of Faqr. The person to whom this Trust is transferred is stationed at the grand position of إِذَا تَعَرَّفَ الْفَقْرُ فَهُوَ اللَّهُ Meaning: When Faqr is accomplished, that is Allah.

When the Seeker of Allah reaches the peak of Faqr i.e. Baqa Billah<sup>127</sup>, he acquires all the Attributes of Allah and is adorned with the grand status of Insan-e-Kamil (*The Universal Divine Man*). The most perfect and pre-eminent Man of this entire

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<sup>127</sup> Becoming immortal with Allah after being annihilated in His Divine Self.

Universe is Prophet Mohammad and he is the best Manifestation of Allah. Hazrat Sakhi Sultan Bahoo says:

- ❖ The Holy Prophet is The Insan-e-Kamil and all the others have proximity (*to Allah*) according to their statuses. **(Ain-ul-Faqr)**

Insan-e-Kamil is the possessor of The Divine Trust and the Representative of Allah on this earth. Hazrat Sakhi Sultan Bahoo says:

- ❖ *Jamiat*<sup>128</sup>, which is the Beneficence of The Most Compassionate, is solely the destiny of The Insan-e-Kamil. Only the Prophets and Faqeers (*those who reach the ultimate level of Faqr*) are The Insan-e-Kamil. **(Fazal-ul-Laqa)**

Allah says in the Quran: (الفرقان-59) ۞ الرَّحْمَنُ فَسْئَلُ بِهِ خَبِيرًا ۞

Meaning: Allah is The Most Compassionate. (*O' aspirant of His Knowledge*) ask of Him from someone who has attained His awareness. **(Al-Furqan-59)**

Insan-e-Kamil becomes The Ultimate Manifestation and Reflection of Allah. He reflects the Noor of The Divine Essence as well as all His Names, Attributes and Actions. He possesses all The Divine Attributes and Virtues.

Hazrat Imam Hussain says in his book, *Mirat-al-Arifeen*:

- ❖ “The entire Holy Quran is in Umm-ul-Kitab i.e. Surah Fatiha, Surah Fatiha is in **بِسْمِ اللّٰهِ** Bismillah, and Ism-e-Allah is present in the heart of Insan-e-Kamil. That is why Insan-e-Kamil is both the compact as well as the detailed form of all the Attributes of Allah and His Essence.”

When Hazrat Sakhi Sultan Bahoo reached this destination of Faqr, he said:

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<sup>128</sup> Accumulation of all The Divine Attributes and Powers

- ❖ When I reached the ultimate destination of Faqr, The Divine Decree came from the Majestic Court, “You are My Lover.” I humbly submitted, “My humble self is incapable of the Love of The Majesty.” Then it was commanded, “You are My Beloved”. On this, I kept quite. The Sheen of Ray of Divinity submerged me into the Oceans of Divine Engrossment like a mere particle and The Divine Commandment came, “You are exactly Me and I am exactly you. With respect to Haqeeqat you are My Reality and with respect to Marifat you are My Beloved and the Secret of Ya-Hoo lies in Hoo.”  
(Risala Roohi Sharif)

In this statement ‘Hoo’ means The Divine Essence, whereas “Ya-Hoo” means Haqeeqat-e-Mohammadia (*The Mohammadan Reality*) and The Divine Secret means Union with Allah after the spiritual accomplishment. This is the station of Fana Fillah Baqa-Billah where man becomes Perfect and adorns the station of The Universal Man.

In *Aqal-e-Baydar* Hazrat Sakhi Sultan Bahoo says about The Insan-e-Kamil:

- ❖ “Since the Blessed Noor of Mohammad manifested from the Noor of Allah and then from the Noor of Mohammad, the entire creation came into being. Hence, the essence of man is Noor and when on the basis of his pious deeds his nafs, heart and soul turn into Noor, then he becomes The Insan-e-Kamil.

In his book “*Noor-ul-Huda*” Sultan Bahoo says:

- ❖ “The existence of Insan-e-Kamil is a treasured maze of the Talisman (*wonders*) of The Divine Name and Essence.”

Here, Sultan Bahoo has called the existence of Insan-e-Kamil a ‘Talisman’ because he is the manifestation of wonders and rarities. He knows the secret of finding “Ism (الله) and the Musamma (*The Divine Essence*)”. This secret is a treasure and just as one reaches a treasure after solving a maze, likewise,

recognizing Insan-e-Kamil is a maze. Whoever solves this maze, only he recognizes the Reality of the Insan-e-Kamil.

Allama Ibn-e-Arabi says about Insan-e-Kamil:

- ❖ Since Ism-e-Allah Zaat comprehends and contains all The Divine Attributes and is the base of the entire marvels, hence, It is the origin of The Divine Disclosure and is called the God of all the Gods. The person who is Its Perfect Embodiment is The Exact Divine Essence-The True Man of Allah who can see Allah and every hidden or revealed thing with his physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad and he is “The Absolute Man of Allah” of his era. He is called the Leading Saint of all the Saints or “The Ghaus<sup>129</sup>”. He is the perfect follower of the way of Prophet Mohammad. He unintentionally stays in the subjection of command and proximity of obligatory works. Whatever Allah has to do, He does it through him.” (Fusoos-ul-Hikam, page 232)<sup>130</sup>

As it is said in The Holy Quran:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (يس 12)

Meaning: And We have encompassed everything in Imam-e-Mubeen. (Yaseen-12)

In this verse “Imam-e-Mubeen” (*The Enlightened Leader*) refers to The Insan-e-Kamil. Allah has kept all His Wills, Commands and the created Universe in The Guarded Tablet which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where the Noor of The Divine Essence is revealed and its vastness can neither be explained nor imagined.

Iqbal says:

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<sup>129</sup> The highest spiritual rank

<sup>130</sup> Translated by Abdul Qadeer Saddiqui, publisher Nazeer Sons Lahore

لوح بھی تُو، قلم بھی تُو، تیرا وجود الکتاب  
گنبد آگینہ رنگ تیرے محیط میں حباب

Meaning: You are The Divine Tablet, The Divine Pen and The Real Quran. The crystal coloured dome (*meaning the sky*) is just a bubble as compared to your Divine Self.

Hazrat Shaikh Moeeduddin Jindi says:

- ❖ “Ism-e-Azam, which has become famous all over, is in fact, meaningly related to the world of Reality and soul, while literally it is related to this world of physical existences and apparent words. All the Hadiths which comprehend the truths of Divine Marvels are called ‘The Reality’ and they actually refer to The Insan-e-Kamil who is present in every era. He is the leading Saint of all the Saints. He possesses The Divine Trust and is the Absolute Representative of Allah. Ism-e-Azam is actually the physical countenance of that Perfect Saint (*The Universal Divine Man*).” (Page 41, Vol:1)<sup>131</sup>

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his book “*Insan-e-Kamil*”:

- ❖ Among the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no one else can ever achieve that level. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is The Insan-e-Kamil and the rest of the Perfect Prophets and Saints are adjoined to him the way “perfected ones” are adjoined to “The Perfect One.” They are related to him just as the “distinguished ones” are related to “The Distinguished”, but unanimously the Ultimate and Absolute Insan-e-Kamil is Prophet Mohammad.” (page 379)

Further, he says:

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<sup>131</sup> *Tafseer Rooh-ul-Bayan*, translated by Maulana Mohammad Faiz Awaisi, publishers Maktaba Awaisia Rizvia Bahawalpur.

- ❖ Insan-e-Kamil is the one who truly deserves to possess The Personal Name and Real Attributes of Allah as per order of The Divine Self. For Allah, he is like a mirror. The way one cannot watch one's face without a mirror, Insan-e-Kamil cannot see his real being without the mirror of 'Ism-e-Allah' as it is his "mirror". The same way, Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to see all His Names and Attributes only in The Insan-e-Kamil. **(page-391)**

Syed Abdul Kareem bin Ibrahim Al-Jaili further describes about Insan-e-Kamil:

- ❖ The Mohamman Reality manifests itself in every era in the being of the Insan-e-Kamil of that age, according to the requirements and conditions prevalent in that age. The Insan-e-Kamil is the representative of Prophet Mohammad in that era.
- ❖ Insan-e-Kamil is the Celestial Pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is a unique Entity. Then, there are different physical dresses for this Entity in different ages (*i.e. this Entity appears in a different physical appearance in each era*). In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah (*Absolute Man of Allah*) and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. **(Insan-e-Kamil, page-388)<sup>132</sup>**

The reality of Insan-e-Kamil is described in detail by Allama Ibn-e-Arabi in "*Fusoos-ul-Hikam*" as:

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<sup>132</sup> "*Insan-e-Kamil*", Translated by Fazal Meeran, publisher Nafees Academy Karachi, Pakistan

- ❖ From pre-existence till eternity The Holy Prophet keeps changing his physical dresses in every era and only in the beings of “perfect individuals” does he manifest himself. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**
- ❖ Insan-e-Kamil is unique Entity since pre-existence till eternity and that is The Holy Lord of the Universe Prophet Mohammad who has been appearing in the beings of Ghaus, Qutbs, Abdals and Saints according to their spiritual levels and ranks. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**

Hazrat Shah Syed Mohammad Zauqi says:

- ❖ Insan-e-Kamil comprehends the whole existing world. On the basis of his wisdom and soul, he is Ummul Kitab<sup>133</sup>; on the basis of his heart, he is The Divine Tablet; on the basis of his nafs, he is the book of obliterations and affirmations. Insan-e-Kamil is The Holy Book which encompasses everything in the universe. Its secret and true meaning are revealed only upon those who have been liberated from the veils of inner darkness.” **(Sirr-e-Dilbaran)<sup>134</sup>**

Maulana Jalaluddin Rumi says:

- ❖ Just as treasures are found in deserted places, Allah entrusts His Trust to that person’s heart who is not popular.” **(Mathnavi Maulana Rumi-Vol:III)**

In every era, there is a Man who bears The Divine Trust and he is in fact the Heir of The Treasure of Faqr. The Holy Prophet is the owner of the Treasure of Faqr and has complete authority over it. He is the one who transfers this Trust and Treasure. Without his permission, The Trust of Allah cannot be entrusted to anyone. He transferred The Treasure of Faqr to his daughter

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<sup>133</sup> Ummul Kitab literally means “the mother of the book”. It refers to Surah Al-Fatiha which contains the summary of the whole Quran and is also its start. Since Insan-e-Kamil contains the whole Universe in a compact form and is also the start of the universe, as The Holy Prophet said “My Noor manifested from the Noor of Allah and then the whole universe was created from my Noor”, so he is called the Ummul Kitab.

<sup>134</sup> Al-Faisal publishers Lahore



Hazrat Fatima and she holds the highest and supreme level of being the First Sultan-ul-Faqr among the Mohammadan Ummah. This Treasure was also transferred to Hazrat Ali from whom the spiritual orders and mystic chains started. From Hazrat Ali this Treasure was transferred to Hazrat Imam Hassan and Imam Hussain. Then the chain continued and The Treasure reached the Supreme Holder of Faqr, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and then to Hazrat Sakhi Sultan Bahoo. Now, whenever someone is selected by The Holy Assembly of Prophet Mohammad for entrusting The Divine Trust, The Holy Prophet hands over that person to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani for his spiritual training to hold The Trust. Then, he is sent to Hazrat Sakhi Sultan Bahoo for the final transference of The Treasure of Faqr i.e. The Divine Trust because Sultan Bahoo is the leader of Sarwari Qadri Order. Although, the actual and main source of transference of The Treasure of Faqr till the doomsday is only Prophet Mohammad. Without his approval and permission Faqr cannot be granted to anyone.

The Insan-e-Kamil who possesses The Divine Trust is also called Sahib-e-Musamma Murshid<sup>135</sup> and he is the true Murshid Kamil Noor-ul-Huda<sup>136</sup>. If a Seeker is fortunate enough to find such a Murshid, then his approach to the extreme level of Nearness of Allah is not far anymore. The symbol of his marvels and perfection is that he blesses the Seeker with the Sultan-ul-Azkar Ism-e-Azam “Hoo” and gives Ism-e-Allah Zaat for Tasawur on the very first day of bayat. If a Seeker finds such a Murshid, he should immediately join him. However, it is difficult to find him as he is not usually a popular and known person. This chain of Perfect Spiritual Guides will continue till the Doomsday, but only those Seekers will find and recognize them who truly and sincerely seek the Recognition and Vision of Allah

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<sup>135</sup> The Spiritual Guide who possess all The Divine Attributes.

<sup>136</sup> The Perfect Guide possessing The Divine Light of Guidance.

and The Divine Presence in The Holy Assembly of Prophet Mohammad.

This Insan-e-Kamil, who is also the Perfect Murshid and is blessed with all the Attributes and Powers of Allah and The Divine Light of Guidance, bears The Divine Trust. He is the Heir of the Treasure of Faqr and also the representative of The Holy Prophet. To search him in this world and then follow him on the Right Path is an obligation according to the Mystics, so the Seekers of Allah must find him.

## TRANSFERENCE OF THE DIVINE TRUST BY SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo says about transferring The Divine Trust:

دل دا محرم کوئی نہ ملایا جو ملایا سو غرضی ھو

Meaning: I could not find any deserving Seeker to whom I could transfer The Trust of Faqr. Whoever came to me wanted to fulfill his worldly desires.

He also says:

- ❖ For thirty years, I had been looking for a true Seeker whom I could elevate to the extreme spiritual levels where I am myself (*i.e. transfer him The Divine Trust*) but I could not find such a Seeker. **(Ameer-ul-Kaunain)**

He says:

ہم طالبم مطلوب ہم مرشد تمام  
ہر یکے را واقفم از ہر مقام

Meaning: I am the Perfect Murshid and waiting for the Perfect Seeker (*to transfer him The Divine Trust*). I am acquainted with all the stages of both the Seeker and the Guide.

در طلب طالب بہ طلمم سالہا  
کس نہ یابم طالبے لائق لقاء

Meaning: Since years, I have been searching for a true Seeker who deserves The Divine Vision and Union but I could not find the one. (Noor-ul-Huda Kalan)

In his book *Noor-ul-Huda Kalan*, Sultan Bahoo says:

- ❖ For years, I have been searching for the True Seekers of Allah but could not find such a highly courageous and determined Seeker who truly deserved The Divine Persuasion and to whom I could transfer the infinite wealth and blessings of extrinsic and intrinsic Treasures of The Divine Knowledge of Oneness (i.e. the legacy of Faqr and The Divine Trust). Thus, fulfill my obligation of paying the charity of The Divine Benedictions and get absolved of the Right of Allah. (chapter: **Sharah Faqr-e-Mohammadi**)

Iqbal says:

اقبال! کوئی محرم اپنا نہیں جہاں میں معلوم کیا کسی کو دردِ نہاں ہمارا

Meaning: Iqbal! I have no confidant in the world. No one knows my hidden pain.

The references given above prove that Hazrat Sakhi Sultan Bahoo could not find a true Seeker in his life to whom he could transfer The Divine Trust, so he left this world without transferring it. He transferred this Trust after his death to the True Seeker of Allah Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani. His complete life history is discussed in Chapter II.

## SPIRITUAL SUCCESSION

### (*KHILAFAT*)

In the way of Faqr the Murshid Kamil appoints some of his chosen Seekers at different places to guide people, after training them spiritually and blessing them with one or more of his attributes. This is referred to as 'Khilafat' and these chosen Seekers are called 'Khalifah' (*the spiritual successor*).

The difference between transferring The Divine Trust and bestowing the spiritual succession is that, the most special Seeker who is chosen to bear the Divine Trust is completely annihilated in his Murshid i.e. he possesses all the attributes of his Murshid. He represents and manifests his Murshid's self, so much so, in the physical body of that Seeker the actual being is that of his Murshid. While the Khalifah is annihilated in one or some attributes of the Murshid and represents only those attributes.

The actual source and origin of The Divine Guidance and Righteousness is The Insan-e-Kamil who bears The Divine Trust while the Khalifahs work as his subordinates and execute their duty of guiding people. It is not necessary for Khilafat that the Khalifah is stationed at the level of Fana-Fillah Baqa Billah. He is only trained according to the requirements of his responsibility. The relation between The Insan-e-Kamil and his Khalifahs can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse but this electricity is supplied to all the areas of city through the transformers, according to the potential of the transformers. Similarly, the actual source of all the spiritual and esoteric powers is the Murshid Kamil possessing the Noor of Divine Guidance. These powers and Noor of the Murshid Kamil reach the Seekers after reflection through the heart of the Khalifahs. If a Khalifah commits a mistake his spiritual

powers are seized i.e. the Noor coming from the heart of Murshid Kamil to his heart ceases and he is demoted from his spiritual level. However, The Insan-e-Kamil possesses The Divine Trust and his status is that of belovedness, so his spiritual powers never cease and he is never demoted, rather it should be said that he never commits a mistake as he is the Manifestation of The Divine Self.

In the Sarwari Qadri Order, usually Khilafat is given to a very few Seekers. In this order, the Murshid Kamil Akmal holds the status of The Insan-e-Kamil and possesses The Divine Trust i.e. he is the possessor of Tasawur of Ism-e-Allah Zaat. So a Seeker must contemplate Ism-e-Allah Zaat under his guidance and in his sacred company to gain The Divine Knowledge and the Recognition of Allah. A Seeker can never find this blessing from any Khalifah. Only the Murshid Kamil can directly bless him with this Divine Favour. However, after the death of Murshid Kamil, the spiritual power of Khalifahs is increased many times because usually The Insan-e-Kamil does not appear twice at one place and the Seekers recognize him after a long time at the new place where he appears.

The terms Sajjada Nashini or Gadi Nashini (*holding superior seat of a shrine*) are also common nowadays and usually people wrongly take the superior of the shrine as the spiritual successor of the Saint whose shrine he is holding. Although, before the British rule in India, it was true that usually the spiritual successor of the Saint also held the superior seat of his shrine. However, the British rulers made a law that the superior seat of the shrine would also be included in the inheritance. They did this just to destroy the mystic system of Muslims. Now, according to the laws of inheritance the superior seat of the shrine of a Saint is also inherited by the sons of that Saint just like the other property, whether they deserve it or not. If before death, the Saint himself appoints his actual spiritual successor as the

superior of his shrine, then usually the sons of the Saint get him evicted through the court and the superior seat of the shrine is given to the sons of the Saint as their inheritance. The fight for the seat of the superior of a shrine is common nowadays, rather it has intensified so much that it has become a matter of life and death because the inheritance of the property and the income of the shrine are also linked with this seat. People even use this seat to get high position in politics.

## FAMOUS KHALIFAHS OF SULTAN BAHOO

Lacs of people got spiritual beneficence from Hazrat Sakhi Sultan Bahoo but here we shall discuss only those Khalifahs who got Khilafat directly from him.

### HAZRAT SULTAN NAURANG KHETRAN

Once Hazrat Sakhi Sultan Bahoo visited Daman-e-Koh, western Jabal-e-Aswad in Punjab (*Pakistan*). There, he saw a child who was grazing a cow. The attraction of that child aroused the spiritual beneficence of Hazrat Sakhi Sultan Bahoo who made that child a majzoob Seeker of Allah by his single ecstatic glance. The Noor enlightened the sacred being of that child and he started moving around Sultan Bahoo like a moth. That child was Sultan Naurang Khetrان. He served his Murshid Sultan Bahoo for thirty years and left after being blessed with Khilafat. His shrine is in 'Wahwa', a small town near Dera Ghazi Khan (*Pakistan*) at the foot of Jabal-e-Aswad. This shrine is known as "Darbar of Sultan Sahib" and visited by everyone. Hazrat Naurang Sultan blessed thousands of people with Spiritual Persuasion and Guidance. His spiritual beneficence still continues from his shrine.

## HAZRAT LAL SHAH

Once Hazrat Sakhi Sultan Bahoo went to Jang, a town in Sanghar, to spread Divine Beneficence. He stayed there in a mosque. A child, whose name was Lal Shah, passed by him. The sacred attention of Hazrat Sakhi Sultan Bahoo aroused the passion of Divine Love in him. He remained seated in the sacred service of Sultan Bahoo the whole night. When the guardians of the child came to the mosque searching him, they found him in the service of Sultan Bahoo. They tried their best to take the child home but he refused completely. They informed his father Budhan Shah who came with his disciples and friends and requested Hazrat Sakhi Sultan Bahoo to allow the child to go home as his mother was extremely worried. Sultan Bahoo said to Budhan Shah, "This child is not your property. Allah has entrusted his destiny and beneficence to me, so his spiritual training is now my responsibility." Hearing this, Budhan Shah started trembling and said humbly, "Ya Hazrat<sup>137</sup>! Lal Shah is yours now."

Shaikh Budhan belonged to a rich family of spiritual mentors. He had two wives. Lal Shah was his first wife's son. He had deserted Lal Shah and his mother since long and did not care for them. When Lal Shah's mother came to know about the matter, she sent a written request to Hazrat Sakhi Sultan Bahoo, "I have only one son who is my only hope. Please allow me to come with him, I will also serve you keeping myself veiled." Her husband Shaikh Budhan also allowed her to serve Hazrat Sakhi Sultan Bahoo. However, Sultan Bahoo did not allow the woman to leave her house and ordered her to keep herself veiled in her house. When that woman heard this, she started crying and complained that why should she be kept deprived of The Divine Beneficence of such a generous person as Hazrat Sakhi Sultan Bahoo. Listening this, Sultan Bahoo blessed the woman at her

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<sup>137</sup> Way of addressing the respected Saints

home, with his Divine Attention. That woman got so much absorbed in spiritual experiences that she never indulged in worldly affairs again. If she ever had to cook food, she put the chapatti on the griddle and got immersed in spiritual ecstasy, while the chapatti burnt on the griddle.

Hazrat Sakhi Sultan Bahoo took Lal Shah with him and asked the servant, who used to serve him, to hand over his prayer mat, ablution pot and misvak (*herbal stick for brushing teeth*) to Lal Shah. Lal Shah lived with Hazrat Sakhi Sultan Bahoo for thirty years and during all this period his possession was only a black blanket, half of which he used to spread under him and covered himself with the other half. After thirty years, Hazrat Sultan Bahoo blessed him with Khilafat and allowed him to go home. At home, he kept himself dressed in the same old blanket, just added a cotton turban on his head. He performed the duty of Persuasion and Guidance in his motherland Sanghar. He died in Sanghar where his shrine is situated now.

#### HAZRAT SULTAN TAYYAB

Once Hazrat Sultan Bahoo went to Bhakkar, Punjab Pakistan. There lived Hazrat Sultan Tayyab who was the disciple and Khalifah of Hazrat Sher Shah and the son of Hazrat Shaali. He had no son. When Sultan Tayyab came to know that Sultan Bahoo had arrived in Bhakkar, he went to meet him and requested him to pray for him. Sultan Bahoo gave two apples to Sultan Tayyab and said, "Ask your wife to eat these, Inshallah Allah will bless you with two sons. One of them will be yours and other will be ours." Then Sultan Tayyab had two sons by the Grace of Allah. He named one of them Sultan Abd and the other Sultan Sohara. Sultan Abd was a born mystic.

When the spiritual guide of Sultan Tayyab, Hazrat Sher Shah came to know that his disciple had presented his request before Sultan Bahoo, he was extremely annoyed. He snatched all the



spiritual powers and benefits from Sultan Tayyab, who helplessly lay at his home. Sultan Bahoo intrinsically came to know the condition of Sultan Tayyab. He got angry with Hazrat Sher Shah and complained against him in the Court of The Holy Prophet who ordered Hazrat Sher Shah to bless his disciple Sultan Tayyab sixty times more than before.

### HAZRAT SULTAN HAMEED

Hazrat Sultan Hameed was one of the most important Khalifahs of Hazrat Sakhi Sultan Bahoo. He was an ardent lover of his Murshid. There is very less information available about his life. The only information about him obtained from *Manaqib-e-Sultani* is that he went to Bhakkar with Sultan Bahoo. One day, both of them were visiting the suburbs of Bhakkar. They reached a deserted hillock. Sultan Hameed wanted to sit there for a while but Sultan Bahoo ordered Sultan Hameed, "Come down at once from this hillock, it is a home of some cruel being."

Afterwards they took rest in a sandy plane. Sultan Bahoo placed his head in the lap of Sultan Hameed and lay for some time. His body became dusty. Sultan Hameed was grieved to see this and wished that if he had wealth he would have made a bed out of silk and velvet for his Murshid. He thought that the sacred body of his Murshid got dusty only due to his poverty. Meanwhile, Sultan Bahoo raised his head and asked him, "What are you thinking?" Sultan Hameed told his feelings. Sultan Bahoo said, "Close your eyes." When Sultan Hameed closed his eyes, he saw that an exclusive gathering was going on, in which a beautiful woman in a silk dress with gold ornaments was seducing Sultan Hameed and proposing him to marry her. Sultan Hameed refused her politely and told her to keep away and be respectful as he was in the service of his Murshid. When Sultan Hameed came out of the meditation, Sultan Bahoo asked him what he saw. Sultan Hameed told everything. Sultan Bahoo said,

“You were complaining of your poverty, whatever you watched in your meditation was the symbolic form of material wealth, why didn’t you accept it? Had you accepted it, you would have become rich for your lifetime.” Sultan Hameed replied respectfully, “Hazoor! I only seek the Noor of Allah, I have no desire of riches.” Sultan Bahoo said, “The effect of Faqr of Prophet Mohammad will never erase from your family.” This prediction of Sultan Bahoo proved to be true.

The shrine of Sultan Hameed is in the graveyard of Mian Usman at Daman Chol to the north of Bhakkar, Pakistan.

#### HAZRAT SYED MUSA SHAH JILANI

Hazrat Syed Mohammad Musa Shah was commonly known by the title of Mosan Shah. His family lineage traces back to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani through Syed Abdul Jabbar Jilani. The lineage is as follows:

Syed Musa Shah son of Syed Abid son of Syed Abdul Jaleel son of Syed Kamaluddin Shah son of Syed Mubarak Shah Baghdadi of Adil Pur son of Syed Hussain Dehlvi son of Syed Mohammad Makki Al-Arabi son of Syed Younus son of Syed Ahmad son of Syed Jafar son of Syed Abdul Qadir Sani son of Syed Abu Nauman son of Syed Hameeduddin son of Syed Abdul Jaleel son of Syed Abdul Jabbar son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

Syed Musa Shah was a resident of Ghotki. His father Syed Abid died when he was a child. A potter went to Punjab to meet Sultan Bahoo, Syed Musa accompanied him. Sultan Bahoo persuaded him to get education and sent a message for his mother to educate him first and then send him in his service. So, after getting education Syed Musa went again to Sultan Bahoo with the same dervish potter. However, they found that Sultan Bahoo had died. Syed Mosan Shah was told that one day before the death, Sultan Bahoo wrote “Ism-e-Allah” with his finger on a

paper and gave it to his sons saying, “Mosan Shah is coming from the south, give this paper to him.” As soon as Mosan Shah saw that “Ism-e-Allah” he became spiritually perfect and accomplished. He dissolved the paper in water and drank it.

Syed Mosan Shah spiritually benefitted almost one lac people in Sindh, Pakistan. His teachings removed many wrong innovations from the religion, in Sind. He made Lo-Sahiban his centre, which is in the middle of Rohri and Ghotki in Sind. In 1148 Hijri (1735 AD), he built a great mosque there. Now, this area is famous by the name of “Lo-Mosan.”

He died on Monday 8<sup>th</sup> Zilhaj 1173 Hijri (21<sup>st</sup> July 1760). His shrine is near the mosque built by him and is visited by all.

#### SYED AHMAD AND SYED MEHMOOD SHAH

The shrines of these two brothers are famous by the name of “Darbar-e-Shahan” in Khushab, Pakistan. Not much information is available about them except that both the brothers were the disciples and Khalifahs of Hazrat Sakhi Sultan Bahoo. According to a tradition they were in the army of Alamgir. When Alamgir had war with Dara Shikoh and Dara Shikoh was about to overcome Alamgir’s army, Alamgir requested these brothers to pray for his success. At last he succeeded by their prayer, but afterwards they could not stay in the army. They got settled in Khushab and died there.

#### KHALIFAH MULLA MUA’ALI

He came to meet Sultan Bahoo from Dhadhar, an area in Qandhar, Balochistan (*Pakistan*), and was blessed with Khilafat after taking bayat and having persuasion by Sultan Bahoo. He started guiding and persuading people on the path of righteousness during the life of Sultan Bahoo. It is said that he was the first Khalifah of Sultan Bahoo. His shrine is in ‘Karak’ near Sibi

(*Balochistan, Pakistan*) and is known by the name of “Ziarat Akhund Mua’ali.”

#### ALAM SHAH

He came with Mulla Mua’ali to meet Sultan Bahoo and got spiritual beneficence from him. His shrine is in Qandhar (*Balochistan, Pakistan*).

#### MULLA MISRI

He also came to meet Sultan Bahoo with Mulla Mua’ali and got spiritual beneficence. His shrine is in Dhadhar (*Balochistan, Pakistan*).

#### SHAIKH JUNAID QURAIISHI

He was the resident of Sardarpur, a village near Multan, in the east of River Ravi. Once, Sultan Bahoo visited Sardarpur where he met Shaikh Junaid Quraishi who gave a feast in his honour. Shaikh Junaid ordered his servants to cook ‘Sangari’ for the feast. It is a fruit of the tree of Jund and is long, thin and hard like vermicelli. When it was cooked, it turned into actual vermicelli by the spiritual powers of Sultan Bahoo. It was presented before Sultan Bahoo. He asked the servants to get some pure dust and water, then he put that dust and water on vermicelli, which miraculously changed into sugar and ghee.

Hazrat Sultan Bahoo blessed Shaikh Junaid with spiritual beneficence. His shrine is in the same village of Sardarpur.

#### SHAIKH KALU

He was the son of Shaikh Junaid. When he came to meet Sultan Bahoo as a Seeker of The Divine Truth, he heard someone saying ‘Hoo’ from the closet of Sultan Bahoo. He entered the closet anxiously but found no one. He came out, but again heard

the voice of 'Hoo'. Again, he went into the closet but couldn't find anyone. Similarly, he went in and out of the closet many times. At last, when his anxiety and the desire to see Sultan Bahoo reached its peak and he became extremely restless, then Sultan Bahoo blessed him with his vision. Afterwards Sultan Bahoo took bayat from him and blessed him with Khilafat. His shrine is adjacent to his father Shaikh Junaid's shrine.

#### HAZRAT LAL SHAH HAMDANI

His shrine is at the back of the shrine of Sultan Bahoo. He was the son of Sharif Shah Hamdani Danda Shah Bahawal. Once, he came at the shrine of Sultan Bahoo, who blessed him so much that he never left the shrine again. He spent his whole life at the shrine, died at the steps of his beloved Sultan Bahoo in 1328 Hijri and was buried in the shrine. My Murshid Sultan Mohammad Asghar Ali used to say that Sultan Bahoo once spiritually said to Lal Shah Hamdani, "You are my beloved, I will keep looking at you from my shrine throughout your life, and after your death, I will let your grave be made near my shrine and till the Doomsday, I will keep looking at you in your grave." (*Subhan Allah*)

## SECTION XIII

### DEATH

Hazrat Sakhi Sultan Bahoo died at the age of sixty three years on Thursday 1<sup>st</sup> Jamadi-us-Sani, 1102 Hijri (1<sup>st</sup> March 1691 AD) at the time of Asr (*afternoon*) prayer.

#### Research on Date, Month and the Year of Birth and Death of Sultan Bahoo

It is agreed upon by all the biographers that the age of Sultan Bahoo was exactly sixty three years at the time of his death according to the lunar calendar.

Sultan Mohammad Nawaz says:

شصت و سه سال کرد در دنیا رسول  
نور محمد باهو را شد این حصول

Meaning: Prophet Mohammad spent sixty three years in this world. Similarly, Hazrat Sakhi Sultan Bahoo also spent the same period of time in this world.

Once my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali said to me while he was talking about the birth and death date of Sultan Bahoo, "His age was exactly sixty three years in accordance with the age of The Holy Prophet. Neither a day more nor less. His date of birth and death are the same."

#### RESEARCH OF DIFFERENT BIOGRAPHERS

1. Sultan Hamid has not mentioned the date of birth of Sultan Bahoo in *Manaqib-e-Sultani*, but writes that he died on the night of Friday 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri.

2. Syed Ahmad Saeed Hamdani writes in '*Hazrat Sakhi Sultan Bahoo Hayat-o-Taleemat*' that he was born in the reign of Shah Jahan. Shah Jahan ascended the throne in 1628 AD and according to this book Sultan Bahoo was born some time before or after it. The year of death of Sultan Bahoo is written 1690 AD in this book.  
In his book *Shama-e-Jamal*, Syed Ahmad Saeed Hamdani writes the year of birth somewhere between 1627 and 1631 and writes 1690 as the year of death, while in his book *Ahwaal-o-Maqamat-e-Bahoo*, he writes 1631 as the year of birth and 1691 (1102 Hijri) as the year of death.
3. Faqeer Noor Mohammad Kulachvi has written the year of birth 1039 Hijri and the date of death, 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri in *Makhzan-ul-Asrar*. In the translation of *Noor-ul-Huda Kalan* by him, he has written the same date of birth and death in a detailed note on the life of Sultan Bahoo.
4. Saad Amir Khan Niazi, who is the translator of Sultan Bahoo's books, has written the year of birth 1039 Hijri and the date of death 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri in the life history of Sultan Bahoo given at the beginning of the translations of '*Mahak-ul-Faqr Kalan*', '*Shams-ul-Arifeen*', '*Ain-ul-Faqr*', '*Kaleed-ul-Tauheed Kalan*' and '*Noor-ul-Huda Kalan*'.
5. Tariq Ismail Sagar has written the year of birth 1631 AD and year of death 1691 AD in "*Sahib-e-Lolaak*".
6. In "*Mirat-e-Sultani, Bahoo Nama Kamil*" Doctor Sultan Altaf Ali, after writing the year of birth as 1039 Hijri, writes about the month of birth, "He must be born at the end of Shaban in the mentioned year because according to the traditions, he avoided having mother feed during the days of Ramazan." If this argument of Doctor Sultan Altaf Ali is considered right then according to the calculations, the age of Sultan Bahoo would be sixty two years, seven months and five days instead of sixty three years, which is against the facts. Sultan Bahoo's avoiding mother feed in Ramazan does

not prove that he was born in Shaban. Had he been born a few months before Shaban, even then he would not have taken mother feed in Ramazan. If Sultan Altaf Ali's argument is accepted, it will create confusion about the age of Sultan Bahoo which is unanimously accepted to be exactly sixty three years. So, his argument cannot be agreed upon. However, he writes the date of death the same as others have written i.e. 1<sup>st</sup> Jamadi-us-Sani, 1102 Hijri on Thursday, at the time of Asr prayer.

This fact is agreed upon by all the biographers of Sultan Bahoo that his age was exactly sixty three years, neither a day more nor less, and the year of birth is also agreed to be 1039 Hijri. While, date of death is 1<sup>st</sup> Jamadi-us-Sani, 1102 Hijri. If sixty three is subtracted from 1102, the year of birth is found to be 1039 Hijri. As far as the date of birth is concerned, it is clear that if his date of birth is considered to be the same as the date of death i.e. 1<sup>st</sup> Jamadi-us-Sani, only then his age would be exactly sixty years, as was Prophet Mohammad's age. So, it is proved that Hazrat Sakhi Sultan Bahoo was born on Thursday 1<sup>st</sup> Jamadi-us-Sani 1039 Hijri and died on Thursday 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri, following the Sunnah of Prophet Mohammad whose day and date of birth and death were the same and age was exactly sixty three years.

## SHRINE

Hazrat Sakhi Sultan Bahoo was buried in Fort Qehrgan at the western bank of River Chanab, Shorkot, Pakistan. His shrine remained here for seventy eight years i.e. from 1102 Hijri till 1180 Hijri (1691 AD-1767 AD). When Jhunda Singh and Gunda Singh captured Lahore, descendents of Hazrat Sultan Bahoo migrated to different parts of Punjab. Only a few dervishes and khalifahs were left in the shrine. In 1180 Hijri (1767 AD) River Chenab sank down the fort which fell afterwards. The river then



reached the graves. Dervishes and khalifahs took out the other coffins and saved them in boxes but the coffin of Sultan Bahoo could not be found. Dervishes and khalifahs started crying in disappointment. Sultan Bahoo spiritually told them, “My coffin will surely be found, a man who deserves to touch my body, will come here tomorrow morning at sunrise. He will take out my coffin, river water will not reach my grave till then.” Dervishes were now satisfied and they started waiting for this supernatural incident to happen. Next morning, a man with a green veil appeared at the fixed time. He did not remove the veil and instantly took out the coffin of Sultan Bahoo from the ground that had been dug by the dervishes and khalifahs. Thousands of people gathered around and had the privilege of seeing the sacred body of Hazrat Sakhi Sultan Bahoo which was as fresh as alive, water of ablution was dropping from his sacred beard. When the coffin box was opened, the fragrance spread through miles. A lot of people present there became ecstatic and frenzied.

My Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali once said to me while talking about this incident, “That veiled person was Sultan Bahoo himself.”

In Samandari, a small town near River Chenab, there was a boundary wall of a mansion near the well of Peeple. Whoever entered the mansion, fainted, even the cattle and other animals could not enter it. People had left that area out of fear. That mansion was sacred, Sultan Bahoo ordered his khalifahs that his shrine should be made in that mansion near the well of Peeple, as that place was near the old shrine and was fixed for his new shrine. So, the dervishes built his shrine in the centre of the mansion. The coffin was not buried in the earth, rather it was placed on the ground and then shrine was made on it. Sultan Bahoo’s shrine remained here for 157 years i.e. from 1180 Hijri till 1336 Hijri (1767 AD-1917 AD).

According to the predictions of Hazrat Sakhi Sultan Bahoo, the water of River Chenab once again reached close to the sacred shrine in 1336 Hijri. At that time Sultan Haji Noor Mohammad was the superior of the shrine. The dervishes of the shrine tried to take out the coffin of Sultan Bahoo from his grave. They found the other coffins of all the descendants of Sultan Bahoo who were buried around, but once again the coffin of Sultan Bahoo could not be found despite much effort.

However, since Allah has sent Sultan Bahoo as the benefactor for every age, for every Muslim and non-Muslim, fortunate and unfortunate, and also as the true successor and the representative of Prophet Mohammad in this materialistic age to guide the people on The Right Path, so his shrine had to be saved. He came in the dream of Hazrat Sultan Dost Mohammad and advised him to dig the place of the grave deeper. Next day, when the said place was dug, the signs of the coffin started appearing. When the earth was dug deeper, gusts of fragrance spread in the air. That fragrance was out of the world. The coffin of Hazrat Sultan Bahoo was at last found but it had become impossible to stay there due to the extreme fragrance. No one could stay inside the shrine for more than fifteen minutes. The coffin was taken out with much difficulty. This fragrance was so lasting that it did not leave the dresses of those workers even when the dresses got old and torn.

The coffin of Hazrat Sakhi Sultan Bahoo was taken out before the 10<sup>th</sup> of Muharram, 1336 Hijri (*October, 1917*) and kept safe. The construction of the present shrine was started at a distance of one mile to the north western side of the old shrine. In six months time, the new shrine, the mosque and the closets which are now present around the mosque, were ready. Sultan Bahoo's coffin was buried in the shrine on Friday, April 1918.

The present shrine is situated in a populated area. The city Garh Maharaja is at a distance of two miles from the shrine,

Ahmedpur Sial is in the south. In the east, there is the city of Shorkot across the River Jhelum and Chenab. The Muzzaffar Garh Road passes at a distance of one and a half miles towards the west of the shrine. Nowadays, access to the shrine is very easy because of the concrete road. The pilgrims from Ahmedpur Sial and Garh Maharaja can easily approach the shrine.

Lacs of Seekers of The Divine Truth are benefitted from the shrine. It is a famous miracle of the shrine of Sultan Bahoo that as soon as one enters it, tears start from one's eyes. This shrine is a source of beneficence for the whole world. The wishes of thousands of Seekers and Lovers of Allah are blessed here. Thousands of people have Divine experiences and many of them have reached the level of Spiritual Guide by the spiritual attention of Hazrat Sultan Bahoo and by the grace of beneficence of his shrine. Lacs of miracles of this shrine are known.

Sultan Bahoo's shrine is free from any kind of wrong innovations. Hundreds of mystics remain in seclusion in the shrine for the sake of Vision of Allah. Once entered in the shrine, one does not want to come out of it. The Seekers of The Divine Truth and Reality are never returned empty handed from this shrine.

نام فقیر تہاں دا باھو قبر جہاں دی جیوے ہو

Meaning: Faqers are actually those true and spiritually elevated mystics who are alive even after death and benefit people from their shrine.

Current address of the shrine: Village Sultan Bahoo, via Garh Maharaja, Tehsil Ahmadpur Sial, district Jhang, Pakistan.

## SHRINE SUPERIORS

After the death of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, his second son Sultan Wali Mohammad was appointed as the first shrine superior. The list of shrine superiors is as follows:

- 1) Sultan Wali Mohammad (1102 H-1161 H) (1691 AD-1748 AD)
- 2) Sultan Mohammad Hussain (1161 H-1200 H) (1748 AD-1785 AD)
- 3) Sultan Hafiz Mohammad (1200 H-1222 H) (1785 AD-1807 AD)
- 4) Sultan Ghulam Bahoo (1222 H-1263 H) (1807 AD-1847 AD)
- 5) Sultan Hafiz Saleh Mohammad (1263 H-1319 H) (1847 AD-1901 AD)
- 6) Sultan Haji Noor Ahmad (1319 H-1338 H) (1901 AD-1920 AD)
- 7) Mohammad Ameer Sultan (1338 H-1350 H) (1920 AD-1931 AD)
- 8) Mohammad Habib Sultan (1350 H-1390 H) (1931 AD-1970 AD)
- 9) Sultan Ghulam Jilani (1390 H-1422 H) (1970 AD-2001 AD)
- 10) Mohammad Muneeb Sultan: He was the son of Sultan Ghulam Jilani, the ninth shrine superior, who appointed him as his successor and the superior of the sacred shrine of Sultan Bahoo in the presence of the whole family. But after the death of Sultan Ghulam Jilani on 20<sup>th</sup> Dec, 2001 (4 *Shawal-1422 H*) many members of the family claimed the seat of shrine superior. It was because Mohammad Muneeb Sultan was very young and was the middle son of Sultan Ghulam Jilani, and also because his mother did not belong to the family of Sultan Bahoo. The matter worsened to the extent that the law enforcing institutions had to interfere and the matter was brought to the High Court. The Lahore High Court issued the order to the District and Session Judge of Jhang to take the management of the shrine under his control with the help of a committee. The District and Session Judge made a committee headed by the Civil Judge of Shorkot which now supervises the shrine. He transferred all the claims

for the seat of shrine superior to the Civil Court of Shorkot for the decision. The shrine is still under the supervision of the court committee. All the claims are under consideration and the superior of the shrine is still not decided. Although, according to an order issued by the Supreme Court on 22<sup>nd</sup> September, 2015 a new committee is formed to look after the shrine which is headed by the Session Judge. This Committee comprises of five members who also include Muneeb Sultan, Najeeb Sultan and Sultan Hameed. (Daily 42, pg 8, dated 23<sup>th</sup> September 2015)

## URS (DEATH ANNIVERSARY)

The sacred Urs of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo is celebrated every year on the first Thursday of Jamadi-us-Sani. People come from far off places to join the celebrations.

Hazrat Sakhi Sultan Bahoo extremely loved the Sacred Family of The Holy Prophet. He used to hold the Urs of the martyrs of Karbala every year in Muharram from 1<sup>st</sup> to 10<sup>th</sup>. This tradition is still carried on. Thousands of pilgrims visit the shrine during the first ten days of Muharram, while in the last three days their number reaches to lacs. In this way, two vast congregations are held every year at his shrine, where a lot of people are benefitted.

## CHAPTER TWO

SULTAN-UL-TARIKEEN  
HAZRAT SAKHI SULTAN SYED  
MOHAMMAD ABDULLAH SHAH  
MADNI JILANI  
REHMAT-UL-ALLAH ALAYH



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## HAZRAT SAKHI SULTAN SYED MOHAMMAD ABDULLAH SHAH

The Divine Trust of Faqr was transferred from Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo to Sultan-ul-Tariqueen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani and he became the next Spiritual Leader of the Sarwari Qadri Order.

### GENEALOGICAL CHAIN

Sultan-ul-Tariqueen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani was born on the Friday night of 29<sup>th</sup> Ramazan, 1186 H (*24th December, 1772*) in Madina. He moved to Ahmedpur Sharqiah (*East*), Bahawalpur, Pakistan (*then India*) on Saturday, 29<sup>th</sup> Ramazan, 1241H (*6<sup>th</sup> May, 1826*) in the reign of Nawab Bahawal Khan III. He was the great grandson of Syed Abdul Rehman Jilani Dehlvi<sup>138</sup>. His ancestry goes up to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in the following way:

Syed Mohammad Abdullah Shah Madni Jilani son of Syed Abdul Raheem son of Syed Abdul Aziz son of Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Syed Sharfuddin son of Syed Ahmed son of Syed Alauddin Sani son of Syed Shahabuddin Sani son of Syed Sharfuddin Qasim son of Syed Mohiyuddin Yahya son of Syed Badruddin Hussain son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin Masood son of Abi Nasr Mohammad son of Abu Saleh Nasr son of Syedna Abdul Razzaq Jilani son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

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<sup>138</sup> Murshid of Hazrat Sakhi Sultan Bahoo



His mother, Syeda Momina belonged to the progeny of Imam Syed Mohammad Taqi. Hence, he was a Hussaini Syed from his maternal side. Her lineage is as below:

Syeda Momina daughter of Syed Mohammad Zakiuddin son of Syed Abdullah son of Syed Mohammad Mubeen son of Syed Amir Akhwand son of Syed Imamuddin son of Syed Haider son of Syed Mohammad son of Syed Feroz son of Syed Qutbuddin son of Syed Imamuddin son of Syed Fakharuddin son of Syed Kamaluddin son of Syed Badruddin son of Syed Tajuddin son of Syed Yahya son of Syed Abdul Aziz son of Syed Ibrahim son of Syed Mehmood son of Syed Zaid Shehwar son of Syed Abdullah Zarbakhsh son of Syed Yaqoob son of Syed Ahmed son of Syed Mohammad Aarij son of Syed Ahmed son of Syed Mohammad Musa Al-Mubarakah son of Imam Syed Mohammad Taqi son of Imam Syed Ali Raza son of Hazrat Syed Imam Musa Kazim son of Syed Imam Jaffar Sadiq son of Syed Imam Mohammad Baqir son of Syed Imam Zain-ul-Abideen Ali son of Hazrat Imam Hussain son of Hazrat Ali son of Abi Talib.

## ANCESTORS AND PARENTS

Syed Abdul Aziz, son of Syed Abdul Rehman Jilani Dehlvi, was born in Delhi in 1082 H (1671 AD). When Syed Abdul Rehman Jilani died, Syed Abdul Aziz was only six years old. His mother took him to his maternal house in Delhi. When Syed Abdul Aziz was sixteen, his mother also died in 1098 H (1687 AD). Thereafter, Syed Abdul Aziz got quite worried due to his family and financial issues so he went to Baghdad in 1107 H (1696 AD). He spent two years in Baghdad in the spiritual closeness of Hazrat Shaikh Abdul Qadir Jilani. In 1109 H (1698 AD), at the age of twenty seven, he went to Madina on the order of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and permanently settled there.

To fulfill his social and financial needs, Syed Abdul Aziz started working for a Hussaini Syed, Hasaan bin Nauman who had a trading business in Madina. Hasaan bin Nauman was extremely impressed by his personality, honesty and hard work. Syed Abdul Aziz used to spend the whole day working and the whole night praying at Masjid-e-Nabvi. Syed Hasaan bin Nauman's wife had died and he had four daughters, two of which were married but their husbands had second wives since both of them were unable to bear child. The third daughter was thirty five while the fourth one was fifteen years old. The third daughter could not get any proposal for marriage because it had become known that Hassan bin Nauman's daughters could not bear children.

One day, Syed Hasaan bin Nauman discussed the entire situation with Syed Abdul Aziz. He replied, "Having children depends on the Will of Allah" and agreed to marry the third daughter of Hasaan bin Nauman. In 1117 H (1706 AD), Syed Abdul Aziz got married to Kulsoom when both were thirty five years old. They lived together for fifteen years but had no child. Kulsoom passed away in 1132 H (1720 AD). The fourth daughter of Hasaan, Naila was then thirty years old and still unmarried. He wanted to wed her with Syed Abdul Aziz but was hesitant to say it to him. He had turned ninety years of age and wanted to get absolved of his responsibilities.

A few years later, on a particular Friday, Syed Abdul Aziz dreamt of getting married to the fourth daughter Naila while he was taking nap at the Masjid-e-Nabvi. On waking up, he went to Hasaan and proposed his daughter. Hence, in 1135 H (1723 AD), Syed Abdul Aziz got married to Naila who were fifty three and thirty three years of age respectively. In 1142 H (1730 AD), after waiting for seven years, the couple had a beautiful and blessed son with an illuminated face. They named him Syed Abdul Raheem. Hasaan bin Nauman, who was now more than hundred

years old, was rejoiced on being blessed with his one and only grandson. He handed over his entire business to his son-in-law Syed Abdul Aziz and retired himself in the last year of his life, soon he died. Syed Abdul Raheem was only four years old when his father, Syed Abdul Aziz fell from a horse and died. He was buried in Jannat-ul-Baqi. Syed Abdul Raheem's mother handled the business of her late husband with the help of a servant. When Syed Abdul Raheem reached the age of sixteen, his affectionate mother also passed away. By that time, he was already handling his family business and was known for his hard work and honesty in the whole market.

## SACRED BIRTH OF SYED MOHAMMAD ABDULLAH SHAH

After working hard for sixteen years, Syed Abdul Raheem became financially sound and was counted amongst the rich. During the 18<sup>th</sup> century, the Indian Syeds were more than the native Syeds in Madina. There was an Indian Hussaini Syed by the name of Mohammad Zakiuddin whose trade business was at boom. From his ancestors, Syed Mohammad Mubeen had migrated from Allahabad to Hyderabad Dekkan and later got settled in Madina in 1098 H (1687 AD). Syed Mohammad Zakiuddin was his grandson and was born in Madina. In 1182 H (1769 AD), Mohammad Zakiuddin married his daughter, Syeda Momina to Syed Abdul Raheem. She was a very pious lady, she always used to say her Tahajud prayers<sup>139</sup> and had learnt the Quran by heart. This marriage brought peace and stability in the life of Syed Abdul Raheem.

Exactly one year after the marriage, Syeda Momina dreamt that the moon came out of her husband's forehead, it kept going

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<sup>139</sup> Tahajud is a voluntary prayer which is offered after midnight. It is not obligatory but has great importance.

towards east and went out of sight. This dream symbolized the birth of a pious son. Four years after the marriage, a son was born to the couple on Friday, 29<sup>th</sup> Ramazan, 1186 H (*24th December, 1722*) in Madina. He was none other than Syed Mohammad Abdullah Shah. His maternal grandfather Syed Zakiuddin named him after his own father. The child's forehead was illuminated by the Noor of Allah. Whoever beheld him got mesmerized. Syed Abdullah Shah was grandfather's beloved, who always tried to keep him close to himself. He used to say, "One day, the Noor of this child would shine on the horizon of Sainthood."

When Syed Mohammad Abdullah Shah was seven years old, his mother started teaching him to memorize The Holy Quran. At the age of twelve, he had learnt the entire Quran by heart. He developed a very restless nature and found peace only while praying or reciting The Quran. So he spent most of his time worshipping Allah. He had a special place in his heart for his grandfather because he was the one who taught him about the life and personality of The Holy Prophet and showed him each and every place where The Holy Prophet had spent time between Makkah and Madina.

One day his grandfather Syed Mohammad Zakiuddin took him to Jannat-ul-Baqi and entrusted him to Hazrat Fatima-tuz-Zahra and Hazrat Imam Hassan requesting, "Please take care of him after me as he is the grandson of this poor migrant and belongs to your progeny." Then he took him to The Holy Court of Prophet Mohammad and requested, "Oh Lord! This is your grandchild. I am presenting him to you. Please do not deprive him of your heritage." Then he left his grandson at his house and went straight to his own house. At dawn, when Syed Mohammad Abdullah Shah was performing ablution with his parents, someone informed them that his grandfather had died. To the fourteen years old boy, the news came as a shock because the little peace left in his life seemed to slip away from his hands.

Syed Mohammad Abdullah's father wanted him to join the business but he was least interested. Mostly, he wandered in deserted places. Sometimes he ran miles and miles away from Madina out of his anxiety and restlessness. His feet started bleeding and his father had to pick him up back home. People took him as a lunatic and frenzied person. No one could understand his spiritual state. When he was twenty five, he was married to the daughter of her mother's brother Mohammad Yaqoob bin Zakiuddin, but things did not go smooth between the couple.

A year later, in 1212 H (1798 AD), his father Syed Abdul Raheem died. This sorrow was unbearable for his mother Syeda Momina who was already worried about her son's condition. She handed over her husband's business to her brother but soon realized that it was not a wise decision. It seemed as if there remained no source of peace or happiness in her life after the death of her father and husband. They received a very little amount from her brother for meeting their expenses. To worsen the circumstances, her brother and daughter-in-law asked for divorce from Syed Mohammad Abdullah Shah who had to give divorce. These grieves caused by her own relatives gave Syeda Momina a lot of pain. She died in 1217 H (1803 AD).

## SEARCH FOR THE DIVINE TRUTH

After the death of his mother, Syed Mohammad Abdullah's uncle Mohammad Yaqoob completely took over their business. Syed Mohammad Abdullah Shah was already fed up of the worldly pomp and show. Hence, he did not try to regain the possession of his rightful business. His anxiety and restlessness had grown so much that he gave up everything that life had to offer. When his state of anxiety would intensify, he immediately started worshipping and reciting The Holy Quran but as soon as he paused, the same state took over him again.

Gradually, this spiritual frenzy increased. He felt as if the source of peace for him was some unknown Entity, in whose search he wandered around in the scorching heat of the sun. He used to travel on foot all the way from Madina to Makkah, seclude himself at Ka'aba and circumambulate around it madly. He would cling to the walls of Ka'aba and weep bitterly in order to seek Allah's Help. For weeks, he would seclude himself in the caves of Hira and Thaur without eating anything except herbs and shrubs. When his plight would get worse, Allah sent someone for his help with food and water. Nine years passed in the same state.

One night, in the month of Shaban, Syed Mohammad Abdullah Shah was standing near Jannat-ul-Baqi, watching the sacred shrine of Prophet Mohammad with affection and love. Somebody placed a hand on his right shoulder and asked, "How are you, Abdullah?"

Syed Mohammad Abdullah Shah got surprised and asked, "Who are you?"

The man replied, "I am Khidr and I show way to people."

Syed Mohammad Abdullah Shah asked, "Would you show me the way as well?"

Hazrat Khidr replied, "Seek your heritage from your grandfather."

Syed Mohammad Abdullah Shah replied in confusion, "My grandfather has already died, the inheritance of my grandfather and father is occupied by my uncle and I do not want it back."

Pointing towards the sacred shrine of The Holy Prophet Hazrat Khidr said, "I am talking about your grandfather Prophet Mohammad and his heritage of Faqr. Go and sit obediently in his court and do not get out of Masjid-e-Nabvi even if you die, until he gives you the heritage of Faqr." Hazrat Khidr vanished right after saying that.

On the Sunday of 27<sup>th</sup> Shaban, 1226 H (*15<sup>th</sup> September, 1811 AD*), at the age of forty, Syed Mohammad Abdullah Shah secluded himself in Masjid-e-Nabvi seeking the heritage of Faqr and started serving there. He quietly kept himself absorbed in prayers and services of the sacred shrine of The Holy Prophet and just requested for Faqr. Here, he found the peace and bliss which were missing from his life.

After six years of hard work, Syed Mohammad Abdullah Shah was graced with the holy presence of Prophet Mohammad in his dream who asked him, "What do you want in return of your services?" He replied humbly, "O' Lord! You know that I seek only Faqr." The Holy Prophet said, "For Faqr, you would have to go to India to Sultan Bahoo."

When Syed Mohammad Abdullah Shah woke up, he was surprised and worried to think that why The Holy Prophet had referred him to Sultan Bahoo while he himself is the origin of Righteousness and Divine Guidance. Hence, he continued his routine services at Masjid-e-Nabvi.

After another six years, The Holy Prophet again came into his dream and asked the same question, "What do you want in return of your services?" Syed Mohammad Abdullah Shah replied the same that he only wished Faqr. The Holy Prophet said, "You would get Faqr only from Sultan Bahoo". Syed Mohammad Abdullah Shah respectfully stated, "I am totally unaware of the language, culture and life style of that region." Prophet Mohammad replied, "I hand you over to my beloved Shaikh Abdul Qadir Jilani. Now it is his responsibility to guide you and help you reach there". Syed Abdullah Shah woke up and came out of the Masjid-e-Nabvi after twelve years of stay, on Monday, 23<sup>rd</sup> Ramazan, 1238 H (*2<sup>nd</sup> June, 1823 AD*).

## SPIRITUAL JOURNEY

After coming out of Masjid-e-Nabvi, Syed Mohammad Abdullah Shah did some labour to collect a substantial amount and then bought a fine horse with it. On Sunday, 29<sup>th</sup> Ramazan, 1238 H (8<sup>th</sup> June, 1823 AD), he left Madina where people were busy for the festival of Eid, and set for Baghdad on his horse. On Monday, 28<sup>th</sup> Shawal, 1238 H (7<sup>th</sup> July, 1823 A.D), he reached the sacred shrine of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in Baghdad. Ghaus-ul-Azam welcomed him by saying, “You are my genealogical as well as spiritual son.” For about two years, Ghaus-ul-Azam spiritually educated Syed Mohammad Abdullah Shah. Then, he esoterically entrusted him to his son Hazrat Shaikh Abdul Razzaq saying, “He is your son and it is now your responsibility to guide him further.” Ghaus-ul-Azam ordered Syed Mohammad Abdullah Shah, “Proceed by meeting every Sarwari Qadri Spiritual Guide according to their sequence in the Order and then reach the shrine of our beloved Sultan Bahoo which is your destination. From there you will find Faqr and get The Divine Trust.” Hence, on Sunday, 11<sup>th</sup> of Jamadi-us-Sani, 1240 H (30<sup>th</sup> January, 1825 AD), after receiving the spiritual beneficence from Syed Abdul Razzaq, Syed Mohammad Abdullah Shah started his journey.

After spiritually meeting and getting beneficence from the Spiritual Guides of Sarwari Qadri Order i.e. Hazrat Syed Abdul Jabbar, Hazrat Syed Mohammad Sadiq Yahya, Hazrat Syed Najamuddin Burhan Puri, Hazrat Shaikh Syed Abdul Fatah, Hazrat Shaikh Syed Abdul Sataar, Hazrat Shaikh Syed Abdul Baqa, Hazrat Shaikh Syed Abdul Jaleel and Hazrat Shaikh Syed Abdul Rehman Jilani who was also his great grandfather, Syed Abdullah Shah reached the shrine of Hazrat Sakhi Sultan Bahoo on Monday, 12<sup>th</sup> Rabi-ul-Awwal, 1241 (24<sup>th</sup> October, 1825) and saw him waiting outside the shrine. He warmly welcomed Syed Abdullah Shah and said, “I was waiting just for you.” After meeting



all the Spiritual Guides of the Order, The Divine Secret was already revealed upon Syed Mohammad Abdullah Shah. When he beheld the sacred countenance of Sultan Bahoo and saw The Divine Disclosure upon his face, he became rapturous and started revolving madly around him. Sultan Bahoo ordered him to stop and sit down but his euphoria and trance did not allow him to stop. At last, Hazrat Sakhi Sultan Bahoo hit his sacred hands upon both his knees that made Syed Mohammad Abdullah Shah sit. The marks of the sacred hands of Sultan Bahoo not only remained on his knees for his entire life but were also inherited by his progeny. If someone claims to belong the progeny of Syed Abdullah Shah, these marks upon his knees will provide a proof of his claim.

## TRANSFERENCE OF THE DIVINE TRUST OF FAQR

In that meeting Hazrat Sakhi Sultan Bahoo transferred The Divine Trust of Faqr to Syed Mohammad Abdullah Shah. In this way the process of transferring The Divine Trust resumed after a gap of 139 years. Sultan Bahoo spiritually educated Syed Mohammad Abdullah Shah for six months. Then he ordered him to get married in Shorkot and afterwards move to Ahmedpur Sharqiah, Bahawalpur (*Pakistan*) with his wife. He also ordered him to keep his presence a secret and told him that the Seekers of Allah would come to him themselves. His responsibility was to grant them the Ism-e-Allah Zaat and the spiritual beneficence of Faqr.

Syed Mohammad Abdullah Shah left the shrine of Sultan Bahoo and reached Shorkot. Here he got married and went to Bahawalpur as per given orders.

## ARRIVAL AT AHMEDPUR SHARQIAH BAHAWALPUR

On Saturday, 29<sup>th</sup> Ramazan, 1241 H (6<sup>th</sup> May, 1826 AD), in the reign of Nawab Bahawal Khan III, Syed Mohammad Abdullah Shah reached Ahmedpur Sharqiah (*East*). He stayed at the hillock where now a mosque is built near his shrine. When Nawab Bahawal Khan III came to know about the arrival of a Saint in his city, he visited to meet him. After having the honour of his company and beneficence, Nawab Bahawal Khan III built a house for Syed Mohammad Abdullah Shah and quarters for his dervishes. He even took upon himself the expenditures of khanqah, food of dervishes and visitors and all the other miscellaneous expenses. Whenever he faced any problem in life, he requested Syed Mohammad Abdullah Shah with utmost respect to pray for him and consequently, all his problems got resolved.

Only once Nawab Bahawal Khan III disregarded the advice of Syed Mohammad Abdullah Shah. He wanted to make his son Sa'adat Yaar Khan his crown prince. Hence, in 1850, he asked Syed Mohammad Abdullah Shah for advice. He replied that the other son Fateh Yaar Khan was more suitable as the next head of the state since he could handle the state affairs better than Sa'adat Yaar Khan who would ruin the state. Nawab Bahawal Khan III got extremely worried as this advice was against his will. So, he took advice from some other Saint and made Sa'adat Yaar Khan the crown prince at his suggestion. He even let his son wear the crown from the same Saint. However, the words of Syed Mohammad Abdullah Shah proved to be true. Soon after the death of Nawab Bahawal Khan III, the tussle for the seat of head of the state ruined Bahawalpur.

## THE LOVE AND RESPECT OF NAWAB BAHAWAL KHAN III

Nawab Bahawal Khan III felt extreme affection and devotion towards Syed Mohammad Abdullah. In the Malfoozat<sup>140</sup> of Pir Mohammad Abdul Ghafoor Shah<sup>141</sup>, it is written:

- ❖ “Nawab had such devotion, deep respect, trust and infinite love towards Hazrat Syed Abdullah Shah that whenever he came to meet him with the desire to attain the betterment of this world and the hereafter, he took off his shoes before entering the house and with utmost humility he kept standing before him with folded hands. Usually Hazrat Abdullah Shah remained in the state of deep meditation with closed eyes and kept all his attention towards Allah in extreme engrossment. As long as he himself did not open eyes and address Nawab Sahib, he kept standing at his service and never uttered a single word. When Hazrat Abdullah Shah addressed him only then would Nawab Sahib humbly present his request for which he had come and then cordially followed whatever orders were given by his honourable self. He handled all the arrangements and bore expenses for the food of disciples, food and clothing and all the miscellaneous expenses of the household of Hazrat Abdullah Shah as well as for the dervishes, travellers, visitors and seekers who had come from far off places for gaining spiritual benevolence. Nawab Sahib executed all these services regarding them as his first and foremost responsibility and fulfilled them with all his heart. He specially supervised all the services related to Hazrat Abdullah Shah himself. Whenever he had to start any

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<sup>140</sup> Sayings of a Saint recorded and compiled by his disciples or successors, usually published after his death.

<sup>141</sup> Pir Mohammad Abdul Ghafoor Shah was the superior spiritual successor of Hazrat Syed Mohammad Abdullah Shah, to whom he transferred the Trust of Faqr. His detailed account is given in the third chapter. His sayings were collected and compiled by his elder son Pir Abdul Haq, who was also his khalifah.

new project, he first presented his plan before Syed Abdullah Shah and obediently followed whatever he ordered.”

## TITLE

The title of Syed Mohammad Abdullah Shah Madni Jilani is “Sultan-ul-Tarikeen” which was granted to him by The Holy Assembly of Prophet Mohammad. He was one of those Saints about whom Allah has said in the Qudsi Hadith, “Some of my Friends are those who remain concealed beneath my robe. No one knows them except Me.”

In the Malfoozat of Pir Mohammad Abdul Ghafoor Shah, it is written:

❖ “He was an independent Saint, Perfect Friend and Knower of Allah. He was amongst the most pious ones who are hidden from the world according to the Qudsi Hadith. He remained in solitude indifferent to the worldly fame, meditating with complete attention towards Allah in his state of engrossment.”

He always kept himself away from the limelight and the affairs of the state and court. He never visited the gatherings of any Nawab or Leader and always stayed at his khanqah. When the true Seekers of Allah came to him, he blessed them with spiritual guidance towards the Closeness of Allah after cleansing their nafs and purifying their hearts.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo spiritually addressed him as “Shah Sahib” which is why he is famous with this title as well.

## APPEARANCE

In the Malfoozat of Pir Mohammad Abdul Ghafoor Shah, Pir Abdul Haq writes; “He was very simple-natured and usually wore casual clothes. He always dressed according to the Shariah

and his full dress also included a turban. He usually wore green, blue and white coloured turbans. The erect edge of his white turban used to be two to three spans long.”

On occasions such as Eid, he used to wear Tehmad<sup>142</sup> and Kurta<sup>143</sup>. He was unique in his beauty and grandeur. He owned a charming personality and an enlightened countenance. His forehead seemed broad and eyes were quite big and beautiful.

Mostly, he used to stay absorbed in meditation and due to deep engrossment he had redness in his eyes. He had a high nose. He used to keep his hair till his ears. His beard was pure white, shiny and thick. Its width and length were very appropriate. He was average heighted. Any person who had come to meet him with some worldly purpose was mesmerized by his beauty so much that he forgot everything. Even the young lads, when came in his service, used to get absorbed in the beautiful ecstasy of his presence forgetting their fun and play. Pir Abdul Haq relates that his father Pir Mohammad Abdul Ghafoor used to say “I have never seen anyone in my life like my Spiritual Guide Hazrat Syed Abdullah Shah. He had the most beautiful countenance and was exceptional in his beauty and grandeur. He was the best in his morals and behavior as well.”

## ORDER OF FAQR

The Order of Faqr of Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah is Sarwari Qadri. He is the Spiritual Leader of the Sarwari Qadri Order after Hazrat Sakhi Sultan Bahoo. It is written in Malfoozat:

- ❖ “The spiritual chain of Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah is Sarwari Qadri. He guided and persuaded the Seekers through this spiritual way. There are two spiritual

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<sup>142</sup> Traditional leg sheet popular in Punjab

<sup>143</sup> A type of long collarless shirt worn in South Asia

ways of The Qadri Order; Sarwari Qadri and Zahidi Qadri. In the Sarwari Qadri Way, the Seekers of Allah immediately find the Union of their Beloved (*Allah*) without worship, effort and endeavour merely by the effect of the spiritual attention of Murshid Kamil and his special Divine Guidance. While, in the Zahidi Qadri way, the Secret of Divine Reality is revealed after an extended period of intense effort, worship and struggle.

The mystic way followed by Syed Abdullah Shah Sahib was Sarwari Qadri because the Seekers of Allah were blessed with his spiritual beneficence without long duration of worship and struggle. The Secret of Allah was revealed upon them just by his most effectively benefitting glance. He often gave special spiritual instructions to the True Seekers of Allah verbally as well.”

## RELIGIOUS SCHOOL OF THOUGHT

Hazrat Syed Mohammad Abdullah Shah belonged to the Hanfi School of Thought and the Ahl-e-Sunnat-wal-Jammat sect.

## KARAMAAT (*MIRACLES*)

There are numerous miracles of Hazrat Syed Mohammad Abdullah Shah but only a few of them are mentioned here:

1. The British rule had established in India but Multan was occupied by the Sikhs who had created tribulation in that area. When the Britishers sought help from Nawab Bahawal Khan III and asked him to send armed troops to conquer Multan, he went to Syed Mohammad Abdullah Shah for advice. It is written in Malfoozat of Pir Abdul Ghafoor Shah:
  - ❖ “During the reign of Sikhs, at the time of the conquest of Multan, the British expected help and provision of the army

troops from Nawab Bahawal Khan III. He went to Hazrat Abdullah Shah Sahib with sheer respect and told him the matter at hand. He requested Shah Sahib to pray for him and sought advice from him so he could follow his words. Hazrat Abdullah Shah asked the Nawab about the strength of his army. He replied, "Around forty thousand soldiers." Syed Abdullah Shah allowed him to help the British in the conquest of Multan and sent a dervish named Mian Mohammad Saleem<sup>144</sup> with him. He exclaimed, "My one dervish is equal to your entire army (*i.e. my dervish shall be useful way more than all your army*)."

Nawab Bahawal Khan III became relieved and sent the dervish with his army for the conquest of Multan with extreme respect. Munshi Ghulam Hassan, who was the Khalifah of Hafiz Jamal Mohammad Multani, was already providing spiritual aid to the Sikhs, due to which Multan was not being conquered by the British

Munshi Ghulam Hassan dreamt that a Murshid Kamil's spiritual aid had approached to capture Multan and someone was saying out loud, "Beware! Hold your attention! Now your effort would not do you any good and you shall be martyred at your residence." He gave the hint of the dream to the ruler of Multan. The army of Nawab Bahawal Khan III alongwith the dervish of Hazrat Abdullah Shah suddenly attacked the fort while Munshi Ghulam Hassan was driving his family and other relatives out of the small door of the fort in the darkness of the night. The dervish of Syed Abdullah Shah was positioned at the cannon. When the Sikhs attacked from inside the fort, the British and the Nawab's army retreated a little bit but the dervish sent by Shah Sahib remained firm at his position. He fired a cannon

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<sup>144</sup> He was one of the Khalifahs of Syed Mohammad Abdullah Shah. He is buried in the old graveyard behind the shrine of Syed Abdullah Shah, but the grave cannot be located.

ball that went through the fort and destroyed the weaponry of the Sikhs in a moment. The enemy was left without any means to fight. The British and the Nawab Sahib's army captured the fort and gained victory. The same day, somebody martyred Munshi Ghulam Hassan with a sword."

This incident is verified by various books of the history of Punjab. Ghulam Mustafa Bismil writes in "*The history of Punjab*" discussing the conquest of Multan:

- ❖ "The British decided to conquer the city (*Multan*) first and then take over the fort. So, the British forces immediately started firing cannon balls on the city due to which the hoard of weaponry in the fort, which had five thousand tonnes of gunpowder was destroyed with a blast on 30<sup>th</sup> December, 1848. This blast killed five hundred soldiers at the spot who were appointed in the fort. Due to this great loss, restlessness spread among the Multan army and its morale weakened. On 3<sup>rd</sup> January, 1849 the British army took over the city." (pg. 459)

It is written in the Malfoozat:

- ❖ "On providing help in the conquest of Multan, the state of Bahawalpur was given "The award for non-resistance and fighting for peace until the establishment of British rule". Nawab Bahawal Khan III presented four thousand rupees and a splendid horse to Hazrat Syed Mohammad Abdullah Shah as a token of gratitude. Shah Sahib gave the amount for langar (*the food for dervishes*) and returned the horse. Nawab Sahib then sent money equivalent to the price of that horse for langar."
2. One of his special disciples, Haji Mohammad Bakhsh<sup>145</sup> requested Hazrat Abdullah Shah to grant him the honour of

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<sup>145</sup> He was one of the Khalifahs of Syed Mohammad Abdullah Shah and is buried in the backside graveyard. His grave has no gravestone. He was the one who initially built a mud room over the grave of Shah Sahib.



building his shrine after his death. However, Syed Abdullah Shah replied that he did not want a shrine to be built over his grave. This reply greatly hurt Haji Mohammad Bakhsh because he was a sincere Seeker and a true lover of his Murshid. He broke into tears and sobbed, "You kept yourself hidden from this world in your life and want to hide your traces even after death. I wish I could build your shrine with beautiful carvings and ornamentation so that it is visited by everyone just like the shrines of all other Saints." Hazrat Abdullah Shah replied, "Construction of the shrine is not permitted yet. After my death, the town will be ruined and will get populated again after a long passage of time. My shrine would then be built by somebody who will be exactly like me."

Afterwards, the events happened exactly as Hazrat Abdullah Shah had predicted. Ahmedpur Sharqiah was ruined. In 1327 H (1909), Syed Abdullah Shah's Superior Successor and the Heir of The Divine Trust Hazrat Pir Mohammad Abdul Ghafoor started the construction of the shrine and completed it within a year, near the time of his own death in 1328 Hijri (1910).

The description of the desolation of Ahmedpur Sharqiah (East) is found in *Tazkira Ra'osa-e-Punjab* in this way:

- ❖ In 1850, Nawab Bahawal Khan III nominated his son Sa'adat Yaar Khan his crown prince instead of Fateh Yaar Khan (*whereas Syed Mohammad Abdullah Shah had advised him otherwise*). The British rulers had no objection on it. In 1852, after the death of Nawab Bahawal Khan III, Sa'adat Yaar Khan became the ruler of the state but the other influentials of the state such as Dawood Potray leaders were in favour of Fateh Yaar Khan. Consequently, they dismissed Sa'adat Yaar Khan after some time and made Fateh Yaar Khan the ruler. Sa'adat Yaar Khan complained to the Governor

General but in vain because according to the agreement, the British Government was responsible only for saving the state from foreign invaders. So, Nawab Fateh Yaar Khan was officially accepted as the Nawab of the state and Sa'adat Yaar Khan was given refuge in the British area. Annual allowance of Rs.19200 was fixed for him with the condition that neither he nor anyone from his progeny would have any right on the rule of the Bahawalpur state.

However, soon, Sa'adat Yaar Khan started increasing his power by joining the conspirator Dawood Potray leaders with him. They could not perceive that the British would not tolerate such conspiracies. As a result, the British imprisoned Nawab Sa'adat Yaar Khan in the fort and his allowance was cut half with the warning that unless he would not mend his ways his remaining allowance would not be restored. In the same condition Nawab Sa'adat Yaar Khan breathed his last in 1861. He had no children.

In 1863, the same Dawood Potray leaders raised rebellion against Nawab Bahawal Khan IV but it was soon crushed. After suppressing the rebellion, the Nawab suddenly died. His sudden death was also suspected to be the result of an intrigue. His death resulted in riots in the whole state. At last, it was decided that the new Nawab, Sadiq Mohammad Khan, who was a minor then, would stay under the custodianship of his mother. Meanwhile, the British were given the authority of the state. Certainly, there was no other way to put an end to the deceptive actions of the malicious leaders because their strategy was to destroy the ruling family so they could fulfill their own wishes.

Hence, in 1866, the Commissioner of Multan took the state affairs under his control. After some time, a political agent was also appointed with full authority to manage the affairs of the state and make reforms under the supervision of Punjab

Government. This agent was directed to govern the state and maintain law and order mostly through the servants and citizens of the state in such a way that when Nawab would become an adult and take over the state, he could handle the affairs completely and properly through his own workers. In 1867, Colonel Munchkin took over his duties as the political agent. The state was in a very bad condition at that time. It is said that they were only two influential and prestigious persons left in the state whereas the rest were either killed or died in exile with their properties taken away and their family members leading a terrible life.

In the state, there was no operational staff which could be called executive nor were there any such employees who could be given the posts of responsibility. The treasury was empty. The wages of all the government servants were pending. The army was starving and was about to start a rebellion. The canals were in a poor condition and had become polluted. The landlords had fled away leaving their agricultural lands behind and had become revenue paying peasants in the nearby areas. However, the affairs of the state were reformed by the British management. All the government departments were reorganized completely and after a few years, the state flourished again. In November 1879, the Nawab became an adult and was given all the authorities of the government by the Lieutenant Governor. (pg. 663-661)

Since Ahmedpur Sharqiah was the centre of Bahawalpur state and was situated near the residence of the Nawab, hence, it was affected the most by the negative consequences of these conspiracies and tribulations which left Ahmedpur Sharqiah desolate.

In 1876, a dangerous flood ruined Ahmedpur Sharqiah completely. The pits and trenches still found in the Fatani,

Abbasi and Katrah streets are the reminders of the flood which destroyed the beautiful city of Ahmedpur Sharqiah.

In this way, the prediction of Syed Mohammad Abdullah Shah proved to be true that this city would be destroyed after his death and would get populated after a long time. From 1863 onwards, Ahmedpur Sharqiah underwent destruction and then after going through various stages it became populated once again in 1879.

3. In Malfoozat it is written:

- ❖ One day, Syed Mohammad Abdullah Shah Jilani was in the state of annihilation in The Divine Essence 'Hoo'. He was drowned in The Divine Ocean of Hoo with his eyes closed. As he exhaled with "Hoo", all his hair stood erect and when he inhaled, the hair returned to its normal position. His beloved disciple Pir Mohammad Abdul Ghafoor Shah was engrossed in watching this state of his Murshid. A Hindu devotee of Syed Mohammad Abdullah Shah came there and sat very close to him to observe that spiritual state which he had never seen before. Syed Abdullah Shah suddenly opened both his eyes, the Hindu got shocked and fell on his back. He cried out of pain, "Oh! My back has turned into stone". Then, on the order of Syed Mohammad Abdullah Shah, his back was massaged with oil and he got alright. Later, Syed Abdullah Shah inquired about his reason for coming. He said, "Someone has died in my family in Multan. I wanted to ask whether I should go there or not." Syed Abdullah Shah replied, "You do not need to go there. After a few days, they shall come to you themselves and you can pay your condolences then." Exactly the same happened. After a few days, all the relatives of that Hindu came to Ahmedpur Sharqiah and he was spared from the pain of travelling.

## SEARCH FOR THE SPIRITUAL HEIR

Just like a Seeker of Allah remains in search of the Murshid Kamil Akmal (*Perfect Spiritual Guide*), similarly, Murshid Kamil Akmal also searches his Spiritual Heir and Successor to whom he can transfer The Divine Trust and get absolved of his responsibility. In this regard, Syed Mohammad Abdullah Shah was very fortunate because he found his Spiritual Heir and Successor Pir Mohammad Abdul Ghafoor Shah very soon. On 8<sup>th</sup> Shawal, 1267 H (15<sup>th</sup> August, 1851), at the age of twenty five, Pir Mohammad Abdul Ghafoor Shah reached the sacred court of Syed Abdullah Shah. For nine years<sup>146</sup>, he was spiritually educated by Syed Mohammad Abdullah Shah. When his spiritual training completed, the time of Syed Mohammad Abdullah Shah's death approached near. From Rabi-us-Sani, 1276 H (November, 1859), his health started deteriorating. During Ramazan, he became so ill that he could not even perform ablution and had to do tayyamum<sup>147</sup> before prayer. His condition worried Pir Mohammad Abdul Ghafoor Shah so much that he took permission from him to visit the shrine of Sultan Bahoo to request for the improvement of his health.

On the 29<sup>th</sup> of Ramazan 1276, Pir Mohammad Abdul Ghafoor Shah reached the shrine of Sultan Bahoo. He went inside the tomb and while he was praying for his Murshid's health, somebody behind him greeted him by saying 'Assalam-o-Alaikum'. As he turned around, he saw his Murshid Syed Mohammad Abdullah Shah standing behind him. Syed Abdullah Shah embraced him tightly and thus, The Divine Trust was transferred to him. Immediately after this Syed Mohammad Abdullah Shah disappeared. Pir Mohammad Abdul Ghafoor Shah asked the people around, but no one had seen Syed Mohammad Abdullah Shah there.

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<sup>146</sup> From 8<sup>th</sup> Shawal, 1267 H till 29<sup>th</sup> Ramazan, 1276 H.

<sup>147</sup> Dry ablution

Actually, Syed Mohammad Abdullah Shah was physically present in Ahmedpur Sharqiah but spiritually he had come to the shrine of Sultan Bahoo to transfer The Divine Trust to Pir Mohammad Abdul Ghafoor Shah. As soon as the Trust was transferred, he died in Ahmedpur Sharqiah, District Bahawalpur, Punjab Pakistan.

## FAMILY

As discussed earlier, Syed Mohammad Abdullah Shah was twenty six years of age when he got married to his cousin Syeda Saeeda. After two years, they got separated and the couple had no child. On 4<sup>th</sup> Ramazan, 1241 H (12<sup>th</sup> April, 1826), Sultan Bahoo spiritually ordered him to go to Ahmedpur Sharqiah, Bahawalpur district and start persuading and guiding the Seekers of Allah on The Divine Path. Sultan Bahoo also said to him, “In Shorkot, a Jilani Syed named Fateh Mohammad lives who is very dear to me. He is very poor and facing worse conditions. He has a chaste daughter Maryam Bibi who has great respect and devotion for me. Visit them on your way and get married to Maryam Bibi. This command has been issued and stamped by The Holy Assembly of Prophet Mohammad. Fateh Mohammad and his daughter have also been informed.”

He went to that Syed’s house and only told that his name was Mohammad Abdullah and he was sent by Sultan Bahoo. The Syed was rejoiced to hear that and welcomed him warmly. Syed Mohammad Abdullah Shah got married to Maryam Bibi who was an Arifa Kamila (*the Perfect Knower of Allah*).

After getting married, the couple reached Ahmedpur Sharqiah (*East*) on 29<sup>th</sup> Ramazan, 1241 Hijri. Syeda Maryam worked parallel to Hazrat Syed Mohammad Abdullah Shah to spread The Divine Knowledge among women. Not only the local women but the royal ladies also respected her. After coming to Ahmedpur Sharqiah, she never stepped out of her house till her

death. Soon after Syed Mohammad Abdullah Shah's death, she too died in 1279 H (1863 AD). She was buried near his shrine<sup>148</sup>.

Maryam Bibi gave birth to two daughters. The first one, Noor Bibi was born in 1248 H (1833 AD). The other, Saleha Bibi, who became known by the title of Bibi Pak Daman (*the chaste lady*), was born in 1260 H (1845 AD). Noor Bibi died at the age of seven in 1255 H (1840 AD) during the lifetime of Syed Mohammad Abdullah Shah and was buried near the khanqah<sup>149</sup>. Both the daughters had marks of the sacred hands of Sultan Bahoo on their knees which they inherited from their father.

The second daughter, Saleha Bibi titled as Bibi Pak Daman, had such prominent and deep marks upon her knees that she could not move or walk properly. She was a perfect mystic and always remained in the state of meditation. Thousands of women gained spiritual beneficence from her holy attention. At the time of the death of Syed Mohammad Abdullah Shah in 1276 H, she was living in Ahmedpur Sharqiah with her mother. She had refused to get married because she was unable to fulfill a wife's responsibilities towards the husband and other household jobs due to her physical disability.

In 1279 H, her mother, Maryam Bibi died. Saleha Bibi was left alone, so Pir Mohammad Abdul Ghafoor Shah took her with himself to his house in Mud Rajbana, Garh Maharaja, Jhang district. She started living with the first wife of Pir Mohammad Abdul Ghafoor Shah who just had one son Pir Mohkamuddin. Pir Mohkamuddin was married but had no child. My beloved Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali used to say that the first wife of Pir Mohammad Abdul Ghafoor Shah and the wife of Pir Mohkamuddin loved

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<sup>148,149</sup> There are two traditions about their graves. First, that among the two graves behind the shrine of Syed Mohammad Abdullah Shah, one is of his wife Syeda Maryam and the other is of his daughter Noor Bibi. Second, that they are buried in the old graveyard adjacent to the shrine at the back side.

Saleha Bibi a lot. It was their will to be buried near Saleha Bibi after their death.

In Mud Rajbana, thousands of women got beneficence through the sacred attention of Saleha Bibi. The women who came to meet Pir Mohammad Abdul Ghafoor Shah largely gathered in the house where she used to live.

The date of Saleha Bibi's death is not known but she died during the lifetime of Pir Mohammad Abdul Ghafoor Shah. He buried her in Mehmoodkot near Mud Rajbana, Jhang, Pakistan. On the grave, he also built a shrine and decorated it with marble. After sometime, the wife of Pir Abdul Ghafoor Shah and the wife of Pir Mohkamuddin<sup>150</sup> died one after the other. So, Pir Abdul Ghafoor Shah buried the former on the right side and the latter on the left side of her grave to fulfill their will. The three of them lived together in life with love and affection and are close to each other in their graves as well. I have visited this place and observed that even today the shrine exudes The Divine Light. If this shrine is opened for women, the pure-hearted ones can gain spiritual beneficence from here. This shrine is always kept closed and the key remains with the caretaker of the shrine of Pir Abdul Ghafoor Shah. This shrine is at a long distance from the shrine of Pir Abdul Ghafoor Shah and the graves of his progeny.

The family tree of Syed Mohammad Abdullah Shah did not proceed from any of his daughters.

## DEATH AND THE SHRINE

After his ailment which prolonged for six months, Syed Mohammad Abdullah Shah died on Friday, 29<sup>th</sup> Ramazan, 1276 H (20<sup>th</sup> April, 1860) in afternoon. At that time, his Spiritual Confidant

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<sup>150</sup> The shrine of Pir Mohkamuddin is in Mud Sharif via Garh Maharaja, Jhang, in a room adjacent to the shrine of Pir Mohammad Abdul Ghafoor Shah.



and the Superior Successor Hazrat Pir Mohammad Abdul Ghafoor Shah was praying for his health at the shrine of Sultan Bahoo.

The date of 29<sup>th</sup> Ramazan is very significant in the life of Hazrat Syed Mohammad Abdullah Shah. He was born, died, left Madina for Baghdad and then reached Ahmedpur Sharqiah, Bahawalpur at the same date. He was buried in the house where he used to live. Initially, his grave was made out of plain mud, his Khalifah Haji Mohammad Bukhsh built a small room on the grave. Then in 1327 H (1909 AD), Pir Mohammad Abdul Ghafoor Shah built his shrine and an adjacent mosque on the same pattern as the shrine of Sultan Bahoo. When, in Safar, 1328 H (February, 1910) the shrine was completed, it looked like the exact reflection of Sultan Bahoo's shrine. The shrine had ancient glazed tile work with gold plated engravings. A huge and beautiful door of marble was gifted for the shrine by the royal wife of the Nawab of Bahawalpur state Sadiq Mohammad Khan. In 1999, the shrine and mosque were demolished because water logging had eroded them. During the period 2000-2002, a simple room was built upon the shrine that only had one minaret. A small mosque was built adjacent to it.

In May 2012, I started the renovation of the shrine of Syed Mohammad Abdullah Shah following the architecture of the shrine of Sultan Bahoo. Four minarets were built at four corners which were painted in multi-colours and decorated with glazed tiles. In between the four minarets, small turrets were built with multi-paints and glazed work. The courtyard was also tiled. The sacred grave was made out of marble. The renovation of the shrine was completed on 30<sup>th</sup> August 2012. Asad Khan Sarwari Qadri (Lahore), Abdul Razzaq Sarwari Qadri (Uch Sharif) and Naeem Hussain Sarwari Qadri (Uch Sharif) supervised the construction work. The multi-paint and glazed work were done by Mohammad Zakir Sarwari Qadri (Pak Patan), assisted by Abdul Qayyum Sarwari Qadri (Uch Sharif).

Pir Syed Mohammad Bahadur Ali Shah said about the shrine of Syed Mohammad Abdullah Shah:

تریاق مزار حضور انور دا، زہر وئے نئے نفسانی

Meaning: The grand beneficence of the shrine of Syed Abdullah Shah is just like an antidote for the poison of nafs.

Since 1942, Syed Mohammad Abdullah Shah had stopped granting spiritual beneficence to people because of the increased worldliness and materialism. On my humble request he restarted his benevolence through his shrine and now the blessings of Faqr shower from there once again.

His shrine is in Fatani Chowk, Fatani Street Ahmedpur Sharqiah (*East*), district Bahawalpur.

## URS

When Syed Mohammad Abdullah Shah died, Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah was praying for his health at the shrine of Sultan Bahoo. After his death, Pir Abdul Ghafoor Shah returned to Ahmadpur Sharqiah on Sunday, 9<sup>th</sup> of Shawal i.e. the second Sunday of the month and offered prayers for him. From that day onwards, he made it a routine to hold his urs and Milad of The Holy Prophet<sup>151</sup> every year on the second Sunday of Shawal. However, after his death, the urs date was shifted to 29<sup>th</sup> Ramazan. Now I have recommenced the tradition of celebrating his urs and Milad of The Holy Prophet on the second Sunday of Shawal every year.

## THE SHRINE SUPERIOR

Syed Mohammad Abdullah Shah had declared his Spiritual Confidant Pir Mohammad Abdul Ghafoor Shah as his spiritual

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<sup>151</sup> Celebration of the birth of Prophet Mohammad

son and heir during his lifetime. Pir Abdul Ghafoor Shah granted Khilafat to his son Pir Abdul Haq and made him the superior of the shrine of Syed Mohammad Abdullah Shah. He advised him never to stop the langer. Pir Abdul Haq prudently performed his duty with love and devotion. In 1925-26, he bought a land of nineteen canals and four marlas for the extension of the shrine and added it to the shrine. He also wrote the complete biography of Syed Mohammad Abdullah Shah under the title “*Malfoozat Pir Mohammad Abdul Ghafoor Shah*”.

Pir Abdul Haq<sup>152</sup> died on Wednesday 18<sup>th</sup> Muharram, 1361 H (4<sup>th</sup> February, 1942). He had 3 sons; Fazal Haq, Abdul Qadir and Abdul Aziz. Pir Fazal Haq<sup>153</sup> became the second shrine superior. After his death in February 1994, out of his two sons; Pir Shams-ul-Haq and Ehsan-ul-Haq, the former is the shrine superior now. He lives in Mud Rajbana, district Jhang, Pakistan. He visits the shrine only on the occasion of urs (29<sup>th</sup> Ramazan) and takes least interest in the management of the shrine. The current attendant of the shrine Haji Noor Mohammad takes care of the shrine. Before him, his father Haji Ghulam Nabi and grandfather Mohammad Ibrahim were the attendants of the shrine.

## MISCONCEPTIONS ABOUT SYED MOHAMMAD ABDULLAH SHAH AND THE REALITY

1. When the sacred shrine was demolished in 1999 and rebuilt in the year 2002, the following statement was written on the entrance door:

مرقد حضرت سید عبداللہ شاہ بخاری ولد سید عبدالرحمن دہلوی سلسلہ قادریہ

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<sup>152, 153</sup> The grave of Pir Abdul Haq is inside the shrine of Pir Mohammad Abdul Ghafoor Shah in Mud Sharif, Garh Maharaja Jhang, Pakistan and the grave of Pir Fazal Haq is outside the shrine near the western wall.

*“Marqad Hazrat Syed Abdullah Shah Bukhari wald Abdul Rehman Dehlvi, Silsila Qadria”*

Meaning: Tomb of Hazrat Syed Abdullah Shah Bukhari son of Abdul Rehman Dehlvi, Qadria Order.

It seemed that this statement was written without any verification. Neither was he the son of Abdul Rehman Dehlvi because there is a difference of 98 years between them, nor was he a Bukhari because it is not possible that the father is a Jilani and the son is a Bukhari. This phrase seemed illogical.

In 2008, the superior of the shrine of Pir Syed Mohammad Abdul Ghafoor, Pir Mohammad Ayub Qureshi and the superior of the shrine of Syed Mohammad Abdullah Shah, Pir Shams-ul-Haq were inquired about the fact of the matter. They explained that when the shrine was rebuilt, the attendant got this statement written by mistake without any consultation and this would soon be removed.

I started the renovation of the shrine of Syed Abdullah Shah in May, 2012 after taking permission from both the shrine superiors, Pir Mohammad Ayub Qureshi and Pir Shams-ul-Haq. Mohammad Asad Khan Sarwari Qadri (*Lahore*), Abdul Razzaq Sarwari Qadri and Naeem Hussain Sarwari Qadri (*Uch Sharif*) supervised the construction work with the help of attendant of the shrine Haji Noor Mohammad.

After renovation and decoration of the shrine, statement on the entrance door was also corrected according to the facts as:

*“Sultan-ul-Tariqueen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh.”*

In the biography of Pir Abdul Ghafoor Shah, compiled by his grandson Pir Mohammad Yousaf, it is written that Syed Abdullah Shah was the grandson of Syed Abdul Rehman Jilani Dehlvi. While in “Malfoozat Pir Abdul Ghafoor Shah”

(unpublished), compiled by his son Pir Abdul Haq, it is written that Syed Mohammad Abdullah Shah belonged to the progeny of Syed Abdul Rehman Jilani Dehlvi.

In 2008, when the superior of the shrine of Pir Mohammad Abdul Ghafoor Shah, Pir Mohammad Ayub Qureshi was consulted to know the reality, he told that Syed Abdullah Shah was not the grandson of Syed Abdul Rehman Dehlvi. In “Malfoozat of Pir Abdul Ghafoor Shah”, which also includes the biography of Syed Mohammad Abdullah Shah, it is clearly stated that he was amongst the progeny of Syed Abdul Rehman Jilani Dehlvi and not the grandson. According to the genealogical tree given at the beginning of this chapter, he was actually the great grandson of Syed Abdul Rehman Jilani Dehlvi, not the grandson.

2. In *Mirat-e-Sultani, Bahoo Nama Kamil*, Doctor Sultan Altaf Ali writes while discussing about the khanqah of Syed Mohammad Abdullah Shah:

❖ “This khanqah is open for all in Ahmedpur Sharqiah since 1263 Hijri. He (*Syed Mohammad Abdullah Shah*) came from Madina to the shrine of Hazrat Sultan Bahoo and gained beneficence directly from his shrine. Pir Mohammad Abdul Ghafoor Shah of Mudpal (*Jhang*) joined the circle of Hazrat Pir Abdullah Shah Madni Jilani and became his disciple.”  
**(Mirat-e-Sultani)**

In this extract, the statement, “the shrine is open for all since 1263 Hijri” is not correct. In the biography of Pir Abdul Ghafoor Shah, it is clearly written that he was twenty five years old when he took bayat upon the sacred hand of Syed Mohammad Abdullah Shah. Pir Mohammad Abdul Ghafoor Shah was born in 1242 Hijri and if twenty five years are added to this, then the year becomes 1267 Hijri. This proves that Syed Mohammad Abdullah Shah was alive till 1267 Hijri. According to this analysis, the tradition by

Dr. Altaf Ali is not correct that not only Syed Abdullah Shah had died in the year 1263 Hijri but his shrine had also been visited by all since then.

3. In “*Sahib-e-Lolaak*” (1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> edition), Tariq Ismail Sagar writes:

- ❖ He (*Sultan Bahoo*) died at the age of sixty three. Now, people started waiting for the appointed time (*of the arrival of the next Heir of The Divine Trust*<sup>154</sup>) to draw near. At last, after two hundred years, the much awaited time seemed to have come near when Syed Mohammad Abdullah Shah secluded himself at the shrine of The Holy Prophet with an intention to get Faqr and started serving at Masjid-e-Nabvi. Neither anyone noticed him nor he had anything to do with anyone. He continued the services quietly. At last, after six years, The Holy Prophet asked him in his dream, “What do you want in return of your services?” Syed Mohammad Abdullah Shah replied, “O’ Lord! I want the Treasure of Faqr.” On this, Prophet Mohammad said, “You would surely get the Treasure of Faqr but for that you would have to go to Sultan Bahoo.” When he woke up, he was surprised and worried to think that why he would have to go to India to Sultan Bahoo for guidance while The Holy Prophet himself is the origin of the righteous guidance. He did not want to leave the Masjid-e-Nabvi. He spent days and nights in wait and hope that someday The Holy Prophet will surely enrich him with the Treasure of Faqr. In this way, a further span of six years passed. Then, The Holy Prophet again asked him in his dream, “O’ Syed Mohammad Abdullah! What do you want to attain by this slavery?” He repeated the same request, “O’ Lord! I want the Treasure of Faqr.” Prophet Mohammad again said, “You would gain the Treasure of Faqr from Sultan Bahoo.”

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<sup>154</sup> Translator

Syed Mohammad Abdullah Shah requested to The Holy Prophet “O’ Lord! I don’t know anything about that area. I am not even acquainted to its language and culture.” The Holy Prophet expressed, “I entrust you to Shaikh Abdul Qadir Jilani and it is now his responsibility to guide you further.”

Keeping these words in mind, Syed Mohammad Abdullah Shah set on his journey to Baghdad with utter determination. After a long journey he reached the shrine of the Leader of all Saints, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani. After blessing him with his Divine Attention, Ghaus-ul-Azam told him the method of meditation in his dream and said, “It is my responsibility to take you to Sultan Bahoo. So, I hand you over to my son Shaikh Abdul Razzaq who will guide you to the shrine of the next Sarwari Qadri Shaikh. Then he will guide you towards the next. Carrying on in this order, you will reach your desired destination by the Grace of Allah.” Syed Mohammad Abdullah Shah started his journey in the same order.

At last, after a long journey, he reached the District Layyah, Pakistan. Here he felt the fragrance of his Murshid and thought that his destination is near. Then he reached (*the shrine of*) Lal Essen in city Karor Lal Essen, District Layyah. Here, he smelt the fragrance of Faqr with the glimpses of The Divine Beauty and Majesty and thought that to be his destination. He met Lal Essen in his meditation and requested, “Hazoor! Please grant me my Trust (*Treasure of Faqr*).” Lal Essen showed him his tongue and said that it was sealed. He told Syed Abdullah Shah that he did not possess the authority to grant Faqr or Sainthood, although two shrines shall remain beneficent till the Day of Judgment i.e. the shrines of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo. He added, “It is my responsibility to send you to the shrine of Sultan Bahoo.” Under his guidance, Syed Abdullah Shah reached his destination i.e. the shrine of

Sultan Bahoo. Here he meditated and saw that Sultan Bahoo was waiting for him, who said right after meeting him, “Come! Syed Mohammad Abdullah Shah. I was waiting for you.”  
(*Sahib-e-Lolaak*, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> edition)

According to this extract, Syed Mohammad Abdullah Shah reached the shrine of Hazrat Sakhi Sultan Bahoo two hundred years after Sultan Bahoo’s death. Sultan Bahoo died in 1102 Hijri and if two hundred years are added to it, then it becomes the year 1302 Hijri. So according to this extract, Syed Mohammad Abdullah Shah reached the shrine of Hazrat Sultan Bahoo in 1302 Hijri and received the Trust of Faqr. This statement cannot be correct in any way, actually it is improbable because according to the verified facts Pir Mohammad Abdul Ghafoor Shah was born in 1242 Hijri and his age was twenty five years in 1267 Hijri when he took bayat upon the sacred hands of Syed Mohammad Abdullah Shah. This proves that before 1267 Hijri, Syed Mohammad Abdullah Shah had reached India and settled in Ahmedpur Sharqiah (*East*). In 1276 Hijri, Syed Mohammad Abdullah Shah died and in 1278 Hijri Pir Mohammad Abdul Ghafoor Shah went to Shorkot and during the same year, Syed Mohammad Bahadur Ali Shah took bayat upon his sacred hand. This means that the arrival of Syed Mohammad Abdullah Shah from Madina to Ahmedpur Sharqiah, transference of The Divine Trust to him and his death, everything had happened in the 13<sup>th</sup> century but the author of *Sahib-e-Lolaak* has quoted the arrival of Syed Mohammad Abdullah Shah in 1302 Hijri which makes it the 14<sup>th</sup> century.<sup>155</sup>

This statement of *Sahib-e-Lolaak* (*first, second and third edition*) was just hypothetical and was not properly researched upon. Even the incident of Hazrat Lal Essen (*city Karor Lal*

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<sup>155</sup> The discussion about Syed Mohammad Abdullah Shah was present in the first, second and third edition of *Sahib-e-Lolaak* which were published in April 2004, 2006 and November 2008 respectively. In March 2011, its fourth edition was published from which the discussion about Syed Mohammad Abdullah Shah was removed. So, now this statement is not present in *Sahib-e-Lolaak*.



*Essen, Layyah*) does not make any sense because he is not a part of the Sarwari Qadri chain. Hence, the point of going to his shrine remains vague and is completely fictitious.

## SHRINE SUPERIORITY AND PROPERTY DISPUTE (1986-1993)

From 1986 to 1993, a civil suit proceeded between three parties over the dispute of superiority of the shrine of Syed Mohammad Abdullah Shah and the possession of its adjacent property. To research upon this matter properly, we not only got the copies of the proceedings of this civil suit<sup>156</sup> from the civil court of Ahmadpur Sharqiah, Bahawalpur but also investigated from the relevant parties directly. When the judicial record of this case was gone through, it was revealed that the dispute was actually about the ownership of nineteen canals, four marlas agricultural land rather than that of shrine superiority. The issue of shrine superiority was attached to it only because this property legally belonged to the superior of the shrine. This issue is briefly discussed below:

1. Pir Syed Mohammad Abdul Ghafoor Shah started the construction of the shrine of his Murshid Syed Mohammad Abdullah Shah in 1327 Hijri (1909) and made his eldest son Pir Abdul Haq the shrine superior. Till the death of Pir Mohammad Abdul Ghafoor Shah in 1328 Hijri (1910), the construction of the shrine and mosque was completed.
2. In 1925-26, Pir Abdul Haq bought nineteen canals and four marlas land which had account number 159/80, annual land revenue record number 379, rectangular measures 147/3, according to Khasrajaat (*the list of village fields*) its number was alif-13 ; 4 ; 7 ; 8 and 9  
4-0    4-0 4-0    4-0        4-0

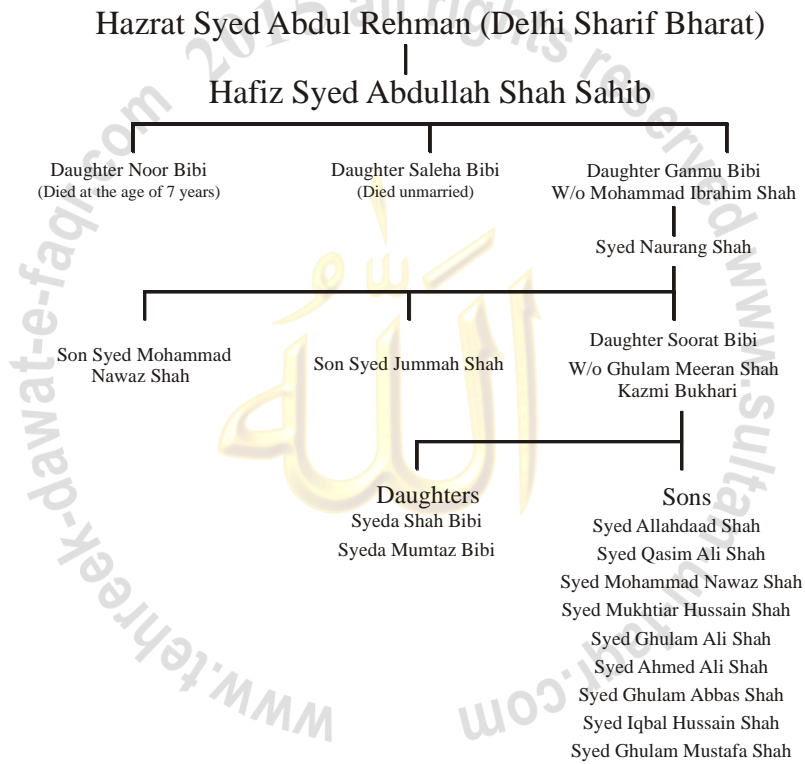
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<sup>156</sup> These documents were provided by Mohammad Naveed Sarwari Qadri (*late*) who was a lawyer and belonged to Bahawalpur.

3. Pir Abdul Haq died on Wednesday, 18<sup>th</sup> Muharram, 1361 Hijri (4<sup>th</sup> February, 1942). His eldest son, Pir Fazal Haq was appointed the shrine superior after unanimous decision. He held the point of view that since the newly bought land was for the shrine hence, it should be transferred to the shrine superior. Thereby, after consultation with the family of Pir Abdul Haq, the land was transferred to Pir Fazal Haq under transfer number (*Inteqal number*) 358 on 30<sup>th</sup> April, 1942. From 1942 till 1985, there was no dispute regarding the land. In 1986, according to the new settlement record, the land was transferred to Pir Fazal Haq, the trustee of khanqah Syed Mohammad Abdullah Shah, under the transfer number (*Inteqal number* 159/86).
4. In 1986, Syed Mukhtiar Shah and his eight brothers who were the residents of Ahmadpur Sharqiah (*East*), encroached the shrine of Syed Mohammad Abdullah Shah and its adjacent land claiming to be the rightful shrine superiors of the tomb. According to them, their maternal grandfather Syed Naurang Shah was the first shrine superior as well as the 'grandson' of Syed Mohammad Abdullah Shah.
5. The real shrine superior Pir Fazal Haq filed a civil suit in the court of the civil judge of Ahmedpur Sharqiah. The hearing of this case continued in the civil court of Ahmedpur Sharqiah from 1986 to 1993 under the name 'Pir Fazal Haq vs. Mukhtiar Shah.' Various petitions kept adding to it and many were dismissed. Pir Fazal Haq took the stand that his family had been the shrine superior of the khanqah of Syed Mohammad Abdullah Shah from the beginning and even the disputed land was bought by the first shrine superior who was his father Pir Abdul Haq.
6. Syed Mukhtiar Shah claimed that the adjacent land of the shrine was the property of the shrine and the first superior of the shrine was his maternal grandfather Syed Naurang Shah. As a proof of his claim, he provided the court a family tree

of both his paternal and maternal sides by the name “Family tree of the superiors of the shrine of Hafiz Mohammad Abdullah Shah Qadri Gilani Hassani-o-Hussaini, Muhalla Fatani Ahmedpur Sharqiah, Bahawalpur District” alongwith a stamped paper. The maternal family tree provided by him is as follows:

### Family Tree-Maternal



If we look closely into this family tree, a lot of ‘given facts’ prove to be wrong. First, it shows that Syed Mohammad Abdullah Shah was the son of Syed Abdul Rehman Dehlvi which is not historically correct. Syed Abdul Rehman Dehlvi lived in India between the last period of the reign of Shah Jahan and the beginning of the reign of Aurangzeb Alamgir.

He died in 1088 Hijri whereas Syed Mohammad Abdullah Shah came to Ahmedpur Sharqiah, Bahawalpur at the age of fifty five in 1241 Hijri in the reign of Nawab Bahawal Khan III. According to the Islamic calendar, there is a difference of ninety eight years between the death of Syed Abdul Rehman Jilani Dehlvi in 1088 Hijri and the birth of Syed Abdullah Shah in 1186 Hijri. If the statement given by them is considered true then it can be said that ninety eight years after the death of Syed Abdul Rehman Jilani Dehlvi, his son Syed Mohammad Abdullah Shah was born, which makes no sense. Syed Abdullah Shah was neither the son nor the grandson of Syed Abdul Rehman Jilani Dehlvi but was in fact his great grandson as explained and clarified previously.

As already mentioned, Syed Abdullah Shah had only two daughters (*whose names were provided by a family member of Pir Abdul Haq to Syed Mukhtiar Shah to make the fake lineage*). However, the family tree given by Mukhtiar Shah shows that he had a third daughter as well named “Ganmu Bibi”. Even if we accept that he had a third daughter, it is highly unlikely for this Kamil Arif of Allah to name her “Ganmu Bibi” which is a very backward Punjabi name. His ancestors belonged to Jilan (*Iran*) and were based in India so he had complete command on Persian. He also had command on Arabic as he was born and raised in Madina and had learnt the entire Holy Quran by heart, which is why he named both his daughters beautifully i.e. Noor Bibi and Saleha Bibi. It is obvious that this family tree was made up in a lot of hurry without proper planning, just to get unlawful ownership of the land.

According to this family tree, Ganmu Bibi is said to have a son called Syed Naurang Shah who had two sons and a daughter. Neither any traces of Naurang Shah nor of his sons Syed Jummah Shah and Syed Nawaz Shah or their progeny

could be found. According to this family tree, the family continues through Naurang Shah's only daughter Soorat Bibi, wife of Ghulam Meeran Shah. The copies of the judicial proceedings show that during the cross examination Mukhtiar Shah and his brothers could not tell the name of their maternal grandmother i.e. Soorat Bibi's mother and Naurang Shah's wife. They did not even know about their uncles Jummah Shah and Nawaz Shah which is why they have not mentioned anything about their children in the family tree, leaving it incomplete.

It seems as if Mukhtiar Shah and his brothers who wanted to encroach the land of the shrine had made an imaginary Naurang Shah as their maternal grandfather, connecting him with a made up daughter 'Ganmu Bibi' of Syed Mohammad Abdullah Shah. They had to do so just to make the family lineage believable as it was impossible to connect the family tree to any of the two daughters of Syed Mohammad Abdullah Shah. Everyone knows that one of them died at a very young age and the other never got married. Further, they have not given the family tree before Syed Abdul Rehman Dehlvi because they had no knowledge about it. They also presented their paternal family tree alongwith the maternal family tree at the court. However, we are only concerned with the maternal family tree which they had related to Syed Mohammad Abdullah Shah that is why we have analyzed it. The paternal family tree is not a part of our subject.

7. In order to prove Naurang Shah the first shrine superior, a non judicial stamped paper, written 19<sup>th</sup> May 1923 by Abdul Ghafoor Khan son of Sardar Ali Akbar Khan, Baloch tribe, Ahmedpur Sharqiah, was also enclosed with the claim. It is obvious that it was a forged stamped paper because to provide it as an evidence in a case which was proceeding in the year 1986, it must have been prepared in the back dates of year

1923. In that stamped paper, Abdul Ghafoor Khan had written that he had two wives but no son. Then, he had a son on 13<sup>th</sup> April, 1923 by the blessing of “Pir Hazrat Naurang Sultan Shah son of Makhdoom Mohammad Ibrahim Shah, the superior of the shrine of Hazrat Pir Abdullah Shah.” He also made a will in that stamped paper in which he presented his land of 979 canals, 3 Marlas in village Ali Mohammad Wala, Ahmedpur Sharqiah, to Pir Naurang Shah and added that Pir Naurang Shah could take that land anytime from him or from his heirs, if he dies.

However, when investigations were made, it was revealed that no such land was ever transferred to the shrine of Pir Syed Mohammad Abdullah Shah nor to any person by the name Naurang Shah in village Ali Mohammad Wala. There is no doubt that Pir Abdul Haq remained the shrine superior from 1909 till his death in 1942. This bogus stamped paper was shown to be written in 1923 so that it could be proved that Naurang Shah was the shrine superior in 1923. This stamped paper was rejected by the civil court. It is quite interesting to know that when the so called heirs of Naurang Shah were asked about the grave or shrine of Naurang Shah, they could not tell its whereabouts.

Here I would like to mention a miracle of Syed Mohammad Abdullah Shah. When these fraudulents occupied the shrine of Syed Mohammad Abdullah Shah and its adjacent mosque and land, he came into the dream of Pir Fazal Haq and said, “You should stay away from the dispute and should not fight for the land. I shall deal with these people myself one by one.” Then each of them died one after another. Observing this, Ahmed Ali Shah and Ghulam Abbas Shah separated from them and remained alive until after 2005. The rest of them died, so all their claims and requests got no further proceedings due to non payment and the lack of pleading. At

last, in 1993, the remaining members of this family went away leaving the shrine and the land. However, during that entire period, the shrine was not looked after properly and was kept locked which caused it great harm.

8. Pir Abdul Haq had two brothers Abdul Qadir and Abdul Aziz. Their sons Mehboob-ul-Haq and Anwar-ul-Haq and daughters also stood against Pir Fazal Haq claiming their share in the land. On 22 April 1987, they filed a petition to be a party in the civil suit of inheritance of nineteen canals, four marlas land in the court number six of Civil Judge Ahmedpur Sharqiah, which was accepted. On 12<sup>th</sup> March 1987, Mian Mehboob-ul-Haq filed a petition for the declaration of his right. Pir Fazal Haq responded to it that legally, only the elder son can be the superior of the shrine. He took the stand that he was selected the shrine superior after the death of his father Pir Abdul Haq through a unanimous decision of the family and the land of nineteen canals, four marlas was transferred to him as the superior of the shrine.
9. Anyhow, this case prolonged due to countless claims and petitions. On 14<sup>th</sup> February, 1994, the shrine superior Pir Fazal Haq died. On 26<sup>th</sup> February, 1994, his son Mian Shams-ul-Haq became the third shrine superior. On 8<sup>th</sup> March 1994, he requested the civil judge of Ahmedpur Sharqiah that since Pir Fazal Haq has died, his sons be accepted as a party of the case and allowed to file petition. Then Pir Shams-ul-Haq divided the disputed land among all the inheritors. In this way, in 1994, the land was divided amongst the family of Pir Abdul Haq under transfer number (*Inteqal number*) 2305 and 2306.

Although this matter is not relevant to the biography of Syed Mohammad Abdullah Shah but it is in the knowledge of the citizens of Ahmedpur Sharqiah and the devotees of the Sarwari Qadri Order, who love and respect him a lot. If such important

details and events were not included, the biography of Syed Mohammad Abdullah Shah would have remained incomplete. If any researcher somehow comes to know about this dispute, he will get confused and will surely want to know the reality. Keeping this in view, we have described everything briefly and nothing is kept concealed because Prophet Mohammad said, “He who conceals the Truth, is surely a satan.” (Ain-ul-Faqr)







# CHAPTER THREE

SULTAN-UL-SABIREEN

HAZRAT SAKHI SULTAN PIR

**MOHAMMAD ABDUL GHAFUOR SHAH**

HASHMI QURESHI

REHMAT-UL-ALLAH ALAYH



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## HAZRAT SAKHI SULTAN PIR MOHAMMAD ABDUL GHAFOOR SHAH

The Trust of Faqr was transferred from Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah to Hazrat Sakhi Sultan Pir <sup>157</sup> Mohammad Abdul Ghafoor Shah and he became the next Spiritual Leader of the Sarwari Qadri Order.

### BIRTH

Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah was born on Monday, 14<sup>th</sup> of Zilhaj, 1242 H (*July 19<sup>th</sup>, 1827 AD*) in the evening in Chotti, district Dera Ghazi Khan, Pakistan. His father's name was Fazal Shah.

### FAMILY LINEAGE

Pir Mohammad Abdul Ghafoor Shah was Qureshi Hashmi <sup>158</sup>. His ancestral link goes back in twenty six steps to Prophet Mohammad's uncle Syed-us-Shohada Hazrat Ameer Hamza. His family lineage is as follows:

Pir Mohammad Abdul Ghafoor Shah son of Shaikh Fazal Shah son of Shaikh Jiwan Shah son of Shaikh Bakhsh Shah son of Shaikh Jaam Shah son of Shaikh Hasil Shah son of Shaikh Qalandar Shah son of Shaikh Haleem Shah son of Shaikh Juman Shah son of Ameer Dawood son of Ameer Junaid son of Ameer Shehzad son of Ameer Chaakar son of Ameer Bayazid son of Ameer Somra son of Ameer Siddique son of Ameer Jalal son of Ameer Jabbal son of Ameer Mukhtar son of Ameer Saad son of Ameer Mazhar son of Ameer Muaz son of Ameer Bartacha

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<sup>157</sup> Spiritual Guide

<sup>158</sup> Related to the family and tribe of The Holy Prophet

Bahadur son of Ameer Badiuzzaman son of Hazrat Ameer Hamza<sup>159</sup>.

## DIVINE INSPIRATION OF HIS BIRTH

The Divine Inspiration of the birth of Pir Mohammad Abdul Ghafoor Shah was already given by Hazrat Khawaja Suleman Taunsvi who was a great Saint of the Chishtia Order. He also revealed Pir Abdul Ghafoor Shah's highest spiritual rank. His father, Pir Fazal Shah was the disciple of Hazrat Khawaja Suleman Taunsvi and often visited his gatherings. Once, Khawaja Suleman Taunsvi asked him, "Is there any good news, Fazal Shah?" He replied, "Ya Hazrat! My wife is expecting a baby." Hazrat Khawaja Suleman Taunsvi exclaimed, "Congratulations! Your son would be a Wali-e-Kamil (*Perfect Friend of Allah*)".

## CHILDHOOD AND YOUTH

Since childhood, he was an incarnation of beauty and exquisiteness. Whoever saw him was mesmerized by the Noor radiating from his holy being. He was eight years old when his father died. He had completed his religious education by the age of eighteen. As he gained religious knowledge, his soul became more and more restless. This anxiety increased when at the age of twenty, his mother also died. In the state of restlessness, he used to roam about in desolated places and wandered into the jungles till his sacred feet started bleeding. One day he was sleeping under a tree when he saw The Holy Prophet in his dream. Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo were also along with him. The Holy Prophet said to him, "You have been chosen for entrusting The Trust of Faqr, go to Ahmedpur Sharqiah where Syed Abdullah Shah Jilani is waiting

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<sup>159</sup> Taken from "Swaneh Umri Hazrat Khawaja Abdul Ghafoor Shah Sahib" (*Biography of Hazrat Khawaja Abdul Ghafoor Shah*), compiled by Pir Mohammad Yousaf

for you”. On waking up he at once set on his journey towards Ahmadpur Sharqiah as per given orders. At that time Pir Mohammad Abdul Ghafoor Shah was almost twenty five years old. Once he left Choti, he never returned there and devoted the rest of his life for Almighty Allah.

## BAYAT

After a long journey he reached Ahmedpur Sharqiah on Tuesday, 8<sup>th</sup> Shawal, 1267 H (*August 5<sup>th</sup>, 1851 AD*). There was a cobbler shop outside the city where he asked, “Where does the Saint Syed Mohammad Abdullah Shah live?” The cobbler replied, “I don’t know any Saint by the name Abdullah Shah although I know a Saint named Bahauddin<sup>160</sup> who used to veil but he has died”. Pir Abdul Ghafoor Shah said, “I am not asking about him, I am asking about Abdullah Shah.” There was another man sitting at the shop, he said, “I know a man named Abdullah Shah. He is famous as a magician<sup>161</sup> because when the Nawab (*Nawab Bahawal Khan III*) comes to meet him he first asks for his permission, if he does not allow the Nawab goes back. If allowed, the Nawab respectfully keeps standing with folded hands and does not sit unless permitted. So, people say that Abdullah Shah has cast magic spell on the Nawab. That’s why Abdullah Shah is famous as a magician.” Pir Abdul Ghafoor Shah replied, “Yes he

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<sup>160</sup> In “Swaneh Umri Hazrat Khawaja Abdul Ghafoor Shah” (*Biography of Hazrat Khawaja Abdul Ghafoor Shah*) this incident is narrated as, “There was a cobbler shop outside the city where he asked; “Where does Abdullah Shah live?” the cobbler replied, “There was a man named Abdullah Shah who used to veil but he has died”. Actually this man was not Hazrat Abdullah Shah but was Hazrat Makhdoom Bahauddin Akhir, who belonged to the same era. Hazrat Bahauddin used to veil to hide from people. He lived near the house of Hazrat Abdullah Shah and now his tomb is also nearby. There was no other man named ‘Abdullah Shah’ in Ahmedpur Sharqiah and also no tomb of any person named Abdullah Shah is present there. Syed Bahauddin Akhir died on Thursday, 26th Ramazan, 1267 H (*July 24<sup>th</sup>, 1851 AD*) while Pir Mohammad Abdul Ghafoor Shah reached Ahmedpur Sharqiah on Tuesday, 8th Shawal, 1267 H (*August 5<sup>th</sup>, 1851 AD*) i.e. twelve days after Hazrat Bahauddin Akhir died. Therefore the tradition mentioned in the biography of Hazrat Khawaja Pir Abdul Ghafoor Shah is not historically correct.

<sup>161</sup> Syed Mohammad Abdullah Shah was famous as magician also because whosoever saw him, was inspired by him and instantly came under his slavery.

is the man I am looking for”. That man then guided him, “Go towards east from here, he (*Abdullah Shah*) lives just outside the city”. Pir Abdul Ghafoor Shah followed his directions. When he went a little farther, a man standing at the corner of a street called him by his name. Pir Abdul Ghafoor Shah looked at him surprisingly. The man said, “Abdullah Shah has called you”. He reached a mansion with that man and saw a Saint with an enlightened countenance sitting on a bed, while some men were sitting in front of him on the floor. Ministers and soldiers of the Nawab were also sitting among those men. As soon as Pir Abdul Ghafoor Shah saw Pir Abdullah Shah, his deep rooted restlessness and anxiety vanished and his heart witnessed that this was the face in whose search he had been wandering about. He went close to him, warmly kissed his feet and sat on the floor with great respect. Pir Mohammad Abdullah Shah asked him about his condition. Pir Abdul Ghafoor Shah told him everything and helplessly started crying at his feet. Pir Abdullah Shah embraced him and said, “You take some rest today, we’ll talk tomorrow.”

Next day, when he went in the service of Pir Abdullah Shah, he assigned him the task to level the mud of the well in the mansion. While leveling the mud, Pir Abdul Ghafoor Shah’s hands started bleeding. Despite the wounds, he kept on working. After sometime Pir Abdullah Shah called him, saw his hands and said, “Your hands are so soft and delicate. Why have you hurt them so much?” He replied, “Hazaar I have set out to search Allah, I don’t care even if my hands are cut in this journey”. Hearing this, Syed Abdullah Shah exclaimed, “Certainly! You are the right choice and whoever chooses, does not choose without a reason”. He asked for an ointment and while rubbing the ointment on his hands he kept saying, “Your hands are so delicate, your hands are so delicate, your hands are so delicate. This is what I wanted”. Then he put bandage on his hands. After three days, on Friday 11<sup>th</sup> Shawal, 1267 H (*August 8<sup>th</sup>, 1851 AD*) he took bayat from Pir Abdul Ghafoor Shah and granted him the

gold Ism-e-Allah Zaat. From then onwards, Pir Abdul Ghafoor Shah remained in the service of his Murshid, forgetting his homeland, all worldly jobs and everything else. He spent eight years, eleven months and almost twenty one days in the sacred company of his Murshid.

## MISCONCEPTION ABOUT PIR ABDUL GHAFOOR'S KHILAFAT IN THE CHISHTI ORDER

The grandson of Pir Mohammad Abdul Ghafoor Shah and son of Pir Abdul Razzaq, Pir Mohammad Yousaf who is the superior of the shrine of Pir Abdul Ghafoor Shah wrote the biography of Pir Abdul Ghafoor Shah by the title "*Sawaneh Umri Hazrat Khawaja Abdul Ghafoor Shah Sahib Rehmat-ul-Allah Alayh*". It is written in this biography, "When Pir Mohammad Abdul Ghafoor reached his adolescence, Khawaja Sahib (*Khawaja Suleman Taunsvi*) took bayat from him and gave him Khilafat (*spiritual succession*)".

This tradition is narrated in this book only. It is neither verified from any other book nor endorsed by anyone. First, we shall discuss those arguments against this misconception which are based on logic and research, then we shall discuss the spiritual arguments.

### **A. Logical Arguments:**

1. Hazrat Khawaja Suleman Taunsvi was a great Saint having a high position in the Chishtia Order. He must already know esoterically that Pir Mohammad Abdul Ghafoor Shah would be a Sarwari Qadri Shaikh, then how could he go against the rules of mysticism and Faqr and take bayat from Pir Mohammad Abdul Ghafoor Shah or grant him Khilafat in Chishtia Order.



2. It is written in the above mentioned biography, “When Hazrat Khawaja Suleman Taunsvi died, Pir Abdul Ghafoor Shah was twenty five years old. On hearing the news of his death Pir Abdul Ghafoor Shah went crying towards the fields. Then he dreamt that he was ordered by Khawaja Sahib to take bayat upon the hands of Syed Abdullah Shah in the Sarwari Qadri Order.”

It is the rule of mysticism that if a specially chosen disciple is blessed with Khilafat then after the death of his Murshid, he is capable of acquiring beneficence from his Murshid’s shrine. He does not need to take another bayat. Saying that a Khalifah of Khawaja Suleman Taunsvi could not get spiritual beneficence from him after his death and is ordered by him to take bayat on someone else’s hand, is itself an attempt to lower the high rank of Khawaja Suleman Taunsvi. Moreover, this is beyond understanding that why Khawaja Suleman Taunsvi only ordered Pir Abdul Ghafoor Shah to take a new bayat and not to any of his other Khalifahs.

3. Pir Abdul Ghafoor Shah is not mentioned as a Khalifah of Khawaja Suleman Taunsvi in any of the books of mysticism. The book “*Khawaja Hazrat Suleman Taunsvi Aur Un Ke Khulfa*”<sup>162</sup> by Dr. Mohammad Hussain Lillahi is an authentic biography of Khawaja Hazrat Suleman Taunsvi, his Khalifahs and their further Khalifahs. Doctor Hussain belonged to the family of Hazrat Faiz Bakhsh from Lillah Shareef district Jhelum, Pakistan, who was a famous Khalifah of Khawaja Suleman Taunsvi. Doctor Hussain had also translated the Malfoozat<sup>163</sup> of Khawaja Suleman Taunsvi-“*Naafy-ul-Salikeen*” into Urdu by the title “*Tazkira Hazrat Khawaja Mohammad Suleman Taunsvi*”.

To research for the compilation of the book “*Khawaja Hazrat Suleman Taunsvi Aur Un Ke Khulfa*” Dr. Mohammad Hussain

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<sup>162</sup> Meaning: Khawaja Hazrat Suleman Taunsvi and his successors

<sup>163</sup> Record of the sayings of a Saint

Lillahi not only consulted the books from all the libraries of Taunsa Sharif but also the books of all the libraries of India and Pakistan. In this book, the complete biographies of Khawaja Suleman Taunsvi, his grandsons (*all of his sons died in his life*), his Khalifahs and their Khalifahs are discussed in detail. This book was published in 1979 AD (1399 H) by Islamic Book Foundation 249/N Samanabad Lahore, Pakistan. Doctor Mohammad Hussain Lillahi got his Doctorate degree (*Ph.D*) from the Karachi University on this book. According to the research of Dr. Hussain, following are the names of the Khalifahs of Khawaja Hazrat Suleman Taunsvi:

- Khawaja Allah Bakhsh (*Taunsa Sharif, grandson of Khawaja Mohammad Suleman Taunsvi*).
- Maulana Mohammad Ali Makhadi (*Makhad, Kaimblepur (present Attock), Pakistan*).
- Khawaja Shamsuddin Sialvi (*Sial Sharif, Sargodha, Pakistan*).
- Khawaja Faiz Bakhsh Lillahi (*Lillah Sharif, District Jhelum, Pakistan*).
- Khalifah Mohammad Baran Sahib (*Kulachi, District Dera Ismail Khan, Pakistan*).
- Maulana Ahmad Taunsvi (*Taunsa, District Dera Ghazi Khan, Pakistan*).
- Hafiz Saeed Mohammad Ali Khair Abbadi (*Awadh, India*).
- Haji Najamuddin Sheikhawati (*Rajpootana, India*).
- Khawaja Mohammad Fazil Shah (*Ghari Afghana, District Rawalpindi, Pakistan*).
- Maulvi Sarfraz Fareedi (*Dera Ismail Khan, Pakistan*).
- Maulvi Mohammad Hayyat Dehlvi (*Delhi, India*).
- Shah Hassan Askari Dehlvi (*Delhi, India*).
- Syed Imam Ali Shah (*Jibbi, District Sargodha, Pakistan*).
- Maulvi Deedar Bakhsh of Pak Pattan (*Pak Pattan, Pakistan*).
- Maulvi Mohammad Hussain of Peshawar (*Peshawar, Pakistan*).

According to Dr. Mohammad Hussain Lillahi, among the above given list of Khalifahs, only first five were renowned and distinguished Khalifahs of Khawaja Suleman Taunsvi. They kept the foundations of khanqahs in their respective areas and continued the spiritual work of Khawaja Suleman. Many great Saints of Chishtia Order were associated with these khanqahs.

4. In “*Tazkara-tul-Fuqara*”, Mirza Ahmad Akhtar and in “*Tazkara Auliya-e-Pak-o-Hind*” great scholar and researcher of India Dr. Zahoorul Hassan Sharib Ajmairi have also mentioned only the above listed Khalifahs of Khawaja Mohammad Suleman Taunsvi.
5. The famous scholar and intellectual, Dr. Memon Abdul Majeed Sindhi mentions fifty Khalifahs of Hazrat Khawaja Suleman Taunsvi in his book “*Pakistan Mein Sufiana Tehreekain*”, which are as follows:
  1. Khawaja Allah Bakhsh Taunsvi
  2. Sahibzada Ghulam Naseeruddin Kalaiy Sahib
  3. Hafiz Mohammad Ali Khair Abbadi
  4. Haji Najjamuddin Sheikhawati
  5. Hafiz Mohammad Barran
  6. Sahibzada Noor Bakhsh
  7. Maulana Fazal Bakhsh Ilahi
  8. Khwajah Shamsuddin Sialvi
  9. Maulana Mohammad Ali Makhadi
  10. Maulana Ahmad Taunsvi
  11. Quttabuddin
  12. Maulvi Noor Jahanian
  13. Maulvi Shehsawar resident of Muhaar
  14. Haji Bakhtawar
  15. Haji Barkhurdar
  16. Maulvi Sarfaraz from Dera Ismail Khan
  17. Mian Abdul Shakoor Khairabbadi
  18. Sardar Khan Willaiti
  19. Hassan Shah Qandhari
  20. Waliullah Khorasani
  21. Maulvi Mohammad Hayyat Dehlvi
  22. Hassan Askari Dehlvi
  23. Mir Fazal Ali Jhajari
  24. Maulvi Qayyamuiddin Dehlvi
  25. Maulvi Sharfuddin Sutari
  26. Shaikh Ahmad Madni
  27. Maulvi Saleh Mohammad Taunsvi
  28. Mian Abdul Latif Cheena Patni
  29. Maulvi Noor Mohammad Multani
  30. Hafiz Nooruddin Dhanddi of Muhaar
  31. Maulvi Imamuiddin (*the compiler of the Malfoozat of Khawaja Suleman Taunsvi, “Naafy-ul-Salikeen”*)
  32. Noor

Ahmad Sindhi 33.Noor Alam, resident of village Makhna  
34.Fazil Shah Kashmiri 35.Ameeruddin son of Fazal Shah  
Kashmiri 36.Syed Sher Shah of Pak Pattan 37.Syed Masttan  
Shah Kahili 38.Abul Hassan Langhvi resident of Sanghar  
39.Hafiz Azmat Ali Mugairvi of Muhaar 40.Faizullah Shah  
Jujvi 41.Mian Daleel Khanpuri 42.Maulvi Mohammad Yaar  
Behnavari 43.Maulvi Noor Mohammad Narowal 44.Maulvi  
Shamsuddin of Sahiwal 45.Mian Nizamuddin resident of  
Bombay 46.Musharafuddin Garohistani 47.Ghulam Mohammad  
Rasool Puri 48.Ghulam Ahmad of Patna 49.Pir Mohammad  
Fazil Shah resident of Garhi Sharif 50.Sajji Khan resident of  
Phasadi.

In the above list or any other existing list of the Khalifahs of  
Khawaja Suleman Taunsvi, the name of Pir Mohammad  
Abdul Ghafoor Shah is not included and it cannot be,  
because he never took bayat or got Khilafat from him. No  
evidence of his bayat and Khilafat in the Chishtia Order is  
found even in the Malfoozat of Pir Mohammad Abdul  
Ghafoor Shah or the traditions narrated by other Spiritual  
Guides of the Sarwari Qadri Order.

## **B. Spiritual Arguments:**

Pir Mohammad Abdul Ghafoor Shah belonged to the Sarwari  
Qadri Order of Hazrat Sakhi Sultan Bahoo. Sultan Bahoo is  
not in the favour of taking Khilafat from more than one  
Orders. He declares that the Murshid and disciple are either  
Qadri or Chishti or Naqshbandi or Soharwardi. One who  
claims Khilafat from all the Orders or even from more than  
one Order is declared a liar by Sultan Bahoo. In '*Asrar-e-  
Qadri*' he says, "Don't trust such a man because he is a  
bastard who has many fathers." It should be kept in mind  
that the Murshid Kamil Akmal is the spiritual father of his

disciples and a person can have only one father. Sultan Bahoo states:

- ❖ Do not trust a man who says that he has got Khilafat from all the Spiritual Orders because this bastard has many fathers and is just a newsmonger. A Qadri is a lion who is free from all the needs. God forbid a Qadri disciple leaves his Order and follows any other Order. A Qadri disciple has command over every Order. **(Asrar-e-Qadri)**<sup>164</sup>
- ❖ Some people (*just for the sake of worldly fame*) say that they have got Khilafat from all the Orders (*and they can take bayat from disciples of every Order*). Qadria is such a great Order that a Qadri disciple feels embarrassed and thousand times reluctant to follow any other Order. A Qadri disciple would never present his request before (*a Murshid of*) any other Order. He does not even want to have any relation with other Orders. However, being disgraced from door to door is the destiny of an illiterate. **(Asrar-e-Qadri)**<sup>165</sup>
- ❖ Some emulators often say that they have got Khilafat from every Order and claim that they can take bayat in Naqashbandi, Soharwardi, Chishti and Qadri Order (*which means that they can take disciples from every Order*). Such people are absolute liars. **(Ganj-ul-Asrar)**

All the above quoted references from the books of Sultan Bahoo make it absolutely clear that not only the Sarwari Qadri Shaikh but even a Sarwari Qadri disciple cannot take bayat in any other Order as it is not allowed by The Holy Prophet. Pir Abdul Ghafoor Shah was the future Sarwari Qadri Shaikh. It is against the laws of the transference of The Divine Trust of Faqr that the disciple who is especially chosen for this Trust since eternity takes bayat in any other Order. Therefore claiming that Pir Abdul Ghafoor Shah took bayat in the Chishti Order is

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<sup>164</sup> Translated by Allah walon ki Qaumi Dukan, Lahore, Pakistan

<sup>165</sup> Translated by Faqeer Mohammad Altaf Hussain, publisher Shabir Brothers Lahore, Pakistan

absolutely against the rules of Faqr as well as the teachings of Hazrat Sultan Bahoo. Not only Pir Abdul Ghafoor Shah's Murshid Syed Mohammad Abdullah Shah was a Sarwari Qadri but Pir Abdul Ghafoor Shah's Spiritual Successor and his heir of The Divine Trust, Pir Syed Mohammad Bahadur Ali Shah was also a Sarwari Qadri. Rather, all the Spiritual Leaders of Sarwari Qadri Order after him were Sarwari Qadri. So, it is impossible and unacceptable that Pir Mohammad Abdul Ghafoor Shah was Chishti Qadri.

Now the question arises that how the Order of Pir Mohammad Abdul Ghafoor Shah<sup>166</sup> changed from Sarwari Qadri to Chishti Qadri and why was it claimed that Pir Abdul Ghafoor Shah took bayat from Khawaja Suleman Taunsvi of Chishtia Order and was his Khalifah. As explained in the previous chapter, Pir Abdullah Shah had no son which was why he declared Pir Abdul Ghafoor Shah as his son, he was his Spiritual Successor also. Pir Abdul Ghafoor Shah granted Khilafat to his eldest son from his second wife, Pir Abdul Haq and appointed him as the superior of the shrine of his beloved Murshid Syed Mohammad Abdullah Shah. In his will, he advised Pir Abdul Haq to never let the langar<sup>167</sup> run short at the shrine. Pir Abdul Haq was a dervish and a mystic. To obey the order, he moved to Ahmedpur Sharqiah. He permanently lived at the shrine of Syed Abdullah Shah and started a grand langer.

Pir Abdul Ghafoor Shah also granted Khilafat to Pir Mohkamuddin who was his eldest son from his first wife, but he died during the

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<sup>166</sup> The Sarwari Qadri Order mentioned in Malfoozat of Pir Abdul Ghafoor Shah is the same as we have given in the chain of Faqr of Hazrat Sakhi Sultan Bahoo in chapter one. In this spiritual lineage the name of Pir Mohammad Abdul Ghafoor Shah comes after Syed Mohammad Abdullah Shah whose name comes after Hazrat Sakhi Sultan Bahoo. But in the lineage records of the Qadria and Chishtia Order that are written separately in a booklet "Silsila Khandan Chishti Qadri" compiled by Pir Mohammad Yousaf, which was published from the shrine of Pir Mohammad Abdul Ghafoor Shah, Pir Mohammad Yousaf has written the name of his father Pir Abdul Razzaq after Pir Abdul Ghafoor Shah in both Orders and 'Sarwari' is not mentioned before 'Qadri'.

<sup>167</sup> Food served to devotees, disciples and visitors (*without discrimination*) for free.

life of Pir Abdul Ghafoor Shah, he had no child. Pir Mohammad Abdul Ghafoor Shah granted Khilafat only to his two sons Pir Abdul Haq and Pir Mohkamuddin. A common and famous tradition is that Pir Abdul Ghafoor Shah neither took bayat from his younger son Pir Abdul Razzaq nor granted him the Khilafat. This can be verified from the following statement of December 2004 edition of the monthly Mirat-ul-Arifeen Lahore:

- “*Pir Abdul Ghafoor Shah did not take further bayat not even from his son Abdul Razzaq, so Pir Abdul Razzaq took bayat in the Chishtia Order*”.<sup>168</sup>

This statement of Monthly Mirat-ul-Arifeen Lahore clarifies that Pir Mohammad Abdul Ghafoor Shah did not take bayat in the Chishtia Order rather his son Pir Mohammad Abdul Razzaq did and that led to the beginning of the “Chishti Qadri Order”.

In 1328 H (1910 AD) when Pir Mohammad Abdul Ghafoor Shah died, Pir Abdul Haq’s younger brother Pir Abdul Razzaq automatically took over the seat of the superior of the shrine of Pir Abdul Ghafoor Shah, because Pir Abdul Haq was already performing his duty as the superior of the shrine of Syed Mohammad Abdullah Shah in Ahmedpur Sharqiah. After Pir Abdul Razzaq, his son Pir Mohammad Yousaf became the next shrine superior. The current system running at the shrine of Pir Abdul Ghafoor Shah is formulated by Pir Mohammad Yousaf who also wrote the biography of Pir Abdul Ghafoor Shah by the title “*Swaneh Umri Hazrat Khawaja Abdul Ghafoor Shah Sahib Rehmat-ul-Allah Alayh*”.

## ISHQ (LOVE) FOR MURSHID

In “*Malfoozat Pir Mohammad Abdul Ghafoor Shah*” (unpublished) compiled by Pir Abdul Haq, it is written that Pir Mohammad

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<sup>168</sup> Monthly Mirat-ul-Arifeen Lahore, edition December 2004 AD, page 38, chief editor Sultan Ahmad Ali, editor Tariq Ismail Sagar.

Abdul Ghafoor Shah used to say, “Throughout my life I have not seen anyone as beautiful and elegant as my beloved Murshid. Nobody could look at his face for long. To look into his eyes was impossible. Any person who had come to meet him with some worldly purpose was so much mesmerized by his beauty that he forgot everything. Even the young lads, when came in his service, used to get absorbed in the beautiful ecstasy of his presence forgetting their fun and play.”

Pir Mohammad Abdul Ghafoor Shah wrote eulogies in Saraiki language in the honour of his Murshid which are repleted with Ishq. He never mentioned Khawaja Suleman Taunsvi in any of his eulogies, rather always declared Pir Abdullah Shah as his beneficent and beloved Murshid. In March 2002, I published the first eulogy from his mystic poetry “*Chashma Khuliya Noor Haqani*” by the name of Syed Bahadur Ali Shah in my book “*Guldastah Abyat-o-Munajaat Shahbaz-e-Arifaa Sultan-ul-Auliya Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah*” on pages 58-60. When I went through the Malfoozat I came to know that this eulogy was written by Pir Abdul Ghafoor Shah in the honour of his beloved Murshid Syed Mohammad Abdullah Shah. If we go through the eulogy, it becomes clear that it has been written by Pir Abdul Ghafoor Shah because in the last verse he has used his pen name ‘Abdul’. This eulogy reveals that only Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani was his Murshid.

## EULOGIES

The first eulogy by Pir Abdul Ghafoor Shah in the honour of his Murshid Syed Mohammad Abdullah Shah is presented below with explanation:



چشمہ	کھلیا	نور	حقانی
شاہ	عبداللہ	فیض	رسانی
احمد پور	وچ	نور	برسدا
جتھے	شاہ	عبداللہ	وسدا
واقف	لوح	قلم تے	مسدا

ہے وچ ملک بہاول خانی  
شاہ عبداللہ فیض رسانی

Explanation: The spiritual beneficence of Syed Mohammad Abdullah Shah is just like a flowing spring of Noor which is benefitting everything on its way. Ahmedpur<sup>169</sup>, where Shah Abdullah lives, is a blessed city which is showered with the torrents of the Noor of Allah. Shah Abdullah has reached the honourable status of Oneness with Allah after crossing the stations of Fana Fillah (*annihilation in Allah*) and Baqa Billah (*being immortal with Allah*), thus he has acquired The Divine Knowledge of Totality. He knows whatever is written in The Guarded Tablet with The Divine Pen and The Divine Ink. Due to Shah Abdullah's presence, the district of Bahawalpur has become the centre of Divine Benevolence.

عَرَف	عجائب	عارف	باللہ
طالب	دیکھ	عجب	سلسلہ
شکر	پڑھن	الْحَمْدُ	لِلَّهِ

دیکھ جمال رسول نشانی  
شاہ عبداللہ فیض رسانی

<sup>169</sup> Refers to Ahmadpur Sharqiah, Bahawalpur, Pakistan

Explanation: The Holy being of Shah Abdullah has annihilated in the Noor of The Divine Self, so he has become the manifestation of Allah and possesses the Noor and Beauty of Prophet Mohammad. The Noor which manifests from Shah Abdullah, attracts and mesmerizes everyone. It seems as if Shah Abdullah has cast a magic spell on everyone. That is why he is known as a magician. However, the Seekers and Knowers of Allah gain the Recognition of Allah by observing that Noor in his sacred self. He grants his Seekers The Divine Knowledge as he is The Perfect Knower of Allah. They are pleasantly surprised to see all the signs and morals of their beloved Prophet in his holy self and thank Allah for making this peculiar arrangement for the Seekers of Allah and Lovers of His Prophet, to meet and see them and get their Beneficence through Syed Abdullah Shah.

طالب لیب آون  
 لیب مراداں سا  
 کر تلقین تے راہ  
 کھول سناون راز نہانی  
 شاہ عبداللہ فیض رسائی

Explanation: The true Seekers of Allah come to the sacred court of Syed Abdullah Shah and get their desires fulfilled by reaching the destination of Vision and Union of their Beloved Allah. He guides them on The Divine Path by bestowing Divine Knowledge upon them. Out of his utmost beneficence, he also reveals the hidden secrets of Divinity upon them.

رمزاں مخفی جگ وچ ہلیاں  
 ملک فلک تے مارن جھلیاں  
 دریاں نور کرم دیاں کھلیاں

تھئی سب حور پری مستانی  
 شاہ عبداللہ فیض رسانی

Explanation: The hidden secrets of the world of Divinity are revealed in this material world upon the Seekers of Allah due to the beneficence of Shah Abdullah. His benevolence has opened the doors and ways for the Seekers to reach and recognize Allah. The Divine Light and Beneficence are showering upon those who have reached close to Allah by the grace of Shah Abdullah. Angels are rejoiced for these Seekers of Allah and are celebrating the occasion in the heaven, even the houries have gone ecstatic. This all is due to the beneficence of Syed Abdullah Shah.

فیض فیاض دے وکھ پساہے  
 مارے جوڑ انا الحق نعرے  
 نالے اَن حد پیا طوارے

چال مجازی ہوگئی فانی  
 شاہ عبداللہ فیض رسانی

Explanation: When the boundless spiritual benevolence of the most generous Shah Abdullah annihilates the Seekers in the Noor of Allah, their own self drowns in It and The Divine Self appears in their beings. So they all cry out in ecstasy “Anal Haq” (“I am The Divine Self”, the slogan raised by Mansoor Hallaj when his being annihilated in Allah’s Essence and The Light of Allah appeared in him. He was hanged till death on this claim). Shah

Abdullah replaces all their human attributes with the infinite Divine Attributes.

عاشق بے سر پھرے مسافر  
توڑے لوگ سدے چا کافر  
واللہ عار نہیں کچھ آخر

دیکھو چشمہ لعل یمان  
شاہ عبداللہ فیض رسائی

Explanation: The Divine Lovers travel the path of Faqr beheaded. They sacrifice everything just to please their Beloved Allah Whom they witness in the holy being of Syed Abdullah Shah. They never deviate from their belief and never leave their path, even if the worldly people call them infidel or disbeliever. They are so firm on their belief because they have gained the Recognition of Allah in His Perfect Manifestation Syed Abdullah Shah through the priceless pearls of Zikr (*invocation*) and Tasawur (*contemplation*) of Ism-e-Allah Zaat which can never be deceitful. Everything acquired from Ism-e-Allah Zaat is always true and from Allah Himself.

خوبی نر ناز نظر دی  
نیتی طاقت ہوش صبر دی  
عبدال آہی لیل قدر دی

واہ روشن او سر سبجانی  
شاہ عبداللہ فیض رسائی

Explanation: The Divine Beauty radiating from the sacred face and infinitely attractive eyes of my Murshid Syed Abdullah Shah has taken my breath away. It has made me so impatient that I

cannot wait to sacrifice myself on my beloved Murshid and annihilate in his being. Though, I intend to be patient and keep myself poised but now it has become impossible for me. That is why my days and nights are spent in sobbing and moaning. However, due to the benevolence of my Murshid Syed Abdullah Shah my pain and cries do not go in vain. Rather, this agony and desperation open up spiritual portals for me and The Divine Secrets are revealed upon me.

- ❖ In the following eulogy he not only describes the beauty of his Murshid Pir Abdullah Shah but also of the Murshid of his Murshid i.e. Sultan Bahoo. He also talks about the beneficence of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

اللہ محمدؐ پیر نوازیہ یاغوثِ اعظم جیلانیؒ  
 واہ حضرت سلطان باہو ستیوں کیستی مہربانی  
 پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی  
 احمد پور وچ تحت تیرا وچ ملک بہاول خانی  
 حسن کمال خوابیدہ چہرہ ویکھ سیرت انسانی  
 اُو لٹ پون مہتاب صحی کر جلوہ شاہ نورانی  
 تاب کنوں بے تاب کرے اُو صورت یوسف ثانی  
 نال نظر امداد کرم دے سپر کھولن طبقاتی  
 پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Pir Mohammad Abdul Ghafoor Shah is full of praise for his Murshid Pir Syed Abdullah Shah. The family lineage of Syed Abdullah Shah traces back to The Holy Prophet. Pir Abdul Ghafoor Shah says that the sacred self of Syed Abdullah Shah is

extremely blessed both spiritually and physically by Allah and His Prophet Mohammad. He says, “O’ my Murshid! The Leader and Master of all the Saints Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani has honoured you with his favour and the Sultan of Arifeen Hazrat Sakhi Sultan Bahoo has kindly graced your soul with his beneficence. Your gracious self reflects all these blessings and favours.

Ahmedpur, the subdivision of District Bahawalpur, is greatly honoured to have your presence here. The disciples and devotees are enchanted by your Majestic Beauty which is more luminous and attractive than the beauty of the moon. They are ready to sacrifice themselves on your sacred self which is the manifestation of all the Holy Attributes of The Divine Universal Man. Your unprecedented beauty resembles that of Hazrat Yousaf (*Joseph*) which excites the keenness of Seekers of Allah. Your Divine Attention helps them travel the spiritual journey beyond all the layers of earths and heavens and reach the world of Divinity removing all the veils and hurdles of the way.

ثابت قدم شرع تے محکم تہ الفکر مکانی  
 کمر تقرار نصیب ازل دا دیکھن قلم ربانی  
 طالب خاص چھکن گھن دوروں نالے طرح نہانی  
 طالب نوں تلقین کرن دس کھولن رکن یزدانی  
 پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: Your way of guiding the disciples on the way to the Divine Vision and Union is marvelous. You take them to the ultimate station of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ (when Faqr is accomplished that is Allah) by keeping them steadfast on the laws of Shariah. They return to the pre-existence in the form of Noor, thus they are

again blessed with the Closeness and Oneness with Allah, which they enjoyed before coming to this material world. They view the world of Divinity with their eyes. Owing to your magnetic spiritual attraction, the Seekers of Allah are attracted towards you from far off places. You reveal upon them The Divine Secrets by giving them Spiritual Guidance and Instruction.

جوڑ کلید تصور دی تہہ دیوین گرم دوکانی  
سالک دا کر بہت تسلّا بولن ڈر دہانی  
دیکھ کلید تصور دی سبھ قفل کھلن ہریانی  
عکس کلید کریسی دل نوں روشن دوہاں جہانی  
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: My great Murshid Pir Syed Abdullah Shah, who belongs to the progeny of The Holy Prophet, grants the Seekers of Allah the Tasawur of Ism-e-Allah Zaat which is the key to the Vision and Union of Allah. His splendid self is the hub of The Divine Treasures, which he confers upon his Seekers to their hearts content. He safeguards the Seekers from the dangers of the Way to Allah and helps them cross all the hurdles. He advises them to be careful of the ups and downs of this Way and beware of the illusions and wrong desires of nafs. By the effects of the Tasawur of Ism-e-Allah Zaat given by him, all the veils are removed. The Seekers get answers to all their questions and their confusions are clarified. Thus, their hearts are enlightened with the Noor and they have the view of both the worlds in their hearts.

آتش مشق سڑیسی سبھ زنا تے کفرستانی  
 سینہ صاف کریسی سبھ وہمات وین نفسانی  
 لیل نہار تھیبی وت وارد وچ ہر وقت زمانی  
 دہ لکھ ستر ہزار تجلی پوسی وچ دل جانی  
 پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: The continuous practice of Zikr and Tasawur of Ism-e-Allah Zaat removes all the satanic illusions and burns evil attributes of nafs liberating the Seeker from the chains of infidelity and depravity. Hence, his inner self is purgated and his soul is sanctified. Then, his heart becomes the centre of the Noor of Allah. Such a heart is blessed with infinite Divine Disclosures every moment day and night.

دیکھ ظہور اصل دیاں لاٹاں غیر تھیبی نسیانی  
 سالک نوں سمجھائیں بہہ نال استمداد امکانی  
 کہ مذکور اظہار سنائیں آکھن بات لسانی  
 بخش برات ازل وچ دیوین کھولن کان خزانی  
 پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: When the Seeker witnesses the brightest Light of Reality, darkness dispels and everything other than Allah is removed from his heart. The Seeker reaches this destination only due to the beneficence and favour of the Perfect Murshid Syed Mohammad Abdullah Shah. He not only guides the Seeker spiritually and inwardly but also outwardly through his kind words and advices. He gives spiritual education to the Seeker according to the Seeker's ability and blesses him with Divine



Closeness according to his desire, capacity and courage. With his help and favour, the Seeker gets rid of the boundaries and limitations of this material world and reaches the world of pre-existence where the treasures of Divine Vision and Union are bestowed upon him.

نور کنوں مسرور کرین دل موج دیوے جریانی  
تروڑ حجاب سُٹن ظلماتی گھلے عین عیانی  
کر غم دور گھنیں دلداری نال ہمت مردانی

در آئے دی لاج پالن رکھ شیوہ شان شہانی  
پیر عبداللہ شاہ معظم آل رسولؐ نشانی

Explanation: When my great Murshid Pir Abdullah Shah removes all the dark veils from the heart of the Seeker, he observes Allah within himself. His heart feels eternal bliss and gets delighted by witnessing this celestial Noor. Pir Abdullah Shah alleviates all the pains of the Seeker by his utmost favour, kindness and vigorous mettle. He possesses the royal attribute of blessing and honouring everyone who comes to his door, without discrimination of status or level.

شفقت نال سمہالین ہر دم گنج دیوین ارزانی  
ظاہر باطن کرو توجہ نال کرم احسانی  
نال نظر ارشاد کرین دس اسم اعظم سبحانی  
سُنیم بات صفات تیری دی عجب لگی حیرانی  
پیر عبداللہ شاہ معظم آل رسولؐ نشانی

Explanation: He takes great care of the Seekers during their spiritual journey and saves them from all the dangers of the way. He also blesses them with precious advices and pearls of The Divine Secrets. With his kind attention, he not only improves the outward self and behaviours of the Seekers but also elevates them spiritually and inwardly. His Divine Sight reveals the Reality of Ism-e-Azam upon the Seekers. O' my Murshid Pir Syed Abdullah Shah! I am really surprised what Divine Attributes you possess!

بھاپیں حسن تیرے دیاں بلیاں ہوک لگی تن کانی  
 عشق چراغ بلیا وچ دل دے شوق گھتی گل گانی  
 حُب دیدار تیرے دی غالب کیتی سک روحانی  
 تھی راہی گھر چھوڑ چلیم، توں واگ چھکی جسمانی  
 پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: The flame of your Majestic Beauty has lit the fire of your Ishq in my heart. I am too fragile to bear your separation now. The intense desire of seeing you and remaining close to you eternally is consuming my being. This desire has overpowered my soul and is attracting me towards you. Leaving the world, I have come to you and want to remain in your service forever.

وچ جناب تیرے دے پہنچیا ایہہ بندہ سفرانی  
 نال کرم سڈ کول بہا تے دے سایہ سبحانی  
 جو احکام کیتونی بہی وت کیتم سبھ فرمانی  
 کر احسان کمال لطافت ول ول قول کیتانی  
 پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: I was anxiously wandering in search of The Reality. By Allah's Grace I have reached in your service. I humbly request you to always bless me with your kind company and keep me under your celestial supervision so that I may reach my eternal destination. I have always tried my best to obey and serve you with my best abilities and courage, exactly according to your orders and wishes. So, I desire to be blessed by you forever according to your grandeur and the promise your honourable self made to me.

پورا رہم قرار اوہین تے کر مشکل آسانی  
شالہ قول پہنچایم قبلہ نال ہمت مردانی  
صحبت دی گل یاد کیتی کجھ عبدآل طرح بیانی  
ہے تلقین حقیقی اس وچ حضرت پیر پیرانی  
پیر عبداللہ شاہ معظم آل رسول نشانی

Explanation: I hope and wish to fulfill all the promises that I have made with my Murshid Pir Syed Abdullah Shah, but for that too I need his help and favour. May Allah grant me the courage and ability to convey the teachings of my Murshid, which I have learned in his sacred company, to every Seeker of Allah in a proper and effective way. All his words are repleted with The Divine Meanings and Secrets. I have described the grandeur of my Murshid's company so that common people may understand his elevated spiritual status. His ways and teachings about The Reality are the same as that of Hazrat Ghaus-ul-Azam.

- ❖ In the following eulogy Pir Abdul Ghafoor Shah talks about the beneficence he got from his Murshid Syed Mohammad Abdullah Shah. He had no son that is why he called Pir Abdul Ghafoor Shah his son. In this eulogy he talks about it himself:

جان ونج نال ادبے بیٹھیم نیڑے مرد صفائی  
 پیر عبداللہ شاہ مینوں ہک بات عجب سمجھائی  
 توہیں فرزند اساڈا دل وچہ رکھ چھپائی  
 تھی خوشحال حضور بیٹھیم جد کامل رمز ویکھائی  
 کر تسکین ٹیکیم ونج خدمت تھیم امید سوائی  
 پیر عبداللہ شاہ مینوں ہک بات عجب سمجھائی

Explanation: Once I (*Pir Abdul Ghafoor Shah*) went in the sacred service of my Murshid Pir Syed Abdullah Shah and respectfully sat near him. He told me something very important and strange, that I am his spiritual son (*heir of all his spiritual powers and treasures*). He also told me to keep it a secret. I was extremely delighted when he revealed upon me the matter of fact completely and shared the secret with me. Hence, I continued serving him whole heartedly and with high hopes.

ہک دینہہ نال عنایت دے شاہ ایہ گفتار آلائی  
 پنڈ میری فرزند میرا سُن ہویا بہت سچائی  
 جیکر موت ونجیں گھن اسانوں جانے نہیں جدائی  
 رہن قریب ہمیش اساڈے نت دل جان رلائی  
 چھوڑیں ناں اسانوں ہرگز ہوسی نہیں لوئی  
 پیر عبداللہ شاہ مینوں ہک بات عجب سمجھائی

Explanation: One day, while advising me, he revealed upon me another fact out of his boundless beneficence that we are spiritually united with one another to such an extent that we have

inwardly become one and even death cannot separate us. He told me that if I understand the essence of this fact, it would benefit me greatly. He advised me to never ever let separation come between us and hold this spiritual closeness and oneness forever by having his eternal company, spiritually as well as physically.

تھیبی گال کمال تینوں سبھ جو کجھ اساں آلائی  
گئی سستی وت چھوڑ جتھاں شہہ محکم بندھائی  
خامی کنوں حضور اگے میں کر تقریر سنائی  
جے فرماؤ حجرے وچ پکڑ بہاں تنہائی  
چلے دی بھی دیوہ رخصت پوے قبول کمائی  
پیر عبداللہ شاہ مینوں ہک بات عجب سمجھائی

Explanation: He assured that his words would prove to be true in future. Hearing such great news I felt very encouraged and elevated. Excitement enveloped me and I thought I should perform supererogatory prayers to reach that highest spiritual level quickly. Out of my innocence and lack of knowledge I requested him to allow me to have forty days seclusion in a closet so that I can do excessive prayers for more of my inner purity.

چھ ماہ گزر گئے وچ خدمت آکھیم نال چھکائی  
نرمی نال زبان کنوں شاہ گل ایہہ فرمائی  
حجرہ گل دا جان فریبی چلہ سبھ مکرائی  
جوڑ قلعہ وچ حجرے دے چھپ بیٹھا درد ہوائی

کر دعوے فرعون وانگوں نیت رکھدا فخر وڈائی  
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: Pir Syed Abdullah Shah remained silent at my request. When six months passed by, I hesitantly asked again. He explained to me very affectionately that excessive prayers and forty days seclusion held in a closet of mud are merely satanic deceptions. Such lengthy physical prayers, which people usually do after setting an enclosure around them and cutting off from the world, boast their nafs even more rather than killing it. Their nafs make them believe that they are very pious and close to Allah, so they think themselves better than everyone else. Pride like that of Pharaoh arose in them.

مجرہ اصل پہچان پسر بیا کوڑ سبھ چترائی  
حجرے دے وچ گم ہوں ہور دی خبر نہ کائی  
چلہ چال جمال ویکھیں جتھے اسم کرے روشنائی  
کیتا قول پلیسوں اسماں نالے حکم خدائی  
وقت اُتے موقوف سبھ گل تھیں بہت چنگائی  
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: He said, "Oh my son! You must realize that the real closet is your own heart in which you can see the Noor of Allah. Other than this, everything is illusion and deceit. Sitting in a closet for excessive prayers makes a person oblivious of his responsibilities regarding other men of Allah. His forty days seclusion is just a trick to get popular among people as a pious person. It has nothing to do with getting close to Allah, neither it can grant this closeness. Only the Zikr and Tasawur of Ism-e-Allah Zaat can enlighten your heart and can show you the

Beauty of your Beloved Allah within your own self. Oh dear!  
Soon all my words and promises will prove to be true by the  
Grace of Allah. You must be patient and steadfast. Time will  
surely bring betterment.”

ہوسی نہیں زوال کوئی گل تھیبی نہیں آجائی  
غور کنوں فی الفور کرے بھی مخنی طور بھلائی  
عاجز دی نت کرے تسلی وہ رہبر مولائی  
عین یقین مقیم تھیا وت کرن وعدہ وفائی  
عبدال جو تقدیر مقدر جان لکھی سر آئی  
پیر عبداللہ شاہ مینوں ہک بات عجب سمجھائی

Explanation: He added, “I will never let you down or let you decline in the Way of Allah and I mean every word of mine. You must consider my words and meditate upon their hidden meanings. It will surely benefit you inwardly.” Hearing these words of my Perfect Murshid Pir Abdullah Shah, I felt completely satisfied. He is such a great guide on the Way to Allah, who always grants me the eternal bliss. His words assured me that he would fulfill all his promises and would certainly take me to the station of Oneness and Divine Unity by his grace. Oh Abdul! Be sure that whatever is written in the destiny must appear on the fixed time.

❖ In the following eulogy he talks about the splendid beauty of his Murshid:

نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا باغوں شاہ جیلانی

شاہ خوباں محبوباں دا ہادی ہے لائٹانی  
 شمس قمر تے لیل قدر سبھ دیکھ رہن حیرانی  
 عارف کامل خاص مکمل صاحب عین عیانی  
 سے مشتاق جمال اللہ تے جان کرن قربانی  
 نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
 پیر عبداللہ شاہ گل کھڑیا باغوں شاہ جیلانی

Explanation: Pir Abdul Ghafoor Shah is admiring The Divine Beauty of his Murshid Pir Syed Abdullah Shah Madni Jilani. He says that the Light of Self Disclosure of Allah has manifested in the sacred being of Pir Abdullah Shah who is a precious gem of the family of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. He is the king of Divine Beauty and is an incomparable guide of the true lovers on the Way to Allah's Closeness. The sun, the moon, the stars and all the creatures are mesmerized by his dazzling beauty. He is the most accomplished Knower of Allah and the complete manifestation of all the Attributes and The Essence of Allah. The Beauty of Allah which reflects perfectly from him has made countless Lovers of Allah fond of him, so much so that they are ready to sacrifice their lives upon his Divine Beauty.

سلک سلوک دے کھولے ہادی جانت دُرمعانی  
 کر کے جوش و خروش اُچھلے وجد دی طغیانی  
 بہن شہباز ہدایت دے کیا چال چلن مستانی  
 مارن جوڑ اناحق نعرہ ذات اللہ وچ فانی



نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا بانگوں شاہ جیلانیؒ

Explanation: He blesses the Seekers of Allah with endless beneficence, shows them the Way to Allah and unfolds upon them the hidden meanings of The Divine Secrets. He also ignites in them the enthusiasm and passion to travel the mystic path and reach close to Allah. This enthusiasm makes them extremely ecstatic and enraptured. They become the falcons of the way of Righteousness and have high flight towards The Divine World. On reaching there, when they annihilate themselves in the Noor of Allah, they become Absolute Noor themselves. Being One with Allah, they cry out ecstatically “Anal Haq”.

واہ واہ سید پاک مکرم وجہ اللہ نورانی  
وچہ ادراک قدیم کیا پوچن وہم خیال گمانی  
کھولے لطفوں عارف کامل سبھے راز نہانی  
سد حضور چا کشف کرائی اسم اعظم قرآنی  
نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا بانگوں شاہ جیلانیؒ

Explanation: Infinite praises for the most honourable Syed Abdullah Shah who is the perfect manifestation of the Noor of Allah and possesses The Divine Countenance. His status and marvels are beyond one’s imagination. His beneficence reveals all the secrets of The Reality upon the true Seekers, as he is the Perfect Knower of Allah and His Secrets. He blessed me too with his kindness. His sacred company sanctified my inner self,

thus I found The Divine Presence after which The Reality of Ism-e-Azam was revealed upon me.

ہک طرفے وچ جس نوں چاہے سیر کھولے طبعانی  
جے چاہے جھمکار اندر پہنچائے لامکانی  
منزل اُس مقام پہنچائے نہیں جو وچ بیانی  
کر گلزار دیدار کنوں، سب راز جانا عرفانی  
نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا باغوں شاہ جیلانی

Explanation: His miraculous self can let any Seeker of Allah cover the spiritual journey of all the layers of earth and heavens just in a moment. If he wants, he can take the Seeker to the world beyond time and space in a blink of an eye. Rather, he can take the Seeker to the station which is beyond all the stations and which is above description and imagination. O' my Murshid bless me with The Vision and Union of Allah, so that I may become acquainted with all The Divine Secrets and find eternal bliss.

خادم روز ازل تے کرو خاصہ گنج ارزانی  
ہر دم دم وچ قدم قدم تے کرو فیض رسانی  
قلب سقیم سلیم کرو ذرہ فیضوں دے درمانی  
ظاہر باطن پہنچو ہادی کر امداد روحانی  
نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا باغوں شاہ جیلانی

Explanation: O' my beloved Murshid! I am your humble servant since eternity. Kindly grant me The Divine Treasures abundantly. I am a begger of your beneficence, bless me with every breath I take and guide me at each step. If you will grant me just a drop from the ocean of your beneficence, it will cure all my spiritual diseases and convert my blemished heart into a perfect and righteous one. Help and guide me inwardly as well as outwardly. You are the true incarnation of The Divine Favour and Grace.

شاد آباد کرو ایہہ دل سبھ فوج نئے شیطانی  
بخش تصرف کامل ہادی نور ویکھا جسمانی  
نور اللہ کر آیا تجلی جوڑ شکل شاہانی  
پیر عبداللہ شاہ گل کھڑیا باغوں شاہ جیلانی

Explanation: Please enlighten my heart with the Noor of Allah so that I may get rid of all the devilish tricks. I have observed the Noor of Allah in your physical being. O' my Murshid! Grant me dominance over my nafs and the satan so that I may fight and win over them and thus cross all the hurdles between me and Allah. No doubt! You are the embodiment of Noor of Allah and a precious gem of the family of Ghaus-ul-Azam.

- ❖ In Malfoozat the following eulogy was found in Urdu. This eulogy is also written by Pir Mohammad Abdul Ghafoor Shah in the honour of his Murshid Syed Mohammad Abdullah Shah:

مجھے بھاتے ہیں یا حضرت اذکار تیرے  
میرا ورد و طیفہ ہیں وہ خوش اسرار تیرے

جو حضرت مصطفیٰؐ کے ہیں تمام اطوار تیرے  
 جو حضرت غوث اعظمؒ کے ہیں سبھ آثار تیرے  
 نظارا خاص وجہ اللہ وچ دیدار تیرے  
 جو اکبر حج ہوتا ہے مجھے دربار تیرے  
 یقین میں ایک گلبن ہوں سکون گلزار تیرے  
 یہ ہیں گل پھل تیرے سبھ خار تیرے  
 کسی سے کچھ غرض نہیں ہم ہیں سرکار تیرے  
 اگر زاہد و عابد ہیں دگر گناہ گار تیرے  
 محبت کے ہیں دل خموش میں بھڑکار تیرے  
 غلامی کے ہوئے حق سے ہمیں حقدار تیرے

- Meaning: Ya Hazrat<sup>170</sup>! Your Divine Words enlighten my heart and make me blissful;  
 The Divine secrets revealed upon me by you have become my recitals;  
 I find all the morals and attributes of Prophet Mohammad manifested in your sacred self;  
 And all the signs of Hazrat Ghaus-ul-Azam appear in your holy being;  
 For me, seeing you means having the privilege of seeing The Divine Face;  
 Visiting your holy court is the greatest Pilgrimage for me;  
 Surely! I am like a flower of your Divine Garden;  
 As all the flowers, fruits and even the thorns belong to you;

<sup>170</sup> A way of addressing an exalted person

I have nothing to do with anyone else, I am only yours O'  
my Murshid;  
You not only bless the ascetics and pious ones but also the  
sinfuls;  
The fire of your extreme love has enflamed in my heart;  
I am so happy that Allah has chosen me for your servitude.

Pir Mohammad Abdul Ghafoor Shah has used the pen name  
'Abdul' in this poetry and every single line of his poetry depicts  
his intense love and affection for Pir Mohammad Abdullah Shah.  
This is the biggest proof of his bayat on the hand of Syed  
Abdullah Shah. After bayat, he became his Lover and later changed  
from Lover to Beloved.

### TRAVELLING WITH MURSHID

Syed Mohammad Abdullah Shah used to go to the shrine of Hazrat  
Sakhi Sultan Bahoo at least once every month. Pir Mohammad  
Abdul Ghafoor Shah always accompanied him during these  
journeys. Other than this, his beloved Murshid Syed Abdullah  
Shah never travelled anywhere.

### DEATH OF HIS MURSHID

The health of his Murshid, Syed Mohammad Abdullah Shah,  
started deteriorating six months before his death. One day when  
Syed Mohammad Abdullah Shah became very sick, Pir Abdul  
Ghafoor Shah took permission from him and went to the shrine  
of Sultan Bahoo to make request for the improvement of his  
health. He had just started praying at the shrine when someone  
greeted him from back. While replying he looked back and saw  
his Murshid Syed Mohammad Abdullah Shah standing behind  
him. His Murshid put his right hand on the sacred grave of  
Hazrat Sakhi Sultan Bahoo and embraced Pir Abdul Ghafoor Shah  
with his left arm. He felt as if one ocean of Divine Light came

out of the shrine and another ocean came from the heart of his Murshid and both flooded his heart. In simple words we can say that The Divine Trust and the Treasure of Faqr were transferred to Pir Abdul Ghafoor Shah. He felt as if he entered a state of trance due to the intensity of the moment. When he regained consciousness, he asked about his Murshid from the people around but everyone said that they have not seen him. He became confused and worried so he left for Ahmedpur Sharqiah immediately. When he reached back on Sunday, 9<sup>th</sup> Shawal, 1276 H (*April 29<sup>th</sup> 1860 AD*) he found out that his Murshid had died and the time of his death was exactly the same when he had seen him at the shrine of Hazrat Sakhi Sultan Bahoo. That was Friday, 29<sup>th</sup> Ramazan, 1276 H (*April 20<sup>th</sup> 1860 AD*).

### WANDERING IN THE JUNGLE

The death of his beloved Murshid made Pir Abdul Ghafoor Shah almost insane. He wandered in the jungles bare footed and remained hungry unless found something to eat. He stayed in this state of helpless insanity for almost a year. One day, in a state of perplexity he was drawing lines on ground with a wooden stick, suddenly he felt a stroke of Noor enlightened his body and his Murshid appeared in him inwardly and said, "Where are you searching for me? I am right inside your soul." Pir Abdul Ghafoor Shah annihilated in the sacred self of Syed Mohammad Abdullah Shah, hence, the duality within himself ended. In this way, his search met the destination and he was then ordered by his Murshid, "Go to Shorkot, the city of Sultan Bahoo and keep visiting his shrine more often. Soon you would be informed about your final destination." The heart of Pir Abdul Ghafoor Shah had found peace and tranquility so he left for Shorkot according to his Murshid's order. The period of his wandering in the jungle makes up almost a year. He left the shrine of his Murshid in the state of insanity on Thursday, 10<sup>th</sup> Shawal, 1276

H (*April 30<sup>th</sup> 1860 AD*) and reached Shorkot on Thursday, 21<sup>st</sup> Shawal, 1277 H (*2<sup>nd</sup> May 1861 AD*).

## ARRIVAL AND STAY IN SHORKOT

On 21<sup>st</sup> Shawal 1277 H, he reached a small mosque near a well in Shorkot which was the property of a Syed family, and settled there. That Syed family was very poor and had nothing to eat. In the evening, another Syed came from nearby and offered him to go with him to his residence where he could get a bed for rest, food and other comforts. Pir Abdul Ghafoor Shah replied, "This is my dwelling now, you should not worry about me." There was a chaste woman in the Syed family who lived near that well, she was in search of a Kamil Murshid. In her dream, she was given inspiration that the Kamil Murshid had come to her place, she should take bayat. She awoke her husband and told him to check if any Faqeer was sitting outside and said, "If you find the Faqeer, please bring him in the house. I want to take bayat upon his hand. I have been spiritually informed about him." That Syed came to the well, saw Pir Abdul Ghafoor Shah and requested him to come along with him to his house as his wife wanted to take bayat on his hand. Pir Abdul Ghafoor Shah accepted his request. The Syed lady took bayat on his hand and then wanted to cook something for him. She could not find anything in her house to cook except a quarter kilo of rice. She cooked the rice and offered to Pir Abdul Ghafoor Shah. He asked her to bring her children as well. The wise lady replied, "Your highness! Please eat. We'll just eat the leftover." When he had eaten the rice, the lady woke up the rest of her family and everybody ate the same rice. Owing to the favour of Pir Abdul Ghafoor Shah that small amount of rice was enough for the whole family. Later,

he decided to stay at that well and remained there for almost two years<sup>171</sup>.

At the same place, Syed Mohammad Bahadur Ali Shah took bayat at his hand on Friday, August 2<sup>nd</sup> 1861 AD (25<sup>th</sup> Muharram 1278 H). Fortunately, Pir Mohammad Abdul Ghafoor Shah found his Spiritual Confidant Syed Bahadur Ali Shah soon after he adorned the throne of Spiritual Guidance and Persuasion. They remained in each other's company till February 21<sup>st</sup>, 1941 AD i.e. for forty nine years.

From Mud Rajbana, Murad Ali Sial, Pir Shah Syed and many other people came to Shorkot to take bayat at the hand of Pir Abdul Ghafoor Shah and kept visiting him for some time. Then they invited him to come over to Mud Rajbana just for one night and promised that they would drop him back to Shorkot early the next morning. Pir Abdul Ghafoor Shah agreed and came to Mud Rajbana along with these disciples on Monday 7<sup>th</sup> Safar, 1279 H (August 4<sup>th</sup> 1862 AD). Pir Abdul Ghafoor Shah used to narrate, "At night when I came out with my pot, I was ordered by Allah that this place had been chosen for me. So, I should reside here now." It was exactly the place where his shrine is built now. Next day, early in the morning, Murad Ali Sial thought that Pir Sahib would like to go back, he searched for some money to present him as a souvenir but could not find any. Then he came to Pir Sahib and said, "Your highness! I searched for some money to present to you but couldn't find any. I gift you half of my land, please accept it." Pir Abdul Ghafoor Shah replied, "A Faqeer does not need land. All the earth is his possession. He can live wherever he wants. He, whose station is beyond all the stations does not need a house to live in." Then he said, "I just need a place for a hut because I have been ordered to settle here."

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<sup>171</sup> Thursday, 21<sup>st</sup> Shawal 1277 H (May 2<sup>nd</sup> 1861 A.D) till Sunday, 6<sup>th</sup> Safar, 1279 H (August 3<sup>rd</sup> 1862 A.D).



Murad Ali Sial replied; "Hazaar all the land is yours, you can build your hut anywhere you want".

The disciples of Pir Abdul Ghafoor Shah planted a mango orchard there. They used to bring water in clay pots from river to water the trees. When the water of the river dried Pir Sahib ordered his disciples to dig a well to water the mango trees. So, they dug the well and started watering the mango trees from it. When the mango orchard was ready, the Sials living around got jealous. They planned that if somehow Pir Abdul Ghafoor Shah was forced to leave that place, they could occupy the mango orchard. In those days the superintendent of Kot Mopal was on visit there. The Sials complained to him that a Faqeer had encroached their well and orchard, he should be moved from there. The superintendent sent his peon to bring the Faqeer to him. When the peon came to Pir Abdul Ghafoor Shah, he said, "I cannot come. Mr. Superintendent is free to make a decision. I'm settled here on Allah's Will and would move from here only on Allah's Will." When the peon went back and gave that message to the superintendent, he personally came to meet Pir Abdul Ghafoor Shah. There was only one bed on which Pir Abdul Ghafoor Shah was sitting, the superintendent sat near him on the same bed and they started discussing the matters of Faqr. When the Sials saw this situation, they complained to the superintendent, "The decision has already been made as our opponent is sitting with you on the same couch and we are standing." The superintendent called his peon and ordered him, "Hit these people with a hunter for this disrespectful attitude, I am free to let anyone sit by my side." Then he asked Pir Abdul Ghafoor Shah to come up with two persons who could give witness in his favour so he could make a decision about the matter. Pir Abdul Ghafoor Shah replied, "I will not ask anyone to witness in my favour, you are free to take decision as you wish." The superintendent then called an old man from the Sials and asked him, "Who built that well and planted the orchard?" The old man

replied, “These Sials are my relatives and they all are corrupt. Pir Abdul Ghafoor Shah built this well and also planted the orchard.” The superintendent decided to conclude the matter after hearing from one witness only. The Sials again complained, “This Faqeer is an immigrant; he will sell the well and orchard to someone else and leave the place, that would cause us great loss.” Pir Abdul Ghafoor Shah advised the superintendent to give the verdict that the well and orchard would belong to him as long as he stayed there but when he would leave, the Sials could divide it among themselves. The Sials were very happy at that decision. They thought it was in their favour as they could move the Faqeer whenever they would want and then could easily encroach the well and the orchard. Next day, the landlord Ahmad Sial, who lived in old Mud Mopal<sup>172</sup>, threatened Pir Abdul Ghafoor Shah, “We are rogues and you are a gentleman so it’s better if you leave this place on your own by tonight, otherwise we will create trouble for you.” Pir Abdul Ghafoor Shah replied, “I am settled here on the order of Allah. If He orders me to move today, I will obey His order, I need nothing (*from here*).” After that, Sials had to go to Muzzafargarh at the hearing of a murder case. Six months later they again sent a threatening message to Pir Abdul Ghafoor Shah, “We had warned you before but you did not take any notice. We will demolish your hut and cut your plants.” Pir Abdul Ghafoor Shah replied, “Ahmad Sial has gone mad. I am settled here on the order of Allah and will move from here only on His order. Tell Ahmad Sial to take care of his own house.” Only a few days later, the river was flooded and the village of Ahmad Sial i.e. old Mud Mopal sank in the river leaving nothing behind. Then the village of Mud Mopal was rebuilt at a new place. After sometime Ahmad Sial went insane. When the Sials saw his horrible state, they left the issue forever.

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<sup>172</sup> Mud Mopal is another name for Mud Rajbana

Due to the sacred presence of Pir Abdul Ghafoor Shah the name of Mud Rajbana changed to Mud Sharif, as Syed Bahadur Ali Shah has mentioned in his quatrain:

آ میاں میرے دوستا، میرے پیر دا نور ظہور ویکھو  
 موضع مڈ مشہور خبیث آہا، اج مڈ شریف دا نور ویکھو  
 ظاہر عام نوں فیض دوا دا ای، باطن صادقان دا کوہ طور ویکھو  
 سلطان بہادر شاہ دریا ہے بخشش صحیح، صورت عبدتے معنے غفور ویکھو

Meaning: O' my friend! Come and see The Light of Divinity manifested in the sacred self of my Murshid (*Pir Abdul Ghafoor Shah*). Because of his presence, the village of Mud, which was earlier known as the residence of evil people, is now called Mud Sharif (*the sacred Mud*). Outwardly he is a source of beneficence for all and sundry but inwardly he is the spiritual Koh-e-Toor<sup>173</sup> for the sincere and true Lovers of Allah. O' Sultan Bahadur Shah! He is truly an ocean of forgiveness. The Ghafoor (*All Forgiving*) in the form of a human!

Pir Abdul Ghafoor Shah spent fifty years in Mud Sharif living at the same place as a Resident Faqeer (*who does not travel place to place but benefit people while staying at one place*). The neighbouring people never came to get beneficence from him, although people from far off places came to him and received benefit of Ism-e-Allah Zaat from him.

## SAYINGS

- ❖ Pir Abdul Ghafoor Shah narrated that once a judge was travelling across the jungle on a mule to meet his friend. On the way, a robber caught him and asked, "Do you know

<sup>173</sup> Mount Sinai where Hazrat Musa used to go to converse with Allah

astrology?” The judge replied that The Holy Prophet has forbidden to believe in astrology. The robber said, “The Holy Prophet has also ordered الرفيق ثم الطريق meaning: ‘First find a companion and then set on a journey’. Do you have any companion? You are disobeying The Holy Prophet. You followed one of his Hadiths and left the other. I have the knowledge of astrology and I know that my star is dominating yours. Get off the mule and give me your clothes.” The judge got down the mule and gave the mule and clothes to the robber and was left with just a sheet to cover his body. The robber ordered him to take off the sheet as well and give it to him. The judge said that he had to offer prayer with that sheet. The robber said, “You need not tell me the laws of religion. Hurry up! and give me the sheet, else I will take out my sword.” The judge gave him the sheet and hid himself in the fields. When the robber left, he borrowed a sheet from someone, wrapped it around and somehow managed to reach home. Early next morning when the judge went to the court, that robber came on judge’s mule, wearing his clothes and sat in front of him without saying Salam (*greetings*). The judge said, “Why didn’t you say Salam?” He replied, “Salam is of two kinds. One is of Shariah and the other is out of respect or fear. I do not follow Shariah because I am a robber and respect is given only to those who are superior. I do not consider you superior to me and I am not scared of you either, so why should I greet you!” The judge said, “Now what do you want?” The robber said, “I don’t have a house. You either give me your house so I can spend my life in comfort or give me enough money to build a new house.” Finally the judge gave some cash and got rid of that robber.

After narrating this symbolic incident, Pir Abdul Ghafoor Shah said that the robber was a metaphor for the satan who takes away all the good deeds and leaves a person empty handed. Satan has all the apparent knowledge and knows all

the ways to trick a person. If you are not accompanying a Murshid Kamil Akmal then the satan will snatch all your good deeds. That is why it is important to remain connected with Murshid Kamil Akmal. Just as, if a blind person wants to reach his destination, he should hold hand of a person who can see and follow him.

- ❖ Pir Abdul Ghafoor Shah narrated another incident that once a person was in search of the Kamil Murshid. He asked his brothers to give him his inherited share of money. They calculated his share and gave him five hundred rupees. That man took the amount and went to a Faqeer and requested, “You take this money and show me the Path of Allah.” The Faqeer said, “The Path of Allah is not shown in return of money. It is shown only for the sake of Allah. You do good deeds, Allah will bless you with righteousness.” The man insisted, “I will learn the Path of Allah in return of money only.” Then he went to many dervishes but all of them gave him the same answer that they will show the Path of Allah for the sake of Allah only. He kept insisting that he will learn The Divine Path in return of money. Finally, one day he was going through a jungle when he met a robber on his way. The robber asked if he had anything. He replied, “I have five hundred rupees and I want to know about the Path of Allah in return of this money.” The robber said, “Give me the money, I will show you the Path to Allah.” He gave the money to him. The robber took the money and escaped. The man waited for the robber in the jungle for three days. The third day, Allah sent Hazrat Khidr to guide His man sitting in the jungle. Hazrat Khidr went to the jungle and said to the man, “Have you heard about Khidr? I am Khidr and Allah has sent me to guide you, I will show you the Right Path and you should follow me.” The man replied, “I have already found a Murshid and paid him, so I cannot follow you. When my Murshid comes back I will follow what he says. Today

only three days have passed, how can I distrust and change my Murshid so soon?” Hazrat Khidr requested in the Holy Court of Allah, “O’ Allah! This man does not follow me.” Allah ordered him to find that robber and show him the way of Righteousness, so he could return and guide that man. Hazrat Khidr searched the robber and guided him towards Righteousness. Then, that robber came back to that man and guided him.

Pir Abdul Ghafoor Shah then expressed that this was an example of the true urge. The Real Guide is Allah Himself but He guides through his Friends. Allah says that only those people find The Right Path whom I call towards Righteousness and send them to My Friends for guidance. And those who have been rejected in My Court, can neither find any true friend nor Murshid.

- ❖ Once a man asked Pir Abdul Ghafoor Shah, “Ya Hazrat! How can we find out whether Allah is pleased with us or not?” He replied, “If you are grateful to Allah even in the time of difficulty and trouble then Allah is also pleased with you. If you are not submitted to Allah in tough times then Allah is also not pleased with you, as Allah said; *رضى الله عنهم ورضوا عنه* meaning: “Allah is pleased with them and they are pleased with Allah.”

## TITLE

Pir Abdul Ghafoor Shah was entitled by The Holy Prophet as “**Sultan-ul-Sabireen**” (*The king of the enduring ones*) because he showed remarkable patience towards the hardships of life as well as the pains given to him by his own people. Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo used to call him “Pir Mohammad”. Syed Mohammad Bahadur Ali Shah, who got The Divine Trust

of Faqr from him, mentioned this title in his poetry in the following words:

✽ میں وچ میں نہ رہ گئی کائی  
واہ ”پیر محمد“ رمز بتائی

Meaning: Infinite praises for my Murshid “Pir Mohammad” who unfolded such great secrets upon me that I was liberated from my own self.

✽ بشریت دے وچ ”عبد“ سداے  
بخشش وقت غفور اکھائے  
جد لامکانی رتبہ پائے  
”پیر محمد“ نام دھرائے

Explanation: The name of my Murshid “Pir Mohammad Abdul Ghafoor Shah” reveals his great spiritual status at different levels. In this material world he is ‘Abd’ (*slave of Allah*) as a human being. He is ‘Ghafoor’ (*Allah’s Attributive Name which means The All Forgiving*) because he possesses all The Divine Attributes, especially that of Forgivingness. According to his highest spiritual status in the world of Divinity he is called ‘Pir Mohammad’.

In another eulogy he says:

ہے مظہر انوار ”پیر محمد“ سائیں  
ہے خزن اسرار ”پیر محمد“ سائیں

Explanation: My Murshid ‘Pir Mohammad’ is the manifestation of The Divine Light and holds the Treasures of Divine Secrets.

In the biography of Pir Mohammad Abdul Ghafoor Shah it is also mentioned that from the sacred court of Ghaus-ul-Azam he was titled as “Pir Mohammad Ji” which was later changed to “Pir Mohammad Jeeve”.

Pir Abdul Ghafoor Shah is called as ‘Sakhi Sultan’ because he was spiritually related with Sultan Bahoo and got The Trust of Faqr from his spiritual Order. “Hashmi Qureshi” is a part of his name because he belonged to the tribe Hashim of Quresh.

## RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

Pir Abdul Ghafoor Shah belonged to the sect of Ahl-e-Sunnah-wal-Jamat and followed the school of thought of Hazrat Imam Abu Hanifa. He is the Spiritual Leader of the Sarwari Qadri Order after Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah.

### FAMILY

Pir Abdul Ghafoor Shah married twice in Mud Rajbana. From his first wife, Pir Mohakumuddin was born who died in life of Pir Abdul Ghafoor Shah and had no child. His shrine is in a room outside the shrine of Pir Abdul Ghafoor Shah towards west. From second wife, Pir Abdul Haq and Pir Abdul Razzaq were born, from whom his progeny continued.

### CONSTRUCTION OF THE SHRINE OF HIS MURSHID

In 1327 H (1909 AD), one year before his death, Pir Abdul Ghafoor Shah started the construction of the shrine of his Murshid Syed Mohammad Abdullah Shah on the same pattern as the shrine of Hazrat Sakhi Sultan Bahoo is built. He appointed his eldest son Pir Abdul Haq as the shrine superior who supervised



the construction of the shrine. Fateh Deen Faqeer from Gujrat was looking after the labour work. An evening before Pir Abdul Ghafoor Shah died, when everyone got free from work, Fateh Mohammad saw that Pir Abdul Ghafoor Shah was going inside the shrine. He followed him so he can have the privilege to meet him. However, when he entered the shrine, he was very amazed to see that Pir Abdul Ghafoor Shah was not there. Next day, early in the morning Pir Abdul Ghafoor Shah died. The construction of shrine of Pir Abdullah Shah was completed before Pir Abdul Ghafoor Shah's death in Safar 1328 H. The shrine is an exact reflection of the shrine of Sultan Bahoo.

### KHALIFAHS

He had two Khalifahs, both of them were his sons, Pir Abdul Haq and Pir Mohkamuddin. As explained previously, a tradition of Mirat-ul-Arifeen monthly magazine states that his youngest son, Pir Abdul Razzaq took bayat in the Chishtia Order after his death.

### TRANSFERENCE OF THE DIVINE TRUST OF FAQR

Two days before his death, on Saturday, February 19<sup>th</sup>, 1910 AD (8<sup>th</sup> Safar, 1328 H) he took his Spiritual Confidant Syed Mohammad Bahadur Ali Shah with him to the shrine of Sultan Bahoo and with his permission he transferred The Divine Trust of Faqr to Syed Mohammad Bahadur Ali Shah.

### DEATH

He died on Monday morning on 21<sup>st</sup> February, 1910 AD (10 Safar, 1328 H).

## SHRINE

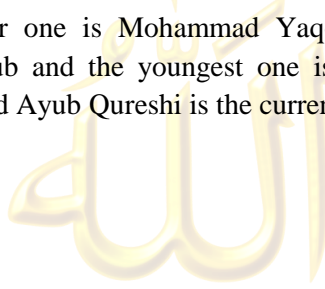
His shrine is in village Mud Sharif, thirteen kilometers towards East of Garh Maharaja, Tehsil Ahmadpur Sial, district Jhang, Pakistan.

## URS

His urs is held annually on the 9<sup>th</sup> and 10<sup>th</sup> of Safar.

## SHRINE SUPERIOR

The first superior of the shrine of Pir Abdul Ghafoor Shah was his youngest son Pir Abdul Razzaq, second was Pir Abdul Razzaq's elder son Mohammad Yousaf. Mohammad Yousaf has three sons; elder one is Mohammad Yaqoob, middle son is Mohammad Ayub and the youngest one is Mohammad Ilyas. Mian Mohammad Ayub Qureshi is the current shrine superior.





# CHAPTER FOUR

SHAHBAZ-E-ARIFAAN

HAZRAT SAKHI SULTAN PIR SYED  
**MOHAMMAD BAHADUR ALI SHAH**  
KAZMI AL-MASH'HADI  
REHMAT-UL-ALLAH ALAYH



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## HAZRAT SAKHI SULTAN PIR SYED MOHAMMAD BAHADUR ALI SHAH

After Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah, the heritage of Faqr was entrusted to Hazrat Sakhi Sultan Pir Syed Bahadur Ali Shah and he became the Spiritual Leader of the Sarwari Qadri Order.

### FAMILY LINEAGE

Syed Mohammad Bahadur Ali Shah belonged to the family of Hazrat Imam Musa Kazim. His ancestors migrated from Mash'had, a city of Iran, to the Punjab Province of Pakistan (*then India*) and settled near Rawalpindi. His family lineage is as follows:

Syed Mohammad Bahadur Ali Shah son of Syed Fateh Ali son of Syed Shah Sharf son of Syed Kamal Shah son of Syed Gul Shah son of Syed Mohammad Kareem son of Syed Fateh Mohammad son of Syed Mohammad Mali son of Syed Mohammad Sajjad son of Syed Mohammad Malhu son of Syed Habibullah son of Syed Mohammad Ghalib son of Syed Abdul Rehman son of Syed Mohammad Yousaf son of Syed Mohammad son of Syed Mohammad Farooq son of Syed Riazuddin son of Syed Shahabuddin son of Syed Sultan Mohammad Fakhruddin son of Syed Ghayasuddin son of Syed Abu al-Qasim Hussain son of Syed Mohammad Ameer son of Syed Abdul Rehman son of Syed Mohammad Sani son of Syed Ishaq Sani son of Syed Mohammad Musa Zahid Abi Al-Hassan son of Syed Shah Alam Abi Al-Hassan son of Syed Qasim Aleem son of Syed Mohammad Awal Abdullah son of Syed Shah Ishaq Al-Mofiq son of Hazrat Imam Musa Kazim son of Syed Imam Jaffar Sadiq son of Syed Imam Mohammad Baqir son of Syed Imam Zain-ul-Abideen son

of Hazrat Imam Hussain son of Hazrat Ali Murtaza son of Abu Talib<sup>174</sup>.

The parents of Pir Bahadur Ali Shah first migrated from Rawalpindi to Chakwal and then finally settled in a small town of Hasoowali towards the North West of Shorkot (*district Jhang*) and adopted farming as occupation. His father Syed Fateh Ali Shah was a pious man and a dervish. He had great devotion for Hazrat Sakhi Sultan Bahoo and used to visit his shrine very often.

## BIRTH

According to my beloved Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali, Pir Syed Mohammad Bahadur Ali Shah was born on Sunday, August 16<sup>th</sup> 1801 AD (*5<sup>th</sup> Rabi-ul-Sani, 1216 H*) at the time of Fajr (*morning*) prayer in the town of Hasoowali, Tehsil Shorkot, District Jhang. The Noor of Faqr, which was in his soul since eternity, enlightened his face and made him prominent among his brothers.

## EDUCATION AND STAY AT THE SHRINE OF SULTAN BAHOO

Pir Bahadur Ali Shah often used to go to the shrine of Sultan Bahoo with his father, Syed Fateh Ali. During those visits, Hazrat Sultan Bahoo blessed the soul of Syed Bahadur Ali Shah with Divine Enlightenment.

Considering his interest in religion, his father decided to send him to his Murshid, a famous religious scholar of Multan, Syed

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<sup>174</sup> Earlier Syed Bahadur Ali Shah was wrongly considered to belong the progeny of Hazrat Bari Imam, whereas Hazrat Shah Abdul Latif Kazmi commonly known as Bari Imam had no children. We contacted Syed Fakhar Sultan who is the son of Syed Talib Hussain, the current superior of the shrine of Syed Bahadur Ali Shah, in 2009, to know the facts about his family lineage. He gave the above given lineage record and this lineage was published in Mujtaba Akhir Zamani for the first time.

Pir Maulana Mohammad Obaidullah Multani<sup>175</sup>. He was eight years old when his father took him to Multan. On the way they stayed at the shrine of Hazrat Sakhi Sultan Bahoo for seven days. During that stay Syed Fateh Ali kept praying for graciousness and blessings upon his son. Then he left his son Bahadur Ali Shah at the religious school of Mohammad Obaidullah and returned to Hasoowali. Next day, when Syed Obaidullah started teaching him the basic introductory book of religion, he was amazed as Bahadur Ali Shah already knew whatever he wanted to teach him. He had a complete command over all the branches of religious knowledge and had even learnt The Holy Quran by heart. Syed Bahadur Ali Shah revised all the religious books in just seventeen days. Syed Obaidullah wrote a letter to his father and told him that he can take his son back home as he had completed his education. His father got worried after reading the letter. He thought that maybe his son could not come up to the standards of his teacher or he has committed some mistake due to which his teacher is asking to take him back so soon. He went to Multan in great stress, but was amazed when Syed Obaidullah told him about the command of Syed Bahadur Ali Shah over the religious knowledge and asked him that from where his son had received all that education. Syed Fateh Ali told him that his son had never been to any school before. When they inquired Syed Bahadur Ali Shah about it, he replied that Hazrat Sakhi Sultan Bahoo spiritually blessed him with the inspirational knowledge while his seven days stay at his shrine. Hearing this, his father took him back to the shrine where Hazrat Sakhi Sultan Bahoo ordered him in dream, "Leave your son here, I'll be his guardian". So, his father left him at the shrine.

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<sup>175</sup> Maulana Pir Mohammad Obaidullah Multani was a mystic of the Qadri Order. He was a learned scholar of Multan. Many Seekers of The Divine Knowledge got spiritual education from his Mudrasah. In Multan, he put an end to polytheism and wrong innovations in religion. He constructed one grand mosque in Jhang Sadar and the other in Khairpur Tamainwali Bahawalpur. He died in Multan and is buried there.



Syed Bahadur Ali Shah spent almost forty years at the shrine of Sultan Bahoo. He came there at the age of eight in 1809 AD and stayed there till 1849 AD. After forty years Sultan Bahoo spiritually ordered him to go back home and visit the shrine once every month. This routine continued till 1861 AD. Then one day, during his visit to the shrine, Hazrat Sultan Bahoo ordered him to go to Shorkot and take bayat at the hand of Pir Mohammad Abdul Ghafoor Shah. It is interesting to know that Pir Bahadur Ali Shah was born before the birth of his Murshid, Pir Mohammad Abdul Ghafoor Shah [*Syed Bahadur Ali Shah was born in 1216 H (1801 AD) while his Murshid was born in 1242 H (1827 AD)*]. Syed Bahadur Ali Shah was twenty four years old and was staying at the shrine of Sultan Bahoo when in 1241 H (1825 AD) Pir Abdullah Shah came there and got his Trust of Faqr. Syed Bahadur Ali Shah was living at the shrine during the entire period of Syed Mohammad Abdullah Shah's persuasion and guidance to Pir Mohammad Abdul Ghafoor Shah. In 1825 AD when the Sikhs attacked the shrine and all the progeny of Sultan Bahoo migrated to the surrounding areas, even at that time Syed Bahadur Ali Shah was staying at the shrine. He was also alive when in 1917 AD the shrine was moved from Samandri town (*Garh Maharaja*) to the current location.

## SYED BAHADUR ALI SHAH'S SERVICES AT THE SHRINE OF SULTAN BAHOO

Syed Mohammad Bahadur Ali Shah performed different services while his stay at the shrine of Sultan Bahoo. In the first twelve years he used to fill water of ablution for people. For a long time he had also been helping in the preparation of langar, its distribution, accommodation of people at the shrine and its cleaning. However, his most remarkable service was to copy down the manuscripts of the precious books of Hazrat Sultan Bahoo, thus saving them for the coming generations. The books he

copied are: Shams-ul-Arifeen, Ganj-ul-Asrar, Kaleed-ul-Tauheed Kalan, Kaleed-ul-Tauheed Khurd, Majalisa-tul-Nabi, Mahak-ul-Faqr Kalan, Ain-ul-Faqr, Aqal-e-Baydar and Noor-ul-Huda Kalan.

While his forty years stay at the shrine, Zikr and Tasawur of Ism-e-Allah Zaat was his daily routine.

## BAYAT

After fifty three years of esoteric upbringing, he was ordered by Sultan Bahoo to take bayat upon the hand of Pir Mohammad Abdul Ghafoor Shah. Pir Abdul Ghafoor Shah was the Shaikh (*Spiritual Leader*) of the Sarwari Qadri Order after Pir Abdullah Shah and was living in Shorkot after the death of his Murshid. The biography of Pir Abdul Ghafoor Shah "*Swaneh Umri Hazrat Khawaja Abdul Shah Sahib*" endorses that Syed Bahadur Ali Shah took bayat upon his hand in Shorkot. The April 2000 AD issue of the monthly magazine 'Mirat-ul-Arifeen' also verifies this. It states:

- ❖ "Sultan Bahoo ordered Syed Bahadur Ali Shah to take bayat upon the hand of the Murshid Kamil Akmal of the Sarwari Qadri Order. Syed Bahadur Ali Shah requested Sultan Bahoo with due respect to guide him towards that Murshid Kamil. Sultan Bahoo told him to go to Pir Abdul Ghafoor Shah and also informed him that he lived in Shorkot. Syed Bahadur Ali Shah left for Shorkot immediately. After meeting Pir Abdul Ghafoor Shah he requested for bayat upon his hand. Pir Abdul Ghafoor Shah smiled and said, 'You are bound to follow the order and so am I.' So, Syed Bahadur Ali Shah took bayat upon the hand of Pir Abdul Ghafoor Shah." (Page no. 18)

This bayat took place in Shorkot on Friday August 2<sup>nd</sup>, 1861 AD (25<sup>th</sup> Muharram, 1278 H)<sup>176</sup>.

After bayat, when he went back to the shrine, Sultan Bahoo esoterically said to him, “You have been bestowed with the Treasure of Faqr of Sultan-ul-Faqr V which you have to transfer to Sultan-ul-Faqr VI who would be from my family”. He also told that this was decided by Prophet Mohammad and stamped by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Syed Bahadur Ali Shah asked, “How will I recognize him?” Sultan Bahoo replied, “A circumcised child with a cut navel will be born in my family. When he will reach his mature age, you will transfer The Divine Trust of Faqr to him. Then he will have a son who will be the Sultan-ul-Faqr IV.”

## MULAZIM DAFTAR DA FARMAYA ZAAT SAKHI SULTANI

**Meaning: “Sakhi Sultan Bahoo appointed me as the servant of his court”.**

After bayat, Syed Bahadur Ali Shah made it a routine to spend the day in the service of his Murshid Pir Abdul Ghafoor Shah and the night at the shrine of Hazrat Sakhi Sultan Bahoo. Every night an esoteric Divine Assembly was held at the shrine in which all the Khalifahs of Sultan Bahoo sat in order of their ranks. Syed Bahadur Ali Shah had the last rank so he sat at the end. One night when he was leaving for the shrine, heavy storm started. The boatman refused to cross the river in such a bad weather. Syed Bahadur Ali Shah could not miss the Assembly, so in spite of the heavy storm, he jumped into the river and swam across it. When he reached the shrine and entered the Assembly, Sultan Bahoo asked his Khalifah Naurang Sultan, who used to sit

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<sup>176</sup> This date is according to the tradition of Sultan Mohammad Asghar Ali who heard it from his Murshid, Sultan Mohammad Abdul Aziz

next to him, to let Syed Bahadur Ali Shah sit at his place as he had reached the Assembly after a great effort. In this way Pir Syed Bahadur Ali Shah got highest rank in the Assembly of Sultan Bahoo. Since that day Syed Bahadur Ali Shah has been designated as “the custodian of The Treasure of Faqr” and received the title of “Pir Sahib” from Sultan Bahoo. Later on, he became famous by this title. After being blessed with these rewards Pir Sahib said:

“*Mulazim daftar da farmaya Zaat Sakhi Sultani.*”

Meaning: Sakhi Sultan has appointed me as the servant of his sacred court.

This is a verse from one of the eulogies of Pir Bahadur Ali Shah which he wrote in the honour of Sultan Bahoo. One day I asked the interpretation of this sentence from my beloved Murshid, Sultan Mohammad Asghar Ali. He replied, “Pir Bahadur Ali Shah is the beloved of Hazrat Sultan Bahoo, and a lover never hides anything from his beloved. Sultan Bahoo granted the authority over his entire Treasure of Faqr to his beloved Pir Bahadur Ali Shah. Sultan Bahoo has written in his books, ‘Throughout my life I could not find such a true and sincere Seeker of Allah whom I could hand over my real inward legacy (*i.e. The Divine Trust*)’. After Sultan Bahoo’s death, Pir Syed Bahadur Ali Shah was the Seeker who came up to his standards. Therefore, he granted authority over the Treasure of Faqr to him and said, ‘Pir Sahib! Till now I have guided all the Seekers of Allah to their destination directly without any mediation, but from now onwards till the Day of Judgment whoever will come to me, will get the Treasure of Faqr through your mediation.’ This is the explanation of the above mentioned verse.

## TITLE

He was awarded the title of “Shahbaz-e- Arifaan” by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Hazrat Sakhi Sultan Bahoo usually addressed him with the name “Pir Sahib”. He is called “Syed” because he belonged to the family of Sadaat. After the transference of the Trust of Faqr to him from the spiritual Order of Sultan Bahoo, “Sakhi Sultan” became part of his name.

## FAQR IS GRANTED BY PIR BAHADUR ALI SHAH

According to the command of Sultan Bahoo, Pir Bahadur Ali Shah now holds the authority to decide all the matters of Faqr. All the extrinsic and intrinsic issues of the Seekers of Faqr are solved and their ranks and statuses are decided by him. In “*Karamaat-e-Azizia*” Sultan Mohammad Farooq writes, “Whenever Sultan Mohammad Abdul Aziz<sup>177</sup> faced any problem he went to the shrine of his Murshid Pir Bahadur Ali Shah, presented the problem before him and got it solved at once.”

Hazrat Sakhi Sultan Mohammad Abdul Aziz often stayed at the shrine of Pir Bahadur Ali Shah for twenty one consecutive days. He called this duration “Ikeeha”. He also used to stay for nine nights or five nights, called “Nau-Raata” and “Panj-Raata” respectively. My beloved Murshid Sultan Mohammad Asghar Ali had the same routine. Whenever he had to start any new venture, he began it from the shrine of Pir Bahadur Ali Shah. I also visit his shrine whenever I face any problem in the way of Faqr. He has blessed me so much that it takes only a day or sometimes only a few hours to solve the issue.

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<sup>177</sup> Spiritual heir of Pir Bahadur Ali Shah and the Shaikh of Sarwari Qadri Order after him

## BENEFICENCE OF ISM-E-ALLAH ZAAT

Pir Syed Bahadur Ali Shah took revolutionary steps to spread the teachings of Hazrat Sakhi Sultan Bahoo. He made hundreds of gold Ism-e-Allah Zaat to grant its beneficence to the Seekers of Allah. He used to write the Ism-e-Allah Zaat with his own sacred hands and send it to a goldsmith in Multan for gold plating. The gold Ism-e-Allah Zaat were made again in the era of my beloved Murshid Sultan Mohammad Asghar Ali. He had a sample of Ism-e-Allah Zaat made by Pir Syed Bahadur Ali Shah which was followed to make the new Ism-e-Allah Zaat.

## FAMILY

Pir Bahadur Ali Shah got married once, as it is the Sunnah of Prophet Mohammad, but his routine life had adverse effects on his family life. His in-laws insisted that he should leave the path of Faqr, start farming and look after the family matters. Pir Syed Bahadur Ali Shah had achieved the Treasure of Faqr after bearing great hardships and continuous struggle, how could he give up this blessing. Finally he was asked to make a choice. His wife asked him to either leave her or the path of Faqr. Hence, with the permission of Hazrat Sakhi Sultan Bahoo, he divorced his wife and got rid of the worldly matters. He spent rest of his life alone, he did not have any child.

## BEAUTY AND ELEGANCE

Pir Bahadur Ali Shah was blessed with an age of 132 years, six months and eleven days but there was no change in his beauty and elegance till the last moments of his life. His countenance radiated with The Divine Light. He had a large head, prominent nose and medium height but when he stood among the people he seemed the tallest. His beard was equal in length and width. He used to make a partition of the hair of his beard equally from the

center of his chin and set the hair towards each side of cheeks. This made his beard look more beautiful. He had attractive and mesmerizing eyes with an indefinable luster in them. The hair on his head were a little lower from the ears. He had a slightly heavy frame of body. Palms of his hands were soft like silk and fingers were long and artistic. He used to wear kurta<sup>178</sup> and tehmad<sup>179</sup> and sometimes also used a long coat. He usually had a white turban on his head but in one of his photographs, he has worn a green turban which shows that he had also used green turban. He used to wear Khussa<sup>180</sup>.

He liked to dress up simply. Once he was patching his torn clothes in the courtyard of the shrine of Sultan Bahoo. Sultan Bahoo said to him, "Pir Sahib you are a Faqeer of the Sarwari Qadri Order and a Sarwari Qadri Faqeer should wear royal dress and ride a stallion." After that he started wearing the finest dresses.

## MIGRATION

After his Murshid Pir Mohammad Abdul Ghafoor Shah's death, he migrated from Hasoowali and settled temporarily in Deva Singh, Tehsil Kabirwala, District Multan. This is confirmed from his words written at the end of the manuscript of Sultan Bahoo's book '*Shams-ul-Arifeen*' copied by him. He writes, "This book *Shams-ul-Arifeen* completed on 26<sup>th</sup> of Ramazan. It is copied by this sinful servant of Faqeers, Bahadur Shah Sultani, who was residing earlier in Hasoowali and is now (*temporarily*) living like homeless in Deva Singh, Tehsil Kabirwala, District Multan."

Soon, he moved from Deva Singh to a place near the village Fareed Mehmood Kathia which is 2 km east from Qasimabad stop on the Jhang Road, at a distance of 14 km from Shorkot, and settled there permanently. He called it 'migration'. When he

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<sup>178</sup> Long collarless loose shirt popular in South Asia specially Punjab

<sup>179</sup> Leg sheet/ a sheet wrapped around the lower part of body.

<sup>180</sup> Type of eastern shoes

moved near village Fareed Mehmood Kathia, ignorance prevailed there. People were unaware of the knowledge of religion and Marifat<sup>181</sup> of Allah. He enlightened the hearts of people with the Light of Marifat and Ishq for The Holy Prophet. He constructed a mosque where he settled near Fareed Mehmood Kathia and from there started his mission of spreading The Divine Knowledge of Allah. Later on, this place became famous by the name “Pir di Bhanairi”. After renouncing his family life he dedicated his whole life in serving the religion and spreading the beneficence of Ism-e- Allah Zaat. He was ever surrounded by a crowd of people. Seekers of Allah used to visit him from remote areas for guidance. Whenever he gave Ism-e-Allah Zaat to anyone, he wrote it himself and got it plated with gold. He also travelled a lot to different places to invite people towards Allah and preach Ishq and Marifat of Allah. Mostly, he travelled to Ahmedpur Sharqiah Bahawalpur (*the shrine of Syed Mohammad Abdullah Shah*), Vihari, Multan, Khanewal and Mian Channu.

## TRANSFERENCE OF THE DIVINE TRUST

Pir Bahadur Ali Shah had one Superior Spiritual Successor and no junior successors. He found only one Spiritual Confidant in his life who was close to his heart and was the True Seeker of Allah i.e. Hazrat Sakhi Sultan Mohammad Abdul Aziz who belonged to the family of Hazrat Sakhi Sultan Bahoo. Pir Bahadur Ali Shah transferred him The Divine Trust of Faqr. Hazrat Sultan Bahoo had already esoterically informed Pir Bahadur Ali Shah about him that “A circumcised boy with cut navel will born in my family whom you have to transfer The Divine Trust of Faqr.” Hence, through him the heritage and Trust of Faqr returned back to the family of Hazrat Sakhi Sultan Bahoo.

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<sup>181</sup> The Divine Knowledge, Gnosis



Pir Syed Mohammad Bahadur Ali Shah used to say about Sultan Mohammad Abdul Aziz:

پھلا دے گلاب دیا  
تینوں سانجھ سانجھ رکھاں  
میرے مایے دے باغ دیا

Meaning: O' beautiful rose from the garden of my beloved! Let me hold you closest to my heart.

Sultan Mohammad Abdul Aziz took bayat on the hands of Pir Mohammad Bahadur Ali Shah at the age of twenty one, at the shrine of Hazrat Sultan Bahoo on Sunday, March 13, 1932 AD (6 Zi'qad 1350 H) after Isha (*night*) prayer.

My beloved Murshid Sultan Mohammad Asghar Ali used to narrate the incident of the bayat of his Murshid Sultan Abdul Aziz, who was also his father, on the hand of Pir Syed Bahadur Ali Shah as follows:

- ❖ “My Murshid Sultan Mohammad Abdul Aziz wanted to go to Baghdad to take bayat on the hand of someone from the progeny of Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. One day, Pir Bahadur Ali Shah was present at the shrine of Hazrat Sultan Bahoo. My beloved Murshid went to the shrine after the Isha prayer and esoterically requested Hazrat Sultan Bahoo, “Hazoor! I want to take bayat to someone belonging to the progeny of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Please grant me permission to go to Baghdad Sharif to perform this obligation.” Sultan Bahoo came out of his shrine and held the right hand of Sultan Mohammad Abdul Aziz with his right hand and said, “Whether you go to Baghdad or Makkah, the decision has been taken a long time ago and is stamped by The Holy Prophet that you have to take bayat on the hand of Pir Bahadur Ali Shah. This decision is also confirmed by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

Therefore, you have to take bayat to Pir Bahadur Ali Shah right now.” Then he ordered Pir Bahadur Ali Shah, “Come quickly, I’ve got hold of your most awaited and beloved disciple.” Pir Bahadur Ali Shah immediately rushed towards the pond for ablution but Sultan Bahoo called him and said, “You already have had your ablution since eternity, you can just do ‘tayamum’ (*dry ablution*).” Pir Bahadur Ali Shah did tayamum and came to him. Sultan Bahoo gave the hand of Sultan Mohammad Abdul Aziz in the hand of Pir Syed Bahadur Ali Shah and said, “Pir Sahib! Take bayat from him.” Pir Bahadur Ali Shah said, “Hazaar! He is your son. Kindly accept bayat from him yourself.” Sultan Bahoo insisted, “Pir Sahib you take bayat from him”. When Sultan Bahoo ordered him the third time then Pir Bahadur Ali Shah took bayat from Sultan Mohammad Abdul Aziz.”

Sultan Mohammad Abdul Aziz spent the rest of his life in the service and company of his Murshid i.e. from March 13, 1932 till the death of his Murshid Syed Bahadur Ali Shah in February 27, 1934.

### KARAMAAT (*Miracles*)

Karamaat have very less importance in the Sarwari Qadri Order. That is why the Sarwari Qadri Spiritual Guides rarely show miracles intentionally. However, sometimes these miracles show up automatically. They do not happen out of their own will but are from Allah.

- ❖ Once Pir Bahadur Ali Shah went to a disciple’s home. One of his attendants was also accompanying him alongwith two mares. That disciple was so poor that he had nothing to feed the mares. He requested Pir Sahib to allow him to take the mares to the jungle so they can graze there. Pir Sahib permitted him. When the disciple went to take the mares back, they were not at the place where he had hooked them.

He came back crying and said, "Hazoor Pir Sahib! The mares have been stolen. I am guilty of you and very unfortunate that you had a loss just because of me." Pir Sahib consoled him and then went on with his journey. After that he kept asking about the condition of that disciple. Everyone informed him that he cried a lot in the sorrow of the loss. After three years Pir Sahib again went to the house of that disciple and asked him, "Why do you cry?" He replied, "I cry because you had a loss due to my mistake and misfortune." Pir Sahib told him to go and check that place where he had left the mares. He went out and checked the place, surprisingly the mares were right there in the fields. He came back happily with the mares. Pir Sahib said, "You have been blessed because of your true urge and love for your Murshid!"

❖ A person had heard much about the miraculous personality of Pir Sahib. One day he came to him and said, "Kindly bless me so I can have the privilege of seeing The Holy Prophet in my dream." Pir Sahib replied that he would request The Holy Prophet and then let him know the next day. That man came again the next day. Pir Sahib said, "Your request has been granted but keep your house very clean and full of fragrance." The man went but came again the next day complaining not to have seen The Holy Prophet in his dream. Pir Sahib said, "I will forward your request, come tomorrow." That man came back the next day and again said, "I still couldn't have the privilege of seeing The Holy Prophet." Pir Sahib said, "He came but your house was stinking with the smell of smoke pipe and tobacco." Pir Sahib asked the man if he smokes. The man told him, "Sir I don't smoke but some guests had come over to my house who smoked and also threw the water of smoke pipe to refresh it." Pir Sahib replied, "The Holy Prophet returned because of this nasty thing." Then, the man cleaned the house and sprayed it with pleasing fragrance. The same night he saw The Holy Prophet in his

dream. That is why Pir Bahadur Ali Shah used to announce at the Urs of Sultan Bahoo before starting the ceremony that the people who smoke or have smoke pipes should go out. In chapter nine of *Ain-ul-Faqr*, Hazrat Sultan Bahoo writes:

- “The person who smokes tobacco (*of any kind*), follows Jews and non-Muslims and stands with Namrood.”
- ❖ Lala Ahmad Khan Pathan, a disciple of Sultan Mohammad Abdul Aziz from Kirri Khaisore, district Dera Ismail Khan requested Pir Bahadur Ali Shah to resolve one of his family disputes. Pir Bahadur Ali Shah asked Sultan Mohammad Abdul Aziz to settle the dispute between the two groups. Sultan Mohammad Abdul Aziz called both families and brought reconciliation between them.

A few days later, the enemies of Lala Ahmad Khan attacked him and shot ten bullets straight at him, however he remained safe. After some days when Sultan Mohammad Abdul Aziz went to his Murshid Pir Bahadur Ali Shah, he said, “The other family did not accept the reconciliation and attacked your disciple but I stopped those bullets with my hand.” Then he opened his fist and gave him the ten bullets. Pir Sahib certainly proved the following verse of Maulana Rumi:

اولياء را هست قدرت از اله  
تير جسته باز گرداند ز راه

Meaning: The Perfect Auliya (*Friends of Allah*) have got such power from Allah that they can return the escaped arrow to the bow.

- ❖ All the disciples of Pir Bahadur Ali Shah were the Seekers of Allah, as he blessed only the Seekers of Allah with his spiritual attention. On whomsoever he revealed the Secret of Ism-e- Allah Zaat, got so absorbed in The Divine Vision that

his outward senses were rendered ineffective. One night his beloved Spiritual Confidant Sultan Mohammad Abdul Aziz went for ablution to a small lake near his house. When he put his hands in water, it was very hot. He was astonished, he followed the flow of water to check what the matter was. At some distance he saw a disciple of Pir Sahib who had dipped his feet in water and was keenly lost in the meditation of Ism-e-Allah Zaat. He noticed that the water flowing behind the place where that disciple had dipped his feet was cold. The water was warming up after touching his feet.

The cooks of langar also had the same condition. They were so much absorbed in the meditation of Ism-e-Allah Zaat that they used to burn the food unconsciously. Pir Sahib had to eat that burnt food. At last, one day Hazrat Sultan Bahoo said to Pir Sahib, "I do not like when you eat burnt food. You should bless your disciples with limited Noor of Ism-e-Allah Zaat which they can easily absorb and tolerate, otherwise they will become Majzoob. Although when their death is near, you are free to bless them with the Noor of Ism-e-Allah Zaat as much as you want."

## MYSTIC POETRY

Pir Bahadur Ali Shah wrote various eulogies and mystic poems for the travellers of the spiritual path. His poetry is very famous in the Sarwari Qadri Order. When 'Maktaba-al-Arifeen' was supervised by me, I gathered and compiled all the poetry of Pir Sahib, on the order of my beloved Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali in his life, in the form of a book named "*Guldasta Abyat-o-Munajaat Shahbaz-e-Arifan Hazrat Sakhi Sultan Mohammad Bahadur Ali Shah Rehmat-ul-Allah Alayh*". This book got much popularity because, before it, his poetry was unpublished and restricted only to particular people. A plagiarist, M.A. Shakir (*Rajanpur*) plagiarized the poetry and preface of my

book and is publishing it bluntly by the title of “*Arifana Kuliyyat, Kalam Shahbaz-e-Arifaan Hazrat Sultan Syed Mohammad Bahadur Ali Shah, Hazrat Sakhi Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr shisham Hazrat Sakhi Sultan Mohammad Asghar Ali*”.

I set the foundation of “Sultan-ul-Faqr Publications” after being separated from “Maktaba-al-Arifeen”. Under this organization I have collected and published all the mystic poetry of the Spiritual Guides of Sarwari Qadri Order by the title “Kalam Mashaikh Sarwari Qadri”. This book contains the poetry of Hazrat Sakhi Sultan Bahoo, Pir Abdul Ghafoor Shah, Pir Bahadur Ali Shah, Sultan Abdul Aziz and Sultan Mohammad Asghar Ali. Meanings of difficult words of the poetry are also given at the end of the book and the mystic terms are explained as well.

The mystic poetry of Syed Bahadur Ali Shah is in Punjabi and Saraiki except one dua (*prayer*) in Urdu. His poetry is like an enlightened pillar for all seeking their path in the intrinsic soulful way of Faqr. His poetry is not based on imagination rather it is the expression of The Divine Realities and is nothing but Truth. His style is simple and straight. In addition to a ‘Si Harfi’<sup>182</sup>, he also wrote eulogies in the honour of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani, Hazrat Sakhi Sultan Bahoo, Syed Mohammad Abdullah Shah and his beloved Murshid Pir Mohammad Abdul Ghafoor Shah. The main theme of his poetry is Ishq i.e. the Ishq for The Holy Prophet and Ishq for Murshid. The most remarkable quality of his poetry is that he covers a lengthy topic in just one stanza. One has to write a complete essay to explain a single stanza of his poetry. His dua (*prayer*) in Urdu is as follows:

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<sup>182</sup> A genre of Punjabi poetry consisting of a set of thirty quatrains which are written in alphabetic order

پاک کر ظلماتِ عصیاں سے الہی دل میرا  
کر منور نورِ عرفاں سے الہی دل میرا

آپڑا ہوں در تیرے پر ہر طرف سے ہوں ملول  
کیجیو یہ عرض میری اپنی رحمت سے قبول

کچھ نہیں مطلب دو عالم کے گل و گلزار سے  
کر مشرف مجھ کو تو دیدارِ پُر انوار سے

آپڑا ہوں در تیرے پر میں گنہگار و اثم  
فضل کر مجھ پر الہی اَنْتَ ذُو الْفَضْلِ الْعَظِيمِ

کر میرے دل سے تو اے واحد دوئی کا حرف دور  
دل میں اور آنکھوں میں بھر دے سر بسر وحدت کا نور

کر معطر روح کو بوئے محمدؐ سے میری  
اور منور چشم کر روئے محمدؐ سے میری

دل سے پردہ ہستی موہوم کا معدوم کر  
اور حیاتِ ابدی عطا یا حیٰ یا قیوم کر

Meaning: O' Allah! Remove the darkness of sins from my heart and enlighten it by the Noor of Your Divine Knowledge. Dejected and weary, I have come to Your Court. Kindly accept my humble request out of Your Compassion and Mercy.

I have no desire for blessings of both the worlds, I only request You to bless me with Your Divine Vision.

I, the most sinful, have come to Your doorstep. Please bless me with Your Favour and Grace as you are The Most Gracious.

O' The One! Let me get rid of duality and drown in the Noor of Oneness.

Let my soul be enriched with the fragrance of Prophet Mohammad and my eyes enlightened by the vision of his sacred countenance.

I beg You to remove the veil of this illusionary unreal world from my heart and grant me an eternal life. O' The Immortal and Eternal!

❖ He wrote following eulogy in the honour of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani:

بنام اللہ سنو فریاد یا محبوب سبحانیؑ  
کرو ہر دم مہربانی اے محی الدین جیلانیؑ  
توں ہیں مشہور و معروفی  
دیکھو مقصود موتونی  
کھلن احوال مکشونی  
و کھایو رمز نورانی  
بنام اللہ سنو فریاد یا محبوب سبحانیؑ



Explanation: O' Mohiyuddin<sup>183</sup> Jilani! You are the Beloved of Allah. Please listen to my humble request for Allah's sake and bless me with your kindness every moment.

You are known for your generosity and kind favour upon the Seekers of Allah. I request you to fulfill my desire according to your grandeur and splendour. Acquaint me with the unknown spiritual states and reveal upon me the Secrets of The Divine Light.

تینوں چنیا رسول اللہ  
تو سہرا ہیں ولی اللہ  
کھلايو اسم ذات اللہ  
کرو چا دور حیرانی  
بنام اللہ سنو فریاد یا محبوب سبحانی

Explanation: You are chosen by The Holy Prophet as the Leader of all the Saints. I entreat you to unveil the Reality of Ism-e-Allah Zaat upon me and remove all my confusions.

خدا قدرت دتی تینوں  
نوازش چا کریں جینوں  
دیو حق الیقین مینوں  
وہجن خطرات گردانی  
بنام اللہ سنو فریاد یا محبوب سبحانی

<sup>183</sup> Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Mohiyuddin means "The life giver to the religion".

Explanation: Allah has empowered you to bless anyone you want with Divine Favour. Please take me to the highest level of faith i.e. Haq-ul-Yaqeen (*perfect faith gained through experience*) so that I may get rid of all the satanic illusions and dangers of the spiritual way.

غوثِ اعظمؒ ہیں توں بغدادی  
 کرو ویران کوں آبادی  
 لین سب داد فریادی  
 کرو جنیں دل قدم رانی  
 بنام اللہ سنو فریاد یا محبوب سبحانی

Explanation: You are the Ghaus-ul-Azam (*Saint of the highest cadre*) of Baghdad Sharif. On whomsoever you put your Divine Attention, his dead soul is enlivened. By your kindness, all his prayers are answered and complaints and grievances are over.

❖ In another piece of mystic poetry he presents his request for The Divine Blessing in the sacred court of Hazrat Sakhi Sultan Bahoo. There are eleven stanzas in this poem, three of which are given below:

سبحان اللہ سلطان صاحبِ دا محل مقدس وادی  
 ہو اللہ تے یاہو دی ہے سدا ندا منادی  
 وجدانی عرفانی دی واہ اس جا کُل آبادی  
 فیض رسائی دا ہے قبلہ روز ازل دا ہادی  
 بخشے لکھ ہا گنج الہی خاص جمعیت شاہ دی  
 اکسیر نظر تے قلزمِ رحمت تعریف اس راہنما دی  
 سن فریاد نمانے دی یا اکمل مرشد ہادی

Explanation: Subhan Allah! The shrine of Sultan Bahoo is a sacred place where the voices of the Zikr of ‘Hoo Allah’ and ‘Ya Hoo’ are ever raised, calling the people towards Allah. This shrine is fountain head of the true Marifat of Allah and blesses the Seekers of Allah with ecstatic spiritual states which grant them the Closeness of Allah. Hazrat Sakhi Sultan Bahoo is The Manifestation of The Divine Essence and all His attributes; he is the holy Qibla of Divine Beneficence and the Guide towards righteousness since eternity. He bestows infinite treasures of The Divine Knowledge, Vision and Closeness of Allah upon the Seekers of Allah and takes them to the highest spiritual status where all the intrinsic and extrinsic levels, knowledge and stations are accumulated within the Seeker. Sultan Bahoo is the Murshid Kamil Akmal who is an ocean of beneficence and possesses an Alchemy sight which converts a common person into The Divine Lover and then The Beloved of Allah. Pir Syed Bahadur Ali Shah requests him “O’ my Perfect Murshid! Listen to the pleas of my humble self also.”

ملازم دفتر دا فرمایا ذات سخی سلطانی  
شرف الفاظ لحاظ ہووے میں گرچہ پُر عصیانی  
فاجر فاسق فرض کیتا پُر عیب خطا نفسانی  
شان فیاض کرم سلطانی ہے بے حد بے پایانی  
حساب گدا دے نال نہ زیبا شایان شان شاہانی  
خطا عطا فرما یا ہادی دے پردہ نور نورانی

اے غم خانہ کاشانہ کر نال مبدل شادی  
سن فریاد نمانے دی یا اکمل مرشد ہادی

Explanation: According to the traditions one night Hazrat Pir Bahadur Ali Shah reached the shrine of Hazrat Sakhi Sultan Bahoo to attend the spiritual assembly of all his Khalifahs and

disciples after crossing the river in flood with much difficulty. Hazrat Sakhi Sultan Bahoo was pleased with his effort so much that he blessed him with the highest rank among all his Khalifahs present in the assembly. Being blessed with this reward, Pir Bahadur Ali Shah said, “O’ Sakhi Sultan Bahoo! You have honoured me with your slavery out of your infinite generosity and grandeur, how can I thank you! Please accept my verbal gratitude and consider it from the bottom of my heart as I have no other way to thank you properly. The symbol of your boundless kindness and beneficence is that you have blessed a sinful person like me. I beg you in the name of same kindness to please forgive all my sins and faults. It is against your grandeur to let a humble and meek beggar like me to be accountable in your grand court. Please hide all my sins with the veil of your celestial Light. Thus, change my aching and sorrowful heart into a blissful one.

طوق غلامی دا گل تیرا روز ازل دا پایا  
 نام تیرے دا فخر کریندیاں گزر زمانہ آیا  
 فیض تے کرم حضور انور دا صدہا بار آزمایا  
 آخر وقت وفا فرماؤ جو وعدہ فرمایا  
 سلطان بہادر شاہ تے کریو مد نظر دا سایہ

خلعت خاص عطا ہووے ہر ویلے غور لقا دی

سن فریاد نمانے دی یا اکمل مرشد ہادی

Explanation: My spiritual relation to you is not new or related to the worldly life only, rather I have put the circle of your slavery around my neck since eternity and I am proud of this eternal relationship. Your beneficence and kindness have been proved hundreds of times. So, please fulfill your promise by taking me to the destination of Fana Fillah Baqa Billah in your sacred

company. The last moments of my life have approached so please bestow your kind attention and favor upon me. Confer the most special blessing of The Divine Vision and Union in such a manner that my humble being is never ever separated from The Divine Essence. Please always keep me under your kind attention and pay heed to my humble requests O' my Perfect Spiritual Guide!

- ❖ He also wrote a Si Harfi in the grandeur of Hazrat Sultan Bahoo. This Si Harfi has thirty stanzas, only three are presented below:

الف آستان سلطان ہے بابِ امان، یا مطلق ہے کوہِ طور پیارے  
آکھ ربِّ اَرِنِی سَن سَوَفَ تَرَ اِنِی، یا صفتِ جمالِ اے نورِ پیارے  
ہوا و ہوس ہے دُھوڑ بھائی، جاروبِ دِلا ضرور پیارے  
طلسمِ دا قسم سلطان بہادر شاہ، تاں نور ویکھیں مستور پیارے

Explanation: The shrine of Sultan Bahoo is the door to eternal peace and is just like the Mount Sinai where Prophet Moses used to go to converse with Allah. If you wish to have The Divine Vision through the mediation of Sultan Bahoo, your wish will be immediately granted as he possesses the exact Noor of Allah and is the perfect manifestation of The Divine Beauty. However, to get this blessing you must sanctify your heart from the worldly wishes, lust and greed. Then you will observe the magic of beneficence of Sultan Bahoo which will reveal the concealed Light of Allah within yourself.

الف اللہ نوں اپنا کر لئیں، سخی سلطان تینوں جے منظور کیتا  
ایہہ نور محمدی ہئی نور اللہ، جس نور باھو ظہور کیتا

اسم پاک باھو اللہ ہُو یَاھُو، ذکر پاک محمد نور کیتا  
سلطان بہادر شاہ جس پکایا ورد باھو، اس نوں نور خدا ضرور کیتا

Explanation: If you are in the good books of Sultan Bahoo then be sure that you will soon find The Divine Closeness and Vision. You must know that the Noor of Mohammad is in fact the Noor of Allah which has now manifested in the sacred self of Hazrat Sakhi Sultan Bahoo. His name 'Bahoo' has become absolute Noor because he had been doing the Zikr of Ism-e-Allah Zaat and Ism-e-Mohammad throughout his life. The name 'Bahoo' contains 'Hoo' just as the being of Sultan Bahoo contains the Noor of Hoo. O' Sultan Bahadur Shah whoever remembered and invoked the sacred name 'Bahoo', Allah certainly converted his being into Noor.

ت تصور اصل یَاھُو ہے، باھو مشہور مشہود میاں  
اسماء حسنیٰ نوں دیکھ بھائی، ہے اوہ ہادی اسم موجود میاں  
مسیب عشااق ملائک دا، حق باھو معبود میاں  
اس دے منکر نوں شیطان جانیں، یا مردود مطرود میاں

Explanation: The real Zikr and Tasawur which takes a Seeker to Allah is that of یَاھُو 'Ya Hoo'. This fact is told by the Great Friend of Allah Sultan Bahoo, who is known in the spiritual world as the Perfect Manifestation of Hoo. O' dear! You can witness all the Attributes of Allah in him. He is the Perfect Guide who will take you to the observation of The Omnipresent. He is respectfully prostrated by The Divine Lovers and worshipped by the angles. Whoever denies his grand status must be considered as a satan and a reprobate who is rejected in The Court of Allah.

❖ In the following eulogy Pir Bahadur Ali Shah is seeking benevolence from the Majesty Sultan-ul-Tariqueen Hazrat

Syed Mohammad Abdullah Shah Madni Jilani to whom The Divine Trust of Faqr was transferred from Hazrat Sakhi Sultan Bahoo. This eulogy has ten stanzas, each stanza consist of four couplets:

حمد الہی ہر دم ہووے شامل جاودانی  
لا محدود درود نبیؐ نوں ہر ویلے ورد زبانی  
آلؑ، اصحابؑ رسولؐ اللہ تے ہے رحمت رحمانی  
حضرت پیر پیارا ربؑ دا مظہر فیض ربانی  
منور سارا عالم نوروں شمس صحیح فیضانی  
سلطان الفقیر فیاض دو عالم ہو محبوب سبحانی  
علم جمال اعلیٰ فرمایوس فیض باہو سلطانی  
تریاق مزار حضور انور دا زہر ونجے نفسانی  
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: My every breath includes eternal praises for Allah and I send infinite Darood (*Salutations and blessings*) upon my Holy Prophet every moment.

Boundless blessings of Allah upon the Sacred Family and Companions of The Holy Prophet.

Syed Mohammad Abdullah Shah is the Beloved of Allah and the exact manifestation of His Benevolence. He is the origin and source of Divine Beneficence which has enlightened the whole world with his Divine Light just like the sun. He is the incarnation of Sultan-ul-Faqr Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who is the Beloved of Allah and whose generosity has blessed both the worlds. The Divine Favour of Hazrat Sakhi Sultan Bahoo has blessed Syed Abdullah Shah with The Divine Knowledge of the

Secrets of The Divine Beauty and Magnificence. The grand beneficence of the shrine of Syed Abdullah Shah is just like an antidote for the poison of nafs. Eternal praises for Allah who has blessed us with the great benevolence of Sultan Sakhi Abdullah Shah.

عمر تمام خراب ہوئی جناب گناہ وچالے  
پا جھاتی اسماء صفاتی دور ہوون سب کالے  
حقیقت حق تحقیق ہووے بھی کنہہ کن ابہالے  
دے موج دکھاؤ اوج سخی کر دو جگ مالا مالے  
نہ ویکھیں حالت میری نام تیرا لُج پالے  
توں امواج ہے بحر کرم دا والا منصب اعلے

کرم اپنے دا دان عطا کر قبلہ دوہیں جہانی  
سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسانی

Explanation: O Sakhi Sultan Abdullah Shah! I have spent all my life in sins, now I have come to you remorsefully. Please bless me with your Divine Attention and remove the darkness of sins from my heart by the Noor of The Divine Names so that I may find The Divine Reality within myself and reach the secret of Kun<sup>184</sup> soon. O' generous! Enrich me in both the worlds and take me to the zenith of Divinity by giving me spiritual ecstasy. I beg you not to look at my worst condition as it is your attribute to protect the honour of others. You are an ocean of Divine Compassion and are stationed at the highest spiritual rank. I humbly request you to bestow your kindness and favour upon me in both the worlds. Great is your beneficence O' Sultan Sakhi Abdullah!

<sup>184</sup> Kun literally means 'Be'. The Divine word, by saying which Almighty Allah created everything. He gives the order of Kun (*to be*) and Fayakun (*it is done immediately*).



سامان لیاون سالک تیرے نیکی تے بھلائی  
 اس بندے گندے مندے تیرے ضائع عمر و نجائی  
 آس افضال تساڈے دی ہک آہم جھولی پائی  
 محویت ہاویت ہووے مطلق بخش خدائی  
 حساب نہ زیبا بادشاہاں ادنیٰ نال گدائی  
 غلام کمینہ دیرینہ ہے حاضر سیس نوائی  
 استغراق ہووے توحیدی حالت خاص عرفانی  
 سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: Your other disciples are pious and virtuous but I admit that I am the most guilty person who has wasted all his life in committing sins. Your favour and benevolence are my only hope and strength. Kindly submerge me completely in Divinity and take me to the ultimate destination of Union with Allah. My humble self has submissively come to your doorstep, please do not consider my sins as it does not suit the kings to hold beggars accountable before them. O' Beneficent! Grant me absolute engrossment in The Divine Oneness and the ultimate knowledge of Divinity.

صبح تے شام ہک نام تساڈا لیدیاں عمر گزاراں  
 اسم مبارک اعظم تیرا اندر باغ بہاراں  
 باجھ تیرے نہیں ساہجھ کائی سر تیرے توں واراں  
 کر کرم تے دل نوں گرم عشق لئے ہن ساراں

غیر دی سیر و نجاؤ دل توں نور ہووے انواراں  
 ہادی مست الست کرو ہک حرف بلی پکاراں  
 تاثیر اسم اللہ دل وچ یا ہووے قبول سوال زبانی  
 سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: I truly intend to spend rest of my life in your service, reciting your holy name every moment, as it is The Ism-e-Azam and your kind self is like heaven for me. I am nothing without you, let me sacrifice myself for you. I just request you to kindly replete my heart with The Divine Love. Obliterate thoughts of everything other than Allah from my mind and heart and enlighten them with The Divine Light. O' my righteous guide! Drown me in Divinity so that I may fulfill my promise which I made with Allah, when on The Divine Call of "أَلَسْتُ بِرَبِّكُمْ" "Am I not your Rab (Creator and Sustainer)?" I replied "قَالُوا بَلَىٰ" "Yes! You are." Please accept my request and sanctify my heart with the efficacy of Ism-e-Allah Zaat. Infinite praises for the beneficence of Sultan Sakhi Abdullah Shah!

عطا تاثیر تصرف بخشو جو بے انداز خزانہ  
 دریا فضل دا جاری ہووے بے حد بیکرانہ  
 عام تے خاص اٹھاون فائدہ، عالم مرد زنانہ  
 دنیا دے خطرے چھوڑ وئجن تے چھوڑے نفس آشیانہ  
 وقت مرن دے حاضر ہوویں رہے حیران زمانہ  
 زندہ قبر ایمان سلامت فیض کریں شاہانہ

یا حضرت اس عاجز دی آ آپ کریں قل خوانی  
سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسانی

Explanation: Bestow upon me the boundless Divine Treasures with your spiritual efficacy and authority. Let the fathomless ocean of your spiritual excellence flow, so that all and sundry are benefitted. Remove all the worries of this material world from my heart by your Divine Attention and let me get rid of the depraved nafs. I also request you to be present at the time of my death and offer my funeral prayer yourself as I know that you are alive in your grave. It does not matter if the world gets surprised over it. By your royal beneficence, grant firmness to my faith O' my benefactor Sultan Sakhi Abdullah!

قبض تے بٹ و نجاؤ ہووے استغراق مدامی  
ہر ویلے تینوں حاضر و یکھاں پوے قبول غلامی  
بہرہ مند فنا فی الشیخوں ذوقوں رہاں سلامی  
بنا محقق عارف قبلہ تاں جاوے ناکامی  
افعال اقوال ہک حال ہوون الہامی تے اعلامی  
کر پختہ آوند یا خداوند باقی رہے نہ خامی  
ممتاز مفرز کر یا مرشد، دے خلعت شاہانی  
سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسانی

Explanation: Take me out of the changing spiritual states of Qabz<sup>185</sup> and Bast<sup>186</sup> and drown me completely in the unique state

<sup>185</sup> Spiritual state of contraction in which the heart is firmly gripped due to The Divine Disclosure of Jalal (*Allah's Wrath*).

<sup>186</sup> Spiritual state of expansion, kashf (*state of unveiling*) which engulfs the heart with ineffable joy. It results from The Divine Disclosure of Jamal (*Allah's Beauty*).

of Divine Absorption. Accept me as your humble servant and take me to the destination of Fana-Fi-Shaikh (*annihilation in the Murshid*). I always see and feel you around me. Please accept me as your slave and keep my desire for your closeness ever raising. Grant me The Divine Knowledge so that I become the true Knower of Allah, only then I will be successful in the Court of Allah. Let my precepts and practices become one with my spiritual states, not just outwardly but inwardly as well. O' Allah grant me perseverance upon righteousness and remove all my faults and imperfections. O' my Murshid! Make me dignified and honoured in the Court of Allah by granting me the royal dress of Noor of Faqr.

سبحان اللہ یاد آوے اکثر فیض کرم سلطانی  
 ہک دم طے طریقت ہووے کھلے راز نہانی  
 کشف حقیقت نور نظارے مطلق عین عیانی  
 فرعون بنایا ناگاہ مینوں صحبت بڑھ امانی  
 دے کر دان ولاون ناہیں شیوہ شان شاہانی  
 اجڑی جھوک وسا یا قبلہ دے حالت وجدانی  
 محاق مثال ضیا خورشیدی بخشو ضو نورانی  
 سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: Subhan Allah! Your beneficence often reminds me of Sultan Bahoo. I had gone astray due to my depraved nafs but now I am under your kind protection. Help me travel the mystic way and reach the destination of The Divine Reality where I get to know The Divine Secrets and The Vision of Divine Light is revealed upon my eyes. It is not the practice of the royals to take back what they have once granted. Kindly adorn my deserted

heart and grant me the most ecstatic spiritual state. You are the brilliantly shining sun and I am like the crescent, brighten me with your sheen too.

کیا پرواہ اس نون جس داتوں ہوویں پیر مکمل ہادی  
موسیٰ وانگ دکھائیں ہر دم خاص مقدس وادی  
فَاخْلَعْ نَعْلَيْكَ فرمائش کر کے طرف خدا منادی  
دے جمال خوشحال کرو کر دشمن دور فساد  
تیرے سوریاں غم جاؤں تے ظاہر ہووے شادی  
ذلیل علیل جلیل ہوئے سر پا کر چھاں ہما دی  
ذری نون خورشید بنا نفسانی نون نورانی  
سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: The one who has got Murshid Kamil Akmal like you should not be worried about the difficulties of the way. You take the Seekers to The Divine Valley where they talk to Allah like Prophet Moses did. They hear The Divine Voice saying فَاخْلَعْ نَعْلَيْكَ (Meaning: "Take off your shoes")<sup>187</sup> and learn to be respectful.

I beg you to enrich me with your Divine Compassion and grant me salvation from my rebellious nafs. Your favour and help finishes all the grievances of the Seekers and blesses them with eternal bliss. Your sacred shelter makes the disgraced and wretched ones pious and noble. Turn my insignificant self into a brilliant one and convert my dark nafs into light.

<sup>187</sup> Allah said this to Prophet Moses when he reached the Mount Sinai to talk to Allah.

کر روشن سینہ بے کینہ گنجینہ دے الہی  
 اطہراشہر ہووے جگ وچ نام تیرے دی شاہی  
 فرما درخشاں فیض اویسی ماہ کولوں تا ماہی  
 قائم اسم اللہ دا کر فرمایو ہر دم ہمراہی  
 تاثیر تصرف بخشو حضرت بے حد لامتناہی  
 طالب نول انوار دسیون جاوے دور سیاہی

عمادی حالت ہووے صادر سبحانی ما اعظم شانی  
 سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: Brighten my heart by removing all the spiritual diseases from it and fill it with The Divine Treasures. May your name earn honour and fame in both the worlds. Bestow boundless beneficence upon all the creation through the Awaisi way.<sup>188</sup> Carve Ism-e-Allah Zaat on my heart and keep me in your celestial company forever. Grant boundless authoritative efficacy to my invocation and contemplation so that the darkness vanishes and I view The Divine Lights. Take me back to my origin i.e. the Noor of Hoo. By annihilating in this Noor I may call out *سُبْحَانِي مَا أَعْظَمُ شَانِي*<sup>189</sup> (meaning: *I am The Glorified and I possess the Great Grandeur*).

حق یقین عطا ہووے تے استعداد خدا دی  
 باجھ یقین نہیں کچھ حاصل ہے سب ظلمت وادی

<sup>188</sup> A spiritual way through which a Seeker gets benefit directly from a Saint who has passed away.

<sup>189</sup> Hazrat Bayazid Bastami uttered these words while he was experiencing deep engrossment in Hoo.

عین یقین نصیب کرو جو چال اخص فقرا دی  
 توں ہوویں میں نہ ہوواں جاوے بو ہوا دی  
 یا مرشد وقت آخیر ہو یا ہے غالب نفس عنادی  
 للہ غور کرو دے غیر کولوں آزادی

سلطان بہادر شاہ تسلی کرنیٹ فضل ہوسی سلطانی  
 سلطان سخی عبداللہ شاہ دی واہ واہ فیض رسائی

Explanation: Grant me the perfect faith and make me capable of the Closeness of Allah, as without true and firm belief there is nothing but sheer darkness. Take me to the station of Ain-ul-Yaqeen (*faith gained by observation*) which is a common practice of true mystics. Purify me of all the lusts and let me get rid of my own self also, to the extent that you inhabit my being and I remain no more. O' my beloved Murshid its almost the end of my life but I fear that my nafs is still dominating me. For Allah's sake liberate me from everything other than Allah and grant me eternal bliss with your Divine Grace. Infinite praises for your beneficence O' Sultan Sakhi Abdullah Shah.

- ❖ Pir Bahadur Ali Shah wrote two eulogies in the honour of his Murshid Pir Mohammad Abdul Ghafoor Shah. Each line of these eulogies show his extreme Ishq for his Murshid.

واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی  
 نَحْنُ اقْرَبُ دى سمجھ آئی  
 فِىْ اَنْفُسِكُمْ تشریح سنائی

فَأَيْنَمَا تُوَلُّوا وَكَيْفَ اس نون هرجائی  
 اسماء صفات اندھارا جائی  
 واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: Infinite praises for my Murshid Pir Mohammad Abdul Ghafoor Shah who unfolded such great secrets upon me that I was liberated from my ownself and there remained no ego in me. I understood the exact meaning of the verse وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ meaning: “And I (Allah) am nearer to you than your jugular vein” (Qaf-16). I came to know the reality of Allah’s words وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ meaning: “I am within you, can’t you see” (Al Zariyat-21) and I actually experienced فَأَيْنَمَا تُوَلُّوا وَجْهَ اللَّهِ meaning: “Wherever you turn your face you will see Allah’s Countenance” (Al-Baqara-115). By the grace of my Murshid Pir Mohammad, the confusions created by the infinite Attributive Names vanished and I found The One Divine Self within me, thus there remained no ‘Me’.

فرمایوس رکھ نگاہ ادب نون  
 میرے پایاں لہھیں رب نون  
 مد نظر رکھ حلیم غضب نون  
 میں موصوف صفات خدائی

واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: He revealed the fact upon me that he possesses all The Divine Attributes and through him only I can find Allah. For



that, I must be respectful and obedient to him. I should be patient during hardships and polite while wrath.

جلال جمال اوصاف ہن میرے  
خطا معاف کریاں تیرے  
میتھوں بھلا پرے پریرے  
رَب دِی اِس نونِ اَخبر نہ کائی  
واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: He encouraged me that he will forgive all my mistakes as he is attributed with Divine Compassion and Majesty. He also advised me that I must not get away from him because anyone who goes away from his Murshid can never reach Allah.

عمل ارشاد بموجب کیتا  
فضلوں جام محبت پیتا  
راہ اغیار دا سارا سیتا  
علم لڈنی گھلا بھائی  
واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: I obeyed all his orders and obliterated everything that is other than Allah from my heart. As a result he blessed me with extreme Divine Love and I also got the inspirational Knowledge by his grace.

فنا	فقر	دا	راہ	سکھایا
نفس	خلاف	طریق	بتایا	
مضمون	ہدایت	کلی	پایا	
غیروں	دتی	پیر	جدائی	

واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: He showed me the spiritual way of Faqr which leads to the destination of annihilation in Allah. He taught me to fight against the desires of my nafs and gave me salvation from everything other than Allah. Thus, I got the entire knowledge of righteousness.

صفات	حجاب	ہن	ذات	خدا	تے
بُھل	جاون	بے	مرشد	باتے	
جنہاں	پیر	صحیح	کر	جاتے	
دور	حجاب	صفات	اسمائی		

واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: By the grace of my Murshid Pir Mohammad Abdul Ghafoor Shah I came to know that the infinite Divine Attributes become a veil for those who try to reach Allah without a Murshid. Since the Attributes are uncountable but The Divine Essence is only One so they get confused and lose the right way. However, there remains no veil of Attributive Names before

those who travel the spiritual path under the guidance of Perfect Murshid.

مرشد شاہ ہے کون و مکاں دا  
آمر امر ہے کُن فکاں دا  
حافظ مالک ہے سود زیاں دا  
دم بدم میرے غم مٹائی  
واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: Murshid is actually The Lord of both the worlds. He has the commanding authority of Kun Fayakun. O' my beloved Murshid! You are my master and custodian, I request you to remove all my grievances and worries by granting me the Closeness of Allah.

تیرا رتبہ ہے محبوبی  
فرمائیں طالب نوں مطلوبی  
مشل تساڈی خوبی  
سنی نہ دیکھی وچ لوکائی  
واہ پیر محمد رمز بتائی  
میں وچ میں نہ رہ گئی کائی

Explanation: O' my honourable Murshid! You are the beloved of Allah. I have neither seen nor heard about anyone having such splendid qualities as you have. I request you to make me also a desirable Seeker in the Court of Allah.

مُد شریف ہے مُد پرِم دا  
 جیس پیتا اے جامِ کرم دا  
 واقف ہويا کنہہِ قِدمِ دا  
 نظر آیا راہِ تسلیمِ رضائی

واہ پیرِ محمدِ رمزِ بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: Mud Sharif, where my Murshid lives, is the origin and hub of Ishq. Whoever drank the goblet of his beneficence became aware of the Secret Reality of The Divine Essence and found the way of Submission to Allah's Will.

بشریت دے وچ عبدِ سداے  
 بخشش وقتِ غفورِ اکھائے  
 جد لامکانی رتبہِ پائے  
 پیر محمد نامِ دھرائے

واہ پیرِ محمدِ رمزِ بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: The name of my Murshid Pir Mohammad Abdul Ghafoor reveals his spiritual status at different levels. In this material world he is 'Abd' (*slave of Allah*) as a human being. He is 'Ghafoor' (*Allah's Attributive Name which means The Most Forgiving*) because he possesses all The Divine Attributes, especially Forgivingness. According to his highest spiritual status in the world of Divinity, he is called 'Pir Mohammad'.

اکھ بنوا جاہل بے چارا  
 تاں ویکھیں ایہہ نور نظارا  
 صفاتی ہے یا ذاتی چکارا  
 ویکھے کون بجز بینائی

واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: O' ignorant! You cannot understand the grandeur of my Murshid because you are deprived of the spiritual insight. Unless the eye of your soul is opened you cannot see whether he is the exact manifestation of The Divine Essence or just the possessor of some of His Attributes.

مڈ شریف ہے خاص مدینہ  
 جیں روشن کیتا نوروں سینہ  
 نہ رہیا کبر ہوا تے کینہ  
 رخصت ہوئی علت غائی

واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: For me, Mud Sharif is just like Madina because my Murshid lives here who possesses the Noor of Mohammad and is exactly on his footsteps. His Noor has enlightened my heart and removed all the spiritual diseases. I have also got rid of my greatest worry of being away from Allah (i.e. I got Closeness of Allah through the mediation of my Murshid).

سلطان بہادر شاہؒ مرشد ہے صفت خدا دی  
 بن آیا صورت خاص ہما دی  
 خلقت طالب بوم ہوا دی  
 در پیر دے رہ نت سیس نوائی

واہ پیر محمد رمز بتائی  
 میں وچ میں نہ رہ گئی کائی

Explanation: One must understand that Murshid is the manifestation of the Noor of Allah. "Murshid" is also one of the Attributive Names of Allah as he shows the path of righteousness. He is the symbol of good luck in this world as well as hereafter. However, common people are usually seekers of this damn world and trapped in its desires which is why they do not understand the importance and reality of Murshid Kamil. O' Sultan Bahadur! You must not stay away from Murshid and must keep bowed at his doorstep respectfully.

❖ Another eulogy in the grandeur of his beloved Murshid Pir Mohammad Abdul Ghafoor Shah is presented below:

دا	رحمن	نشان	شریف	مُد
دا	انسان	جن	ملائک	مسجود
دا	شیطان	انجس	نفس	دشمن

ہے مظہر انوار پیر محمد سائیں  
 ہے مخزن اسرار پیر محمد سائیں

Explanation: My Murshid Pir Mohammad Abdul Ghafoor Shah is the absolute manifestation of the Noor of Allah so his residence Mud Sharif is the centre of The Divine Compassion and

Beneficence. Being the exact reflection of Noor of Allah, he is ever prostrated by angels, jinns and humans. My honourable Murshid is the greatest enemy of the evil nafs and satan. He possesses all the treasures of Divine Secrets.

فیاضِ جہانِ محبوبِ الہی  
روشنِ فیضِ از ماہِ تا ماہی  
علویِ سفلیِ نانتاہی

پاون فیض جو ہن ہشیار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: He is the Beloved of Allah and the most generous person in the world. His boundless benevolence is spread all over this material world as well as the hidden worlds and heavens. Only those true Seekers are blessed with his spiritual beneficence who are sincere and efficient in the Way of Allah.

ذره بے مقدار کمینہ  
طالبِ اوّل دیرِ دیرینہ  
توں صاحبِ اوصافِ مدینہ

دے فضلوں چکار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: O' my beloved Murshid! Although I am a worthless person but I am your oldest Seeker, rather the first one. I request you to sanctify and enlighten my humble self with your beneficence as you possess all the Attributes of the Holy Madina where sinful persons like me are forgiven and sanctified.

مل سوہنا مینوں گل لا کے  
 دستور سوابق دیوچہ آ کے  
 غم الم تمام ونجا کے  
 کر سینہ پڑ انوار پیر محمد سائیں  
 ہے مخزن اسرار پیر محمد سائیں

Explanation: O' my beloved Murshid bless me with your closeness and enlighten my heart by eliminating darkness of all the spiritual diseases from my inner self. It has been the rule since the old times of Prophet Mohammad that only the closeness of Murshid can make oneself purified and enlightened.

دے لباس مکمل نوری  
 فقر اخص دا خاص ضروری  
 دور ہووے مہجوری دوری  
 اغیار نہ رہے، دسیوے یار پیر محمد سائیں  
 ہے مخزن اسرار پیر محمد سائیں

Explanation: I humbly beseech you to convert my physical being into Noor and bestow the most special blessing of Faqr upon me. Obliterate everything other than Allah from my heart so that I may get the Vision of Allah and there remains no separation between me and my Beloved Allah.

تیں میں دے وچ فرق نہ کوئی  
 دم دم نال کریں دلجوئی  
 ضرورت دعا منگن دی ہوئی



هَلْ مِنْ مَزِيدٍ هُوَ يَا نُرَوَارِ بِرِ مُحَمَّدٍ سَائِينَ  
ہے مخزن اسرار پیر محمد سائیں

Explanation: You have blessed me so much that I have annihilated in yourself. Now I have become you and you have become me, and I feel you closer to me with every breath I take. Still I want more of your closeness and beneficence that is why I am humbly requesting for it.

اصلى حالت توں ہیں توں ہیں  
اس منزل توں پہنچن سو ہیں  
توں بے شبہ بیچوں ہیں  
ستار تے غفار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: You are The Reality and The Origin. The only source to reach this Origin and Reality is also your own sacred self. I have no doubt that you actually are the manifestation of The Essence and Attributes of Allah.

میں گدا تو شاہ حقیقی  
جس پایا او صاحب تحقیقی  
ایہ یقین ہو یا تصدیقی  
فضل تیرا درکار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: I am a beggar and you are the King who possesses all The Divine Treasures. Whoever found you, found the true

belief. I have become sure with the verification of my heart that your help and beneficence is essentially required in all my matters.

بنِ فضلوں تیرے کُل گمراہی  
غیر تساڈا کُل سیاہی  
تو مطلق ہیں کُل نُور الہی

ہے مخزن اسرار پیر محمد سائیں  
سبھ تیرا رہے پیار پیر محمد سائیں

Explanation: Without your help and beneficence, a Seeker would definitely go astray from the right path. You are The Absolute Noor of Allah and everything other than you is only darkness. I pray and hope to remain ever blessed with your Love.

کدیں لباس رسالت پایا  
حضرت آدمؑ نوحؑ ہو آیا  
کدیں خلیلؑ چخا تے آیا

سبھ تیرے ادوار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: You are the manifestation of the same Divine Light and Essence which once appeared in the form of Adam and Noah. It is the same Essence which was put in the fire in the form of Abraham and then it manifested in the sacred self of Mohammad. Truly all the eras belong to you.

مڈ شریف ہے راہ منظوری  
ہر دی حاجت ہووے پوری  
نال یقین رہے معموری

ہے شیوہ ابرار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: Mud Sharif, where my Murshid Pir Mohammad Abdul Ghafoor Shah lives, is the true way to be blessed. Everyone's wishes are fulfilled here. I am fully assured that Pir Mohammad is on the footsteps of all the sacred personalities.

بہادر شاہؒ جیں پیر پچھاتا  
اُس خدا نوں صحیح کر جاتا  
پورا ولی ولی سنجاتا  
پا جھاتی ہو اظہار پیر محمد سائیں  
ہے مخزن اسرار پیر محمد سائیں

Explanation: O' Bahadur Shah! The one who recognized the Reality of his Murshid, recognized the Reality of Allah and every Saint. O' my Murshid Pir Mohammad bless me with your spiritual attention so that all The Divine Attributes are manifested in me. You possesses the treasure of all The Divine Secrets.

❖ He also wrote a Si Harfi from 'alif' <sup>190</sup> to 'yay' <sup>191</sup> in the honour of his Murshid Pir Mohammad Abdul Ghafoor Shah. Every verse of it shows the intensity of his Ishq for his Murshid:

الف آ میاں میرے دوستا، میرے پیر دا نور ظہور ویکھو  
موضع مڈ مشہور خبیث آہا، اج مڈ شریف دا نور ویکھو

<sup>190</sup> First letter of Arabic alphabets

<sup>191</sup> Last letter of Arabic alphabets

ظاہر عام نوں فیض دوا دا ای، باطن صادقان دا کوہ طور دیکھو  
سلطان بہادر شاہ دریا ہے بخشش صحیح، صورت عہد تے معنی غفور دیکھو

Explanation: O' my friend! Come and see the Light of Divinity manifested in the sacred self of my Murshid. Because of him the village of Mud, which was earlier known as the residence of wicked people, is now called Mud Sharif (*the sacred Mud*). Outwardly, he is a source of beneficence for everyone but inwardly, he is the spiritual Koh-e-Toor for the Lovers of Allah. O' Sultan Syed Mohammad Bahadur Shah, he is truly an ocean of forgiveness. The Ghafoor (*All Forgiving*) in the form of human!

الف اللہ دی خبر نہ بھلیاں نوں، بھلے پیر توں رب توں بھل گئے  
رفیق پناں طریق ناہیں، اوچھڑ جنگل دے وچ رُل گئے  
ہو یا علم حجاب کبیر اکبر، توالے نفس ہوا دے تُل گئے  
سلطان بہادر شاہ جنہاں پیر پالیا، آہے جرتے ہو اوہ کُل گئے

Explanation: The ignorants have no knowledge about Allah because they are away from the Perfect Murshid. Without Murshid, it is impossible to find Allah as The Holy Prophet said الرفیق ثم الطريق meaning: "First find a companion (*Murshid*) then set on the journey (*to Allah*)."

Since the ignorants are without a companion that is why they have gone astray in this dark jungle of the world. According to the Hadith العلم حجاب اکبر meaning: "(*The outward*) knowledge is the greatest veil", their outward knowledge has become a veil between them and Allah because due to it they think that they do not need anyone's help and guidance to reach Allah. Outward knowledge is a veil also because it makes them proud over their knowledge and pride is the most undesirable attribute in the Court of Allah. Being away from Allah and Murshid, they are easily trapped by their nafs

and its lusts. However, those who have found the Perfect Murshid, have reached Allah, got One with Him and became The Whole from a mere part.

ب بس بھائی بے دس ناہیں ، مینوں پیر دی تَس بے دس کیتا  
اللہ بس سکھایا جناب مینوں ، باقی غیر معلوم ہوس کیتا  
سرمہ پیر دے پیراں دی خاک پائی ، مصحف خاص مزار داس کیتا  
سلطان بہادر شاہؒ جداں اکھ تیز ہوئی ، دیدار خدا دا بس کیتا

Explanation: I don't want to have any knowledge other than Allah's, as everything other than Allah is only lust. This lesson is taught to me by my Murshid Pir Abdul Ghafoor Shah, in whose sacred being I observed the Noor of Allah. The Divine attraction of this Noor has made me lost in my Murshid's self. His Ishq has obsessed my senses. I am completely blessed by honouring and serving my Murshid whole heartedly. Now, I even get spiritual beneficence from his shrine. His benevolence has enlivened my soul and when the eye of my soul opened, I was blessed with the Vision of Allah.

ت تار توار الست والی ، سو بنے پیر دتی تعلیم مینوں  
آیا کلمہ بلسی دا یاد بھائی ، تسلیم ہوئی تعظیم مینوں  
صورت عبد آداب سکھا دتے ، ہادی ہو کے رب کریم مینوں  
سلطان بہادر شاہؒ ہوئے دکھ دور سارے ، جد پیر کیتی تفہیم مینوں

Explanation: When I saw the Noor of Allah in my Murshid, I was reminded of the forgotten Promise of Alast. [On the day of Divine Promise Allah blessed all the souls with His Vision and asked اَلَسْتُ بِرَبِّكُمْ meaning: "Am I not your Rab (Creator and

Sustainer)?” *The souls replied قَالُوا بَلَىٰ meaning: “Yes! You are”].* I remembered that I had the Vision of Allah in pre-eternity and at that time I promised to always believe Him as my Master. Now it is obligatory upon me to obey my Murshid in every condition. It is such a great Kindness of Allah that He Himself appeared in the form of Insan-e-Kamil (*The Universal Divine Man*) and guided me towards The Reality and also taught me the manners of His slavery. O’ Sultan Bahadur Shah all my grievances and worries ended when my Murshid made me understand the Truth.

ث ثابت صدق یقین سہتی، جیہڑے پیر دے آ مرید ہوئے  
 انہاں نَحْنُ أَقْرَبُ پچان لیا، اوہ ماہرِ حَبْلِ الْوَرِيدِ ہوئے  
 فِیْ أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ، اوہ صاحبِ شانِ مزید ہوئے  
 سلطان بہادر شاہِ قدیر ہے پیرِ نیلی، بے سمجھاں دے فکرِ بعید ہوئے

Explanation: Only those Seekers of Allah are blessed with the true and complete faith who sincerely become the disciples of the Perfect Murshid. Only they understand the reality of Allah’s Words نَحْنُ أَقْرَبُ عَلَيْكَ مِنْ حَبْلِ الْوَرِيدِ meaning: “I (Allah) am closer to you than your jugular vein” by actually feeling Allah near themselves. When they find Allah within themselves according to the verse وَفِیْ أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ meaning: “I am within you, can’t you see” (*Al-Zariyat-21*), they become honourable in both the worlds because they manifest the Noor of Allah. O’ Sultan Bahadur Shah! Murshid Kamil is in fact The All Powerful but the ignorants do not have the wisdom to understand this fact.

ج جاہل جیندا پیشوا ہووے، اوہ کتھوں محمدؐ دا شان جانے  
 صدیق تصدیق تحقیق کیتا، جیہڑا مَن رَأْسِي عِيَانِ جانے  
 جیس اللہ ہادی پہچان لیا، اوہ عَلَّمَهُ الْبَيَانَ جانے  
 سلطان بہادر شاہؒ پیر توں بھل ناہیں، وسواس قیاس شیطان جانے

Explanation: How can a person, who is guided by an ignorant, understand the grandeur of Prophet Mohammad. Only a true and sincere believer like Hazrat Abu Bakar Siddique, who is guided by a Murshid Kamil like Prophet Mohammad, can verify the truth behind his Murshid's words مَن رَأْسِي فَقَدْ رَأَى الْحَقُّ Meaning: "Whoever saw me in fact saw The Divine Reality." The Seeker who recognized the True Guide of Allah, got the whole Divine Knowledge according to the verse عَلَّمَهُ الْبَيَانَ<sup>192</sup> meaning: "He (Allah) alone taught him the art of expression and communication." O' Sultan Bahadur Shah you must not get away from your Murshid. If any misapprehension comes into your mind against him, you must consider it as a satanic suggestion.

ح حول نہ کر لاجول پڑھیں، جیہڑا پیر کولوں گمراہ کرے  
 اوہ ہے شکل انسان تے اصل شیطان، تینوں رب توں بے وسماہ کرے  
 سورت آخری ویکھ قرآن والی، خناس خدا پناہ کرے  
 سلطان بہادر شاہؒ نہ بھلیں بھلاوٹاں تے، اللہ قسمت ظل اللہ کرے

Explanation: If someone misguides you against your Murshid, you must not be trapped by him. Just curse him as he is a satan in human form who is trying to weaken your faith upon Allah and keep you away from Him. If you want to verify my words then

<sup>192</sup> The leading exegetical writers have explained the meaning of الْبَيَانَ as the knowledge of مَا كَانَ وَ مَا يَكُونُ i.e. whatever existed and whatever will come into existence.

refer to Surah Al-Nas in which such people are called خناس (Khannas) which means "Satan in the form of human" who create misapprehensions in the hearts of true believers. Allah has ordered to seek His refuge and stay away from such humans. O' Sultan Bahadur Shah you must not forget my advice. May Allah forgive all your mistakes and keep you under His kind shelter.

خ خوف نہیں طالبانِ صداقتوں، حیدرا پیرِ اکمل دستگیر ہووے  
 چہرا پیرِ دا بدر منیر بھائی، طالب ویکھ کے روشن ضمیر ہووے  
 پیر پورا کرے تروٹاں ساریاں نوں، ہر امرتے اوہ قدیر ہووے  
 سلطان بہادر شاہ ویکھے ہر حال تیرے، اوہ علیم، کلیم، بصیر ہووے

Explanation: The true Seekers of Allah, who are guided by the Murshid Kamil have no fear. The bright countenance of Murshid is like a shining moon whose light enlightens the heart and soul of the Seekers. All their flaws and imperfections are corrected by their Murshid as he is The All Powerful and can do anything. He is aware of all the physical and spiritual conditions of his disciples as he is The Omniscient, The All Speaking and The All Seeing.

د دل گولیں جے توں رب لوڑیں، اللہ دل اندر ڈیرہ لائوندا ای  
 ہزار کعبہ کولوں ہک دل بہتر، صوفی فتویٰ علیہ فرمانوندا ای  
 لَا يَسْعَىٰ اَرْضِي وَلَا سَمَائِي وَلَا فِي السَّمَاءِ، ہو رکسے نہ جاسمانوندا ای  
 سلطان بہادر شاہ مراد ہے دل مرشد، طاہر عارف اللہ کہا نوندا ای

Explanation: If you seek Allah then search your heart as Allah lives in the heart of His true Lover. That is why the Sufis declare that a pure heart is better than thousand Kaabas. Allah also says in a Qudsi Hadith that لَا يَسْعَىٰ اَرْضِي وَلَا سَمَائِي وَلَا فِي السَّمَاءِ وَلَكِنْ يَسْعَىٰ قَلْبَ عَبْدِ الْمُؤْمِنِ



meaning: “Neither the earth nor the skies can contain Me but the heart of a true believer can contain Me.” In this Hadith “the heart of a true believer” actually refers to the heart of the Murshid Kamil whose inward is Allah Himself but outwardly he is called the Arif of Allah.

ذکر تے فکر قبول تداں، دل مرشد دا رابطہ دار ہووے  
 حضرت عبدالغفورؒ حضور ہووے، اغیار نہ کیوں مسماں ہووے  
 دم دم دے نال جے پیر ویکھیں، غم دور حاضر ستار ہووے  
 سلطان بہادر شاہؒ نادان جہان سے، جہاں پیر کولوں انکار ہووے

Explanation: O’ Seeker of Allah! Your Zikr (*invocation*) and Fikr (*meditation*) will bear fruit only if your heart is connected with your Murshid’s heart inwardly. If you have got Murshid Kamil like Hazrat Pir Abdul Ghafoor Shah then nothing other than Allah can occupy your heart and mind. You must remember your Murshid with your every breath, then all your pains will be gone and you will be linked with Allah who is The Sattar (*The concealer of human errors*). O’ Syed Bahadur Shah! The people who deny the importance of Murshid are the most ignorant ones.

رضا مند ہونو نا رب دا ای، جیکر پیر تینوں منظور کیتا  
 مقبول منظور مردود ہوئیں، مرشد شفقت توں جے تینوں دور کیتا  
 مرشد سایہ خداوند پاک دا ای، تبدیل لباس ظہور کیتا  
 سلطان بہادر شاہؒ مسرور مغفور سے، جہاں بخش غفار غفور کیتا

Explanation: If your Murshid is pleased with you it means Allah is also pleased with you. But if your Murshid is unhappy with you because of your disobediences then beware! You are considered a reprobate and a cursed one in The Holy Court of Allah. Murshid

is the Noor of Allah manifested in a physical form. O' Sultan Bahadur Shah! The Seekers who are forgiven by their All Forgiving Murshid have got eternal satisfaction because they are sure that they are also forgiven by Allah.

ز  
زیان کرے شیطان تنہاں، جیہڑے مرشدنوں بہندے وسار بیلی  
ہوئے غرق طوفان کنعان وانگنوں، کیجے نفس خبیث خوار بیلی  
صورت پیر دی کشتی امان میاں، ہو سوار نہ رکھ افکار بیلی  
سلطان بہادر شاہ رفیق تحقیق ہو یا، سوہنا ہادی غفور غفار بیلی

Explanation: The disciples who leave the company of their Murshid and forget him, are easily trapped and misled by the satan. They have to suffer because of the wickedness of their nafs and are ultimately disgraced by it. They drown in the darkness of sins just like Kenan (*son of Prophet Noah who disobeyed him and was drowned in the storm*). The companionship of Murshid is like the Ark of Noah which gave shelter to the true believers from the deluge. Enter it and be safe! O' Sultan Bahadur Shah! I have truly verified that Pir Abdul Ghafoor Shah is the most protecting companion and the Perfect Guide.

س  
سک جیہڑے تن پیر دی ہے، اوہا سک خدا قدیر جانے  
اوہ راہ عرفان رحمن دا ای، اوہ خاص خاص تدبیر جانے  
فنا فی الشیخ فنا فی الرسول ہوون، مشہود وجود ستر جانے  
سلطان بہادر شاہ ہدایت خاص ایہا، صورت پیر دی جے تصویر جانے

Explanation: Only the Seeker who experiences the extreme love of Murshid, knows the secret of The Divine Love. Murshid is the source to have The Divine Knowledge and only he knows the way to reach Allah. Unless a Seeker reaches the destination of

Fana Fi Shaikh (*annihilation in Murshid*), he cannot be blessed with the station of Fana Fi Rasool (*annihilation in Prophet*) and cannot ultimately have the Vision of the concealed Divine Essence. The actual righteousness is to consider the Murshid as the exact manifestation of The Divine Essence.

شک نہیں ہو یا پک مینوں، پیر پوج خدا پوجار پیارے  
 پیر پرست خدا پرست ہوندے، ایہہ عارفان دے نروار پیارے  
 پیر پرستی ہے فرض پہلا، کچھے واجب ہے ذکر اذکار پیارے  
 سلطان بہادر شاہؒ ہے علم گمان جنہاں، اس راہ کولوں بیزار پیارے

Explanation: I have no doubt that obeying Murshid is in fact obeying Allah and the Lover of Murshid is actually the Lover of Allah. This is surely the right way to reach Allah which is followed by all the Saints and Knowers of Allah. The first obligation upon the Seekers of Allah is to obey their Murshid while other prayers have secondary importance. However, those who are proud of their apparent knowledge and consider it enough for their guidance, do not like to adopt this way.

صاف طواف اطراف سارے، صورت پیر دی کعبہ خدا دا ای  
 پیر منے تاں رب منی گیا، مرشد باجھ پرست ہوا دا ای  
 پیر بھلیاں نوں رب بھل گیا، ایہو راہ گمراہ انخوا دا ای  
 سلطان بہادر شاہؒ دا راہنما ہویا، پایا خاص طریق صفا دا ای

Explanation: The sacred being of Murshid is exactly like The Holy Kaaba for the true Seekers, so they ever remain busy in his circumambulation. To please Allah, they try to please their Murshid. They know that without the guidance of Murshid they would fall into the trap of the lusts of their nafs. Those who get

away from their Murshid ultimately get away from Allah and this is the real depravity. I got the straight path of piety and righteousness only through the guidance of my Murshid Pir Abdul Ghafoor Shah.

ض ضرورت ناہیں کعبے جانے دی، حج پیردی صورت نصیب ہووے  
 ظلمات وہمات خطرات گئے، خناس دی سد تخریب ہووے  
 روشن نور ظہور غفور کیتا، وحدت واحد دی تقریب ہووے  
 سلطان بہادر شاہ ہے دلیل خدا ہادی، ایہہ رمز عجیب غریب ہووے

Explanation: Since Murshid is the exact manifestation of the Noor of Allah, so the Seekers who are blessed with his closeness do not need to go to Kaaba for pilgrimage as they are already performing it by seeing his holy face. Due to the beneficence of his sacred self all the darkness, evil dangers and satanic illusions are ceased. My Murshid Pir Abdul Ghafoor Shah is the absolute manifestation of the Light and Oneness of Allah. It is a strange secret that in his physical being, my actual Guide is Allah Himself (so how could I get depraved).

ط طلب تینوں جے خدا دی ہے، اول مرشد گول کمال میاں  
 پیر ملیا تے رب مل گیا، ایہا مثل ہے بے مثال میاں  
 اسماء صفات عبارت ہن، توں معنے ویکھ جمال میاں  
 سلطان بہادر شاہ جے ہادی اللہ دیکھیں، ہوویں کامل صاحب حال میاں

Explanation: If you truly seek Allah, first search for the Murshid Kamil. If you find one, then be sure that soon you will also find Allah. Murshid Kamil is the synonym for the unparalleled Divine Essence. When you have found Murshid Kamil, witness that all The Divine Attributes appear from him which implies

that The Divine Essence is hidden in his physical being. So, you should observe that hidden Divine Essence and not just his human body. If you are guided by such True Divine Guide, only then shall you experience the ecstatic states of Closeness to Allah.

ظ ظاہر نمود تے باطن وجود، وچ پیر دے محمد نبلی  
 تابع امر خداوند پیر دے ہو، تاں ویکھیں ہک معبود نبلی  
 مرشد ہوتے رب نون ہور ویکھیں، ایہو دود ہو یا بے سود نبلی  
 سلطان بہادر شاہ میاں مت ماریاں نون، ہے خالی قیام قعود نبلی

Explanation: O' friend observe keenly! Murshid is the Beloved of Allah. His outward behaviours are the manifestation of the Attributes of Allah while his inward is exactly The Divine Essence. You can witness Oneness of Allah in Murshid only if you obey him considering his orders as that of Allah's. But if you consider Allah and Murshid separate from each other then you must know that you are oblivious of the Reality. Your nafs has put a veil upon your inner senses. O' Sultan Bahadur Shah! Only those people are blind of Allah's Vision who are deprived of the spiritual sight. They lack the true Love of Allah, so all their prayers are artificial and none of them will be rewarded.

ع عین ویکھیں نہیں عین بھائی، نقطے عین بنایا ہے عین میاں  
 ونجیں نقطے عین تاں عین ویکھیں، خود پردہ ہو یوں مابین میاں  
 سلطان عبدالغفور دا نور کرے، جینوں روشن وچ دارین میاں  
 سلطان بہادر شاہ ظلمات وہمات گئے سب، نور دے کونین میاں

Explanation: O' dear! Do not be mistaken by the physical body of the Perfect Murshid. Although this physical body shows him to be someone other than Allah but you should observe the Noor

of Allah concealed within this physical body which is his real essence. His body is just a cover put upon The Reality. Your own self, which is bounded by four dimensions and depends upon the apparent knowledge gained by the five senses, has become a veil between you and The Reality. If you could see beyond this veil then you would find that inwardly the Murshid is nothing but the Noor of Allah. This deep insight is also granted by the Perfect Murshid like Pir Abdul Ghafoor Shah. When the Noor of such a Murshid enlightens the heart and soul of a Seeker then all his misapprehensions, illusions and darkness are removed and he can see the Noor of Allah all around him.

غ غرق گناہ تباہ ہوئے، شیطان کہتے حیران میاں  
 پیر بھلیاں دا پیر ابلیس ہویا، رہبر شرک اتے کفران میاں  
 مرشد باجھ اسلام دی ساجھ گئی، ہویا دین زیان ایمان میاں  
 سلطان بہادر شاہؒ جے پیر دھیان کیتا، ہویا بخش کرم غفران میاں

Explanation: The disciple whose heart is filled with illusions created by the satan against the Murshid, ultimately gets deprived in the jungle of sins. According to a Hadith, “One who is not guided by a Murshid is verily guided by satan”. No doubt! Satan only leads towards sins and infidelity. Without Murshid it is impossible to understand Islam in its true sense. This misunderstanding of the religious leads to destruction of the faith. O’ Sultan Bahadur Shah! If you are blessed with The Divine Attention of the Murshid Kamil, only then you can get rid of the sins and be forgiven by Allah.

ف فرق فراق نہ بھال میاں، تینوں میں دے پردے خوار کیتا  
 نافرمان ہوویوں سوہنے پیر دا جے، شیطان بے سار گنوار کیتا

باہر جگ جہان دھیان کریں، دلدار ڈیرہ دل یار کیتا  
سلطان بہادر شاہؒ ہے لاہاتے مول تہاں، جنہاں پیر داہک و پار کیتا

Explanation: O' friend! Do not consider Allah and His ultimate Manifestation i.e. Murshid Kamil separate from one another. You are away from the Reality because of the veil of your ego. If you disobey your Murshid, you will be trapped by satan who will leave you ignorant and depraved. You are looking for Allah in the outward universe but He is inside your own heart and you can reach Him only with the help of a Murshid Kamil. The true Seekers who sacrificed themselves upon their Murshid and expected nothing in return except his pleasure and consent, got the benefits of both the worlds through this trade and became desirable in the Court of Allah.

قریب توں بہت بعید ہوویوں، جے پیر توں ہوویوں بعید بیلی  
سایہ پیر دا ظلّ اللہ ہویا، ہوویوں دور شقی پلید بیلی  
سلطان عبدالغفورؒ حضور ویکھیں، ہوویں نور مزید ازید بیلی  
سلطان بہادر شاہؒ نوں آسرا پیر دا ای، دوا خالی ہے گفت و شنید بیلی

Explanation: Although Allah is nearer than the jugular vein but those who are away from the Perfect Murshid are also away from Him. They cannot feel and see The Divine Essence Who is so close to them, because this blessing is gained only through the Murshid. The company of Murshid is like shelter of Allah, whoever remains away from it is among the cursed and unfortunate ones. A Seeker's innerself is enlightened more and more merely by having the privilege of seeing the Perfect Murshid like Sultan Abdul Ghafoor Shah. Sultan Bahadur Shah's only hope is his Murshid, others are just men of falsehood and hollow words.

ک کرم ہو یا رب پاک دا جی، جیندا کامل راہنما ہو یا  
 يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ، ضامن احمد مجتبیٰ ہو یا  
 لَّا خَوْفٌ عَلَيْهِمْ شَان اس دا، فرمان صحیح خدا ہو یا  
 سلطان بہادر شاہ ہو یا راضی پیر جداں، بے نوا توں بانوا ہو یا

Explanation: The Seekers who have found the Murshid Kamil Akmal are truly blessed with the Kindness of Allah. In The Holy Quran Allah said to those who took bayat at the hand of The Holy Prophet *يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ* meaning: “Allah’s Hand is upon their hands” (*Al-Fateh-10*). Just as Allah guarantees the bayat of Sacred Companions upon the hand of Prophet Mohammad, who was the Murshid Kamil for them, similarly The Holy Prophet guarantees the bayat of the true Seekers upon the hand of the Murshid Kamil of their respective age who is the true follower of Prophet Mohammad. The Seekers who adopt the company of the Perfect Murshid actually experience the truth of the verse *لَّا خَوْفٌ عَلَيْهِمْ* meaning: “The Friends of Allah do not have any fear or grief” (*Al-Yunus-62*). O’ Sultan Bahadur Shah! I was worthless but when my Murshid got pleased with me, I became honourable.

ل لَا اِلٰهَ تِنُوں پیر دے، تداں کفر تے شرک دی سار ہووے  
 اِلَّا اللّٰهُ پڑھیاں توحید حاصل، دل مظہر نور انوار ہووے  
 جاوے شرک جلی خفی بھائی، اغیار کولوں بیزار ہووے  
 سلطان بہادر شاہ سب نور تے نور دیکھیں، سوہنا پیر چیکر نظار ہووے

Explanation: Only a Murshid Kamil can teach you the true meaning of *لَا اِلٰهَ* (*there is no one to be worshipped*) by eliminating everything other than Allah from your heart. Only then you can get rid of the infidelity and your heart is perfected for the



Presence of Allah. Then the Murshid teaches *إِلَّا اللَّهُ* (*No one but Allah*) and you experience the real Tauheed (*Oneness of Allah*) by actually being One with Allah. Your heart is then enlightened by the Noor of Allah so much that it becomes His Manifestation and reflects The Divine Light. You become disgusted of everything other than Allah and thus, you are completely purified from the hidden as well as apparent infidelity. O' Sultan Bahadur Shah! If you are fortunate enough to observe the Reality of the Murshid, then your eyes will be blessed with the observation of Noor everywhere because the Reality of Murshid is the Noor of Allah which is omnipresent.

لَا نَفِيَّ كَر مَاسُوِي، اَثْبَات رَهِي هَك پِيَر پِيَارِي  
وَنَجِيں رَات ظَلَمَات صَفَات بَهَائِي، وَاحِد هَادِي بَدْر مَنِيَر پِيَارِي  
وَسَوَاس قِيَاس خَنَاس هَوِي، اَسْمَاء سَوَا اَسِيَر پِيَارِي  
سَلْطَان بَهَادَر شَاهِ جِي پِيَر دَهِيَان كَرِي، كَهْل جَاوَن كَل زَنْجِيَر پِيَارِي

Explanation: Negate everything other than Allah by the sword of *لَا* (*No*) and say 'yes' only to your Murshid Kamil. Then you will observe that all the confusions created by different Attributive Names of Allah will be gone and you will reach The One and Only Allah, in the Light of guidance of your Murshid Kamil who is also One and Only in this world. The Attributive Names are like stars which are so many and the Murshid Kamil is like the bright moon which is one, but is enough to brighten the dark night. So, if you are attentive towards the Attributive Names then confusions, illusions and misapprehensions will surround you. Only The Divine Attention of the Murshid Kamil will liberate you from all such chains.

م  
 مجرم نون محرم پير کرے، بخشے جاہل نون علم عیان بیلی  
 کافر فاسق تے جیکر نظر کرے، ہووے کامل اہل عرفان بیلی  
 وسیلہ اہل ایمان تے فرض ہويا، ثابت نال آیت قرآن بیلی  
 سلطان بہادر شاہؒ رموز تے راز کھلن، جد مرشد کرے دھیان بیلی

Explanation: The attention of the Murshid Kamil is like an alchemy. It can convert a sinful person into a Friend of Allah and an ignorant person into a scholar of The Divine Knowledge. If he puts a glance over a non believer, he changes him to a Perfect Knower of Allah. Allah says in The Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (المائدة-35) Meaning: "O' believers adopt piety and search a source towards Allah" (Al Maida-35). Hence, it is an obligation upon the believers to search a source to reach Allah and that source is the Murshid Kamil who knows the Way to Allah. O' Sultan Bahadur Shah! All The Divine Secrets will be revealed when your Murshid will bless you with his sacred attention.

ن  
 نفس شیطان نابود ہوئے، حیدرا پیر ہويا معبود میاں  
 جنہاں پیر نون غیر خدا جاتا، مردود ہوے مطرود میاں  
 ابلیس صفت انکار کرن، ملکوت دا ہے مسجود میاں  
 سلطان بہادر شاہؒ نون رمز ایہہ پیر دی، واسجد وافترب ہو زود میاں

Explanation: The Seekers who observe the Noor of Allah in the sacred being of their Murshid, surely get rid of the satan and evil nafs. But the disciples who consider Murshid as someone other than Allah, are the rejected and cursed ones. Just as satan could not see the Noor of Allah inside the body of Adam and refused to prostrate, similarly they cannot see the Noor of Allah in the

physical being of Murshid and deny his grand status of The Divine Man, while the angels know his Reality and prostrate before him. I am so lucky that my Murshid has made me understand the fact that if you want to have Closeness of Allah then without any delay obey the order given in the verse (الْحَقُّ-19) وَاسْجُدْ وَاقْتَرِبْ meaning: “Prostrate and be blessed with the Closeness of Allah.” (Al-Alaq-19)

و نچ نہیں بوہے غیر اُتے، ہو پیر دے در دربان پیارے  
 ایہہ باب جنان رضوان بھائی، کرے مشکل سب آسان پیارے  
 آئینہ انوار خزینہ اسرار، مبین کن بیان پیارے  
 سلطان بہادر شاہؒ انہما ربؑ پالیا، جنہاں پیر داہک دھیان پیارے

Explanation: Never leave your Murshid’s door. Always cling to it as it will lead you straight to the heaven of Allah’s Closeness by removing all the obstacles of your way. The Murshid Kamil is the mirror which reflects the Noor of Allah. He is the treasure of Divine Secrets. Being the exact manifestation of Allah, he has got the authority of Kun (*command of ‘Be’ and it is done at once*). Only those Seekers find Allah who are ever attentive towards their Murshid.

ہ ہدایت آپ کرے، ہو ہادی ویس وٹا آوے  
 اسماءِ حسنیٰ نوں سوچ میاں، موصوفِ صفاتِ اسماءِ آوے  
 ہو عبد لباسِ ہدایت دا، وچ مڈ شریفِ خدا آوے  
 سلطان بہادر شاہؒ ہے کفر جے غیر ویکھیں، ہادی مطلق راہنما آوے

Explanation: Allah appears in the form of The Divine Guide i.e. the Murshid Kamil and Himself guides His Seekers on the Straight Path. You can observe that Murshid is attributed with all

The Divine Qualities. Now Allah has manifested Himself in the being of Murshid Kamil Pir Abdul Ghafoor Shah and has come to Mud Sharif. O' Sultan Bahadur Shah! If you consider him other than Allah, then it is a sheer misbelief. Certainly, he is The Divine Guide!

یاد کریں سوہنے پیر نوں جے، تداں یاد آوے رحمن تینوں  
ہوویں فانی فنا و بیچ شیخ جداں، ہووے پک تے جاوے گمان تینوں  
ویکھیں پیر نوں غیر خدا بھائی، وسواس پائے شیطان تینوں  
سلطان بہادر شاہ خدا پناہ ہووے، اللہ بیلے تے حق منان تینوں

Explanation: Remembering the Murshid should remind you of The Rehman. When all your doubts and confusions are removed about the Divinity of the Murshid, only then you can reach the destination of Fana Fi Shaikh which leads to Fana Fi Rasool and ultimately to Fana Fillah. It is satan who misguides you and creates misapprehensions in your mind by showing you the Murshid as someone other than Allah. May Allah take you in His refuge from the cursed satan and keep you in His company.

## RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

Syed Mohammad Bahadur Ali Shah belonged to the sect of Ahl-e-Sunnah-wal-Jamat. He followed the Hanafi school of thought of Hazrat Imam Abu Hanifa. Syed Mohammad Bahadur Ali Shah is the Shaikh of the Sarwari Qadri Order after Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah.

## DEATH

Syed Mohammad Bahadur Ali Shah died on Tuesday, February 27 1934 AD (*14<sup>th</sup> Ziq'qad 1352 H*). His shrine is at "Pir di Bhanairi", village Fareed Mehmood Kathia which is 2 km West from Qasimabad stop (*13 km from Shorkot on Jhang road*) Tehsil Shorkot, District Jhang, Pakistan. There is a beautiful mosque next to his shrine. His shrine is the reflection of the shrine of Sultan Bahoo. The main building of the shrine and mosque was built by Sultan Abdul Aziz. Then the adornment of the exterior of mosque and the interior of Khanqah was started by the mason Lala Mojjanwala under the supervision of Sultan Mohammad Abdul Aziz. It was still going on when Sultan Mohammad Abdul Aziz died on 12<sup>th</sup> April 1981 AD. After that, Sultan Mohammad Asghar Ali got it completed under his supervision. Later on, the shrine superior Syed Talib Hussain Shah started the exterior construction and adornment of Khanqah as well as construction of domes and extension of the courtyard of the shrine.

The shower of blessings and Noor can be felt inside and around the shrine. The Seekers of Allah feel extreme peace and satisfaction of soul during their stay in the shrine. They can clearly observe their hearts being enlightened by his blessings.

## URS

His urs is held every year on the 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup> of February.

## SHRINE SUPERIOR

Syed Mohammad Bahadur Ali Shah had three brothers; Hafiz Mohammad Alam Shah, Fazil Shah and Kamal Shah. Syed Bahadur Ali Shah and his brother Syed Fazil Shah had no children. Syed Abdul Qadir Shah, the eldest son of Hafiz Mohammad

Alam Shah was the first superior of the shrine. His shrine is right next to the shrine of Syed Bahadur Ali Shah. After him, Syed Qasim Ali Shah, the nephew of Syed Abdul Qadir Shah became the next shrine superior. His shrine is in the next room. Qasimabad stop is named after him. Now Syed Talib Hussain Shah, son of Syed Qasim Ali Shah, is the current superior of the shrine.





# CHAPTER FIVE

SULTAN-UL-AULIYA

HAZRAT SAKHI SULTAN  
MOHAMMAD ABDUL AZIZ

REHMAT-UL-ALLAH ALAYH



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## HAZRAT SAKHI SULTAN MOHAMMAD ABDUL AZIZ

After Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah, the Trust of Faqr was transferred to Hazrat Sakhi Sultan Mohammad Abdul Aziz. Faqr returned to the family of Hazrat Sultan Bahoo through Sultan Abdul Aziz, so that he may further transfer it to Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali.

### FAMILY LINEAGE

He belonged to the Awan tribe and was the descendant of Hazrat Sakhi Sultan Bahoo.

His father, Sultan Fateh Mohammad was a dervish and mystic. He had no son. One day a khalifah of Sultan Bahoo's shrine, named Toor, came to the house of Sultan Fateh Mohammad. He served the khalifah himself. The khalifah asked, "Why are you working yourself at this age, don't you have a son?" He said no, when the khalifah went back to the shrine, he esoterically requested Hazrat Sakhi Sultan Bahoo to favour Sultan Fateh Mohammad so that Allah may bless him with a son. The same night he was given the Divine inspiration that Sultan Fateh Mohammad will be blessed with two sons, one of them will be a Faqeer, he will be born circumcised with a cut navel and the second son will be a worldly person. By the blessing of this prayer, Sultan Fateh Mohammad had two sons in old age. Their names were Sultan Mohammad Abdul Aziz and Sultan Mohammad Sharif. The family lineage of Sultan Mohammad Abdul Aziz connects Sultan Bahoo at eighth step. His family lineage is as under:

Sultan Mohammad Abdul Aziz son of Sultan Fateh Mohammad  
son of Sultan Ghulam Rasool son of Sultan Ghulam Meeran son

of Sultan Wali Mohammad son of Sultan Noor Mohammad son of Sultan Mohammad Hussain son of Sultan Wali Mohammad son of Sultan Bahoo.

## SACRED BIRTH

Hazrat Sakhi Sultan Mohammad Abdul Aziz was born early morning on Sunday March 12<sup>th</sup>, 1911 AD (*12<sup>th</sup> Rabi-ul-Awwal, 1329 H*) in Samundri town near the shrine of Sultan Bahoo, Garh Maharajah, district Jhang. According to the Divine inspiration of Sultan Bahoo he was born circumcised and with a cut navel.

## SACRED VISION OF MURSHID AS FIRST SIGHT

After birth Sultan Mohammad Abdul Aziz did not open his eyes until the seventh day. His father worriedly took him to the shrine of Sultan Bahoo. At that time Pir Bahadur Ali Shah was present there. Sultan Fateh Mohammad requested Pir Sahib to bless his son so that he opens his eyes. As soon as he (*Pir Bahadur Ali Shah*) held the baby in his lap, the baby opened his eyes. In this way the first view of Sultan Mohammad Abdul Aziz was his Murshid's sacred face.

## CHILDHOOD AND YOUTH

Since childhood he had a lustrous grace in his personality. Whoever met him, got impressed from his conduct and morals. His childhood and youth were very different from others. He was a quiet, graceful and solemn person. He avoided unnecessary activities, games and gossips. Most of his time was spent in meditation.

## OUTWARD AND INWARD EDUCATION

Sultan Mohammad Abdul Aziz did not get any formal education like Hazrat Sultan Bahoo. After bayat, he received spiritual education from his Murshid Syed Bahadur Ali Shah. In this context, some confusions arise from Dr. Sultan Altaf Ali's books "*Sultan Mohammad Nawaz, Hayat-o-Taleemat*" and "*Mirat-e-Sultani*". In these books, he declares that Sultan Abdul Aziz took the persuasion bayat and got spiritual education of Ism-e-Allah Zaat from Sultan Mohammad Nawaz, while took the mystic bayat at the hand of Pir Syed Bahadur Ali Shah. However, we could not find any evidence of his bayat to Sultan Mohammad Nawaz or spiritual persuasion from him. My beloved Murshid Sultan Mohammad Asghar Ali was the son as well as the Superior Spiritual Successor of Sultan Mohammad Abdul Aziz. I spent six years of my life with Sultan Mohammad Asghar Ali and during that period, I was the closest to him and was his confidant as well. He never mentioned that Sultan Mohammad Abdul Aziz ever received spiritual persuasion from Sultan Mohammad Nawaz or remained in his company. He always said, "Whatever my Murshid Sultan Abdul Aziz and I received is blessed by Syed Bahadur Ali Shah."

## BAYAT

At the age of twenty one, Sultan Mohammad Abdul Aziz took bayat upon the hand of Syed Bahadur Ali Shah on Sunday, March 13<sup>th</sup>, 1932 AD (6 Ziq'qad, 1350 H) after the Isha (night) prayer.

My beloved Murshid Sultan Mohammad Asghar Ali used to narrate the incident of Sultan Abdul Aziz's bayat at the hand of Pir Bahadur Ali Shah in these words:

- ❖ "My Murshid Sultan Mohammad Abdul Aziz wanted to go to Baghdad Sharif to take the bayat on the hand of someone

from the progeny of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. One day Pir Bahadur Ali Shah was present at the shrine of Hazrat Sultan Bahoo. My dear Murshid went to the shrine after the Isha prayer and esoterically requested Hazrat Sultan Bahoo, "Hazoor! I want to take bayat on the hand of someone from the progeny of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Please grant me permission so I can go to Baghdad Sharif to perform this obligation." On this, Sultan Bahoo came out of his shrine and held the right hand of Sultan Mohammad Abdul Aziz with his right hand and said, "Whether you go to Baghdad or Makkah, the decision has been taken a long time ago and is stamped by The Holy Prophet that you have to take bayat on the hand of Pir Bahadur Ali Shah. This decision is also confirmed by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Therefore, you have to take bayat on the hand of Pir Bahadur Ali Shah right now." Then he ordered Pir Bahadur Ali Shah, "Come quickly, I've got hold of your most awaited and beloved disciple." Pir Sahib immediately rushed towards the pond for ablution but Sultan Bahoo called him and said, "You already have had your ablution since eternity, you can just do 'tayamum' (*dry ablution*)." Pir Bahadur Ali Shah did tayamum and came to him. Sultan Bahoo gave the hand of Sultan Mohammad Abdul Aziz in the hand of Pir Syed Bahadur Ali Shah and said, "Pir Sahib take bayat from him." Pir Bahadur Ali Shah said, "Hazoor! He is your son. Kindly, accept bayat from him yourself." Sultan Bahoo insisted, "Pir Sahib you take bayat from him." When Sultan Bahoo ordered him the third time then Pir Bahadur Ali Shah took bayat from Sultan Mohammad Abdul Aziz."

This is the correct and verified incident of bayat which my beloved Murshid Sultan Mohammad Asghar Ali often narrated.

## MISCONCEPTION ABOUT THE BAYAT

In February, 2008 AD, the monthly magazine *Mirat-ul-Arifeen* Lahore published a special issue “Shahbaz-e-Arifaan Syed Bahadur Ali Shah”. In that issue, Sultan Ahmad Ali, the middle son of Sultan Mohammad Asghar Ali, narrated the same incident of bayat in his article ‘*Kunha Qidam*’ on page 17, as I have mentioned on the previous page. However, in the same issue, on page 34 A.K. Niazi<sup>193</sup> in his essay ‘*Syed Bahadur Ali Shah Kazmi Al Mash’hadi*’ and Riaz Ahmad<sup>194</sup> from Paharpur in his article ‘*Murshid Shah hai Kon-o-Makkan da*’ on page 36, while writing about the transference of The Divine Trust of Faqr narrated the incident of bayat as follows:

- ❖ “Once Sultan Mohammad Nawaz requested in the sacred court of Sultan Bahoo to bless Sultan Mohammad Abdul Aziz so he could find a Murshid. After making this request, he slept beside the sacred grave and dreamt that Sultan Bahoo was sitting on a throne and Pir Syed Bahadur Ali Shah was sitting next to him. Hazrat Sultan Bahoo gave the hand of Sultan Mohammad Abdul Aziz in the hands of Pir Syed Bahadur Ali Shah. Later on, Sultan Mohammad Nawaz told this dream to Sultan Mohammad Abdul Aziz but he remained quiet. Then one day he went to meet Pir Sahib in the village Fareed Kathia, riding his famous horse called ‘Atlas’. On hearing the whining of the horse Pir Sahib came out to welcome him. Since Hazrat Sultan Bahoo had already

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<sup>193</sup> I do not know who A.K Niazi is. During my long company with Sultan Mohammad Asghar Ali, I had never seen anyone by this name near him nor in any important gathering. This person started writing in the monthly magazine ‘*Mirat-ul-Arifeen*’ after Sultan Mohammad Asghar Ali passed away. It shows that he joined the circle after the death of Sultan Asghar Ali. Though Saad Ameer Khan Niazi (*late*) was among Sultan Mohammad Asghar Ali’s companions. He translated the books of Sultan Bahoo and in the preface of the translation of ‘*Shams-ul-Arifeen*’ he wrote the same incident of bayat which I have mentioned.

<sup>194</sup> This person also joined *Mirat-ul-Arifeen* after the death of Sultan Mohammad Asghar Ali and is an expert in writing hearsays.

ordered him to take the bayat of Sultan Abdul Aziz therefore Pir Sahib was expecting his arrival. Pir Sahib let Sultan Mohammad Abdul Aziz stay at his place for one day. The next day he took him to the shrine of Hazrat Sakhi Sultan Bahoo. There he took bayat from Sultan Mohammad Abdul Aziz and granted him the cloak of Khilafat.”

In “*Sahib-e-Lolaak*” Tariq Ismail Sagar has also related the above mentioned incorrect incident. This shows how much he lacked the knowledge about Sultan Mohammad Asghar Ali and his father Murshid Sultan Abdul Aziz.

In contrast to this incident of bayat published in the February 2008 issue of ‘*Mirat-ul-Arifeen*’ and ‘*Sahib-e-Lolaak*’, Saad Ameer Khan Niazi (*late*) narrated the same incident of bayat in the translation of *Shams-ul-Arifeen* (page 6, 7, 8) as we did. This translation of ‘*Shams-ul-Arifeen*’ was published in the life of Sultan Mohammad Asghar Ali. Therefore, it confirms the authenticity of the incident of bayat, as, otherwise Sultan Mohammad Asghar Ali would have ordered to correct it.

Saad Ameer Khan Niazi has narrated the incident in the preface of the translation of ‘*Shams-ul-Arifeen*’ as:

- ❖ In 1973, I took bayat upon the hand of Sultan Mohammad Abdul Aziz at the shrine of Hazrat Sultan Bahoo. After bayat, I stayed there for a few days. One day I asked Sultan Abdul Aziz, “Hazoor! You belong to the family of Sultan Bahoo, then why you had to take bayat upon the hand of Pir Syed Bahadur Ali Shah, who is not from his family?” Sultan Mohammad Abdul Aziz replied, “When Sultan Bahoo granted his spiritual Heritage to Pir Syed Bahadur Ali Shah, he ordered him to transfer it back to Sahibzada Sultan Mohammad Abdul Aziz who will be from his family. I was eight years old when one day I went to the shrine of Sultan Bahoo. Habib Sultan and I started playing there. While playing, we went to the courtyard of the shrine. There Pir Syed Bahadur Ali Shah

was writing a book of Sultan Bahoo. When we went near him, Pir Sahib asked Habib Sultan “Who is this child?” He replied, “Hazoor! He is your Khalifah Sultan Mohammad Abdul Aziz.” Pir Sahib said, “So this is Sultan Mohammad Abdul Aziz” and then he started looking into my eyes. Our eyes were locked for a while. Neither did he blink his eyes nor did I. During this, he blessed my soul with Divine Enlightenment. Later on, when I was nineteen<sup>195</sup> years old, I went again to the shrine of Sultan Bahoo one day. Even at that time Pir Sahib was present at the shrine. I esoterically requested Hazrat Sultan Bahoo, “Hazoor! I want to take bayat on the hand of someone from the progeny of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Please grant me the permission so I can go to Baghdad Sharif to perform this duty.” On this, Sultan Bahoo came out of his shrine, held my right hand with his right hand and said, “Whether you go to Baghdad or Makkah, the decision has been taken long ago that you have to take bayat at the hand of Pir Bahadur Ali Shah so that the beneficence of Faqr continues from you till the doomsday. This decision has been confirmed by The Holy Prophet and stamped by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Therefore, you have to take bayat upon the hand of Pir Bahadur Ali Shah right now.” Then he asked Pir Sahib, “Come here immediately, I’ve your most awaited and beloved disciple with me”. Pir Sahib rushed towards the pond for ablution but Sultan-ul-Arifeen said, “Why are you delaying? You already have had your ablution since eternity, you can just do tayamum.” Pir Bahadur Ali Shah did tayamum and came back to him immediately. Sultan-ul-Arifeen gave my hand in the hands of Pir Syed Bahadur Ali Shah and said, “Pir Sahib accept bayat from him”. Hazrat Sultan Pir Bahadur

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<sup>195</sup> Hazrat Sakhi Sultan Mohammad Abdul Aziz was almost twenty one years old at the time of his bayat. Saad Ameer Khan Niazi has been mistaken here. Sultan Abdul Aziz was born in 1911 A.D and took bayat in 1932 A.D, so his age should be twenty one at the time of bayat.



Ali Shah said, “Hazaar! He is your son, you accept bayat from him yourself.” Hazrat Sultan-ul-Arifeen replied, “Pir Sahib you take bayat from him”. When Sultan-ul-Arifeen ordered him the third time then Pir Bahadur Ali Shah took bayat from me”. (Shams-ul-Arifeen)<sup>196</sup>

## TITLE

Sultan Abdul Aziz was titled as “Sultan-ul-Auliya” by Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.

## RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

He belonged to the sect of Ahl-e-Sunnah-wal-Jamat and followed the school of thought of Hazrat Imam Abu Hanifa. He is the Spiritual Leader of the Sarwari Qadri Order after Hazrat Sakhi Sultan Bahadur Ali Shah.

## ISHQ FOR MURSHID

Sultan Abdul Aziz had an extreme Ishq for his beloved Murshid Pir Bahadur Ali Shah. He tried to stay in the company of his Murshid as much as possible. The moment he came back home after meeting his Murshid, he had an urge to see him again. So he used to go all the way back to his Murshid in Fareed Mehmood Kathia. One day he went to Fareed Mehmood Kathia to meet his Murshid where he came to know that Pir Sahib had gone to Tender Wala which is almost forty kilometer away from

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<sup>196</sup> Written by Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, translated by Saad Ameer Khan Niazi, 1<sup>st</sup> edition 2002 A.D, Publisher Anjuman Ghausia Aziziya Haq Bahoo Sultan, Pakistan o Alam-e-Islam, registered Darbar-e-Aliya Hazrat Sakhi Sultan Bahoo. 2nd edition December 2004 A.D, Publisher Al-Arifeen Publications. 4/A extension Education town Wahdat Road, Lahore. Third edition 2007 A.D, published by Al-Arifeen Publications, Mcleod Road, Lahore.

there. Without taking any rest he travelled on foot to Tender Wala. He was wearing new shoes which were tight and hurting him. When he reached Tender Wala he was told that Hazoor Pir Sahib had gone to Tulamba. Tulamba is thirty kilometer away from Tender Wala. The disciples in Tender Wala insisted him to stay there and take some rest but he was so restless and obsessed by the Ishq for his Murshid that he did not want to waste any time in taking rest. So he made an excuse and left for Tulamba. Due to the tight and hard shoes, blisters formed in his feet and bleeding started. No difficulty or obstacle could stop him from heading forward on the path of Ishq. On the other side, it was esoterically revealed to Pir Sahib that his Lover had overcome all the obstacles and was travelling hundred kilometer with his wounded feet just to see him. Pir Sahib asked his disciples to prepare bed and bring ointment for the wounds of Sultan Abdul Aziz. When he reached Tulamba, Pir Sahib himself cut the blisters of his feet, applied ointment and ordered him to take rest. He also ordered him to ride a horse in future whenever he had to come to see him.<sup>197</sup> As, whenever Sultan Abdul Aziz went to see Pir Sahib, he used to walk all the way and never rode a horse out of respect for his Murshid. This also denies the wrong incident of bayat in which it is stated that he rode a horse when he went to take bayat on the hand of Pir Bahadur Ali Shah. If he showed such respect for his Murshid after bayat then how was it possible that he had not shown the same respect when he met his Murshid for the first time and that too with The Divine Inspiration to take bayat at his hand.

- ❖ Sultan Mohammad Abdul Aziz found eternal bliss in the love and slavery of his Murshid. He tried to take care of every work related to his Murshid himself. The fodder of the

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<sup>197</sup> Some people have linked this incident with Hasoowali that he first went to Hasoowali and then continued his journey onwards. In this context it must be clarified that Pir Bahadur Ali Shah had shifted to Fareed Mehmood Kathia long before Sultan Abdul Aziz took bayat in 1932.

horses of Pir Sahib was sieved through a big sieve. Sultan Abdul Aziz used to sieve all the fodder at night after everyone slept. The rumor went around that angels sieve fodder for the horses of Pir Sahib. One night Pir Sahib ordered one of his disciples to patrol at night and check who did that. At night that disciple found out that Sultan Mohammad Abdul Aziz sieved the fodder but he requested him not to tell Pir Sahib. Next morning, when Pir Sahib asked the disciple about the previous night's incident, he told the truth. After that Pir Sahib stopped Sultan Abdul Aziz to sieve the fodder.

- ❖ When Sultan Abdul Aziz completely annihilated in the love of his Murshid and found his Divine Reality, he uttered the following verses:

آج ملے سوہنا پیر مینوں، اکھیں دیکھن کارن بے قرار ہویاں  
 سوہنا پیر دیکھن تاں قرار پاون، اے تاں ہر دم وچ انتظار ہویاں  
 سلطان بہادر شاہ دی صورت دیکھن کارن، ہر وقت طرف دربار ہویاں  
 سلطان محمد عبدالعزیز دایار سلطان بہادر شاہ ہویا، اکھیں اس جہان توں بیزار ہویاں

Explanation: I am so anxious to see my Murshid that my eyes are ever fixed at his path. The thirst of my eyes will be quenched only when they will have the privilege of seeing him. As he belongs to the shrine of Hazrat Sakhi Sultan Bahoo, therefore I can't keep my eyes off the sacred shrine. Ever since Pir Bahadur Ali Shah has become my beloved, my eyes do not want to see anything else in this world. His Divine Beauty has satiated my eyes.

آؤ سہیلیو میریو نی، جیں دیکھنا نور اللہ والا  
 ایہو اسم مبارک چا لکھ سینے، میرے پیر بہادر شاہ والا

اللّٰهُ هُوَ يَآهُوَ جِسْمِ اسدء، ايہو نور ہے خاص بارگاہ والا  
سلطان محمد عبدالعزيز دايار نہیں شك، بے شك جانے اسنوں نور ظہور كبريا والا

Explanation: Sultan Abdul Aziz expresses the grandeur of his Murshid and invites his friends that whoever wants to have a glimpse of The Divine Light should come and see that Allah manifested His Holy Self and the beauty of the whole Universe in my beloved Murshid. He tells them, "Engrave the Ism-e-Allah Zaat given by my Murshid Pir Bahadur Ali Shah on your heart. It will grant you the spiritual enlightenment which will enable you to see that he himself is the real Ism-e-Allah Zaat and the special Noor of The Holy Court of Allah." No doubt! Pir Bahadur Ali Shah is the beloved of Sultan Mohammad Abdul Aziz, who certainly considers him the ultimate manifestation of the Noor of Allah.

❖ The following eulogy shows his devotion towards his Murshid and his family:

اٹھيا شعلہ نوري حَسُوَ الويو وچ نہنگ دے آيائي  
كالي رات جہالت اندر آكر چان لايائي  
اول سب تھیں صفت خدا دي  
پچھے نعت رسول ہديء دي  
آئے جو اسان ول ہادي  
مولا کرم کميائي  
كالي رات جہالت اندر آكر چان لايائي

Explanation: The brightest flame of Allah's Noor raised from Hasoowali and come to Nehang<sup>198</sup> to enlighten this dark world. This flame<sup>199</sup> put an end to the dark night of ignorance. All praises are for Allah and His beloved Prophet Mohammad who is the Perfect Divine Guide for all of us. His sacred self is the greatest favour of Allah on us.

اوس شعلے نور خدائی  
 کر انسانی شکل وکھائی  
 چار چو فیروں ہوئی روشنائی  
 جلوہ حسن وکھائی  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: That flame of Divine Light has appeared in human form and brightened the world. It has blessed us with the Vision of The Divine Beauty which was impossible to see otherwise.

بہادر شاہ سدا س نانو  
 دین دنی وچ پائس نانو  
 وانگوں یوسف وچ بھرانو  
 کیتا رب سو لایائی  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: The incarnation of that flame is named as Syed Bahadur Ali Shah. His grandeur is known in both the worlds.

<sup>198</sup> Pir Bahadur Ali Shah migrated from Hasoowali to an area which is now known by the name "Pir Di Bhaneri". It has the town of Fareed Mehmood Kathia at one side and Nehang at the other. People from both the areas as well as from far off places came to have beneficence from Pir Bahadur Ali Shah.

<sup>199</sup> By using the term 'flame', Sultan Abdul Aziz is referring to the Noor of Allah which is enlightened in his Murshid.

Allah has distinguished him among all the creation just as Prophet Yousaf (*Joseph*) was the distinguished and chosen one among his eleven brothers.

صورت سوہنی خوش گفتاراں  
 شعلے نور پوون رخساراں  
 داڑھی وال تلے دیاں تاراں  
 چڑھائی حسن روغن  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: Being the absolute manifestation of Allah's Noor, he has got the Perfect Beauty and the most persuasive style of conversation. His bright sacred face illuminates with the flames of Divinity and it seems as if the hair of his beard are gold threads. Certainly, he is blessed with The Divine Beauty from head to toe.

کھلا متھا خوش پیشانی  
 چمکے چیونکر چن اسمانی  
 گوہرے نین مریندے کانی  
 سوایائی رُوپ دنداں  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: His brilliant forehead and luminous countenance is just like a bright moon shining in the sky. When he gives a furtive glance to his lovers, they wish to drown into his deep eyes. His grace is greatly enhanced by his beautiful teeth.

قد سرو دے وانگ دسیوے  
 صورت دی کیا صفت کچیوے  
 دیکھن والا صدقے تھیوے  
 ہر کوئی گھول گھمایائی  
 کالی رات جہالت اندر آکر چان لایائی

Explanation: He is elegantly tall and so attractive that everyone who sees him wants to sacrifice himself for him. Truly! Words are too frail to praise him fully. His beauty has mesmerized and made everyone crazy.

عالم فاضل کامل قاری  
 عابد زاہد ولی غفاری  
 کامل عامل راہبر قاری  
 لکھ بھلیاں راہ لایائی  
 کالی رات جہالت اندر آکر چان لایائی

Explanation: He is The Perfect Divine Guide who has shown the Straight Path to countless religious scholars, mystics, ascetics and devouts who had gone astray.

سوہناں چہرہ نور چمکدا  
 چیونکر روشن چن فلک دا  
 صاحبِ حلم احسان مُخلق دا

جس نے ملک رجمائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: His face illuminates with The Divine Light like the brightest moon of the sky. He is the Man of great patience, kindness and politeness who has won everyone's heart.

ہر صفتوں موصوف کمالی  
تاریا جنیں نون باھو عالی  
ڈھیا حضوروں منصب عالی  
مولا تخت بہائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: He possesses all the marvelous attributes, that is why Sultan Bahoo has chosen him as his beloved and the custodian of his spiritual asset. The Holy Prophet has granted him the most honourable position among all the Saints and Allah has enthroned him to Divinity.

جاں سوہنا تشریف لے آیا  
کب پل ہو یا عین سوایا  
سارا جگ سلامی آیا  
مرشد رب ملائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: When my beloved Murshid Sultan Bahadur Ali Shah blessed me with his celestial presence within my being, all the veils were removed at once and I witnessed him as the exact



manifestation of Allah's Noor. I observed the whole world saluting him. I am so blessed that I found Allah through my Murshid.

بخت کاٹھیاں دے رب تارے  
آگے جس دم لعل سوہارے  
وچ جہالت جنگل بارے  
دینی باغ لگائی  
کالی رات جہالت اندر آکر چائن لگائی

Explanation: Allah has elevated the fate of Fareed Mehmood Kathia due to my Murshid's presence there. He changed that place from a dark forest of ignorance to a beautiful garden of religious knowledge.

خبراں ملیاں ہرہر تھائیں  
چار چوفیرے شہر گرائیں  
خاص نہنگ والیاں تے رب سائیں  
رحمت مینہہ برسائی  
کالی رات جہالت اندر آکر چائن لگائی

Explanation: This news spread all around at once and the people of neighboring cities came to know that Allah has specially blessed the village of Nehang which was earlier covered with darkness.

گہن مرید چمن دا مالی  
گھلیا سانوں پیر مڈ سیالی

جیوں ملیا شان کمالی  
 مولا قرب ودھائی  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: The disciples of Pir Bahadur Ali Shah are grateful to Pir Abdul Ghafoor Shah of Mud Sial, whose spiritual successor he was, for sending such a caring Murshid who treats them the way a gardener looks after the flowers of his garden. He is the manifestation of the Grandeur and Marvels of Allah and through him Allah has blessed the disciples with His Closeness.

کھڑیا باغ ہلی خوشبوئی  
 وچ بھینی دے رونق ہوئی  
 دوروں آون لگا ہر کوئی  
 ملکیں نام پایائی  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: The fragrance of the garden of his benevolence spreads everywhere and attracts everyone. His presence has adorned this world and now his grandeur is known everywhere.

بلبل کونلاں بن کئی ڈاراں  
 بھج بھج آون بنھ قطاراں  
 سوہنا باغ لگایا یاراں  
 بھوراں جھرٹ پایائی  
 کالی رات جہالت اندر آکر چائن لایائی

Explanation: The Lovers and devotees rush towards him like the flocks of nightingales and cuckoos flying towards their destination. The disciples gather around him just as the beetles cluster around the beautiful flowers.

جو آون سو فیض اٹھاون  
باغ بجن تھی خوشبو پاون  
اس سوہنے تھی صدقے جاون  
جس اے گلشن لایائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: Whoever comes to the garden of his benevolence gets benefitted with its fragrance. They get eternal satisfaction and want to sacrifice themselves for their beloved Murshid who has adorned this garden.

کچھ دن سوہنی رونق لا کے  
چھوڑ گئے پھر دل چرا کے  
مگروں عاشق روون آ کے  
کیوں جانی چیت چایائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: Alas! He graced this world only for a short while and left his lovers and devotees crying. When they cannot see his Divine Face, they weep and complain at his departure.

گھلی وا وچھوڑے والی  
 چلے چھوڑ چمن دے والی  
 سبھاں باغ گئے کر خالی  
 ہر شے رنگ وٹایائی  
 کالی رات جہالت اندر آکر چاٹن لایائی

Explanation: The grief of his separation has made the atmosphere of this garden gloomy. Everything has changed since the caretaker of this garden Pir Bahadur Ali Shah has left it. Now it seems so lonely and deserted.

جس دم جانی چھوڑ سدھائے  
 ڈگے پتے پھل گرمائے  
 بلبل کونکلاں رونے پائے  
 بھوراں شور مچایائی  
 کالی رات جہالت اندر آکر چاٹن لایائی

Explanation: When the beloved Murshid left this garden, autumn occupied it forever. The flowers have withered and the leaves have fallen. The nightingales and cuckoos weep in grief and the beetles are buzzing noisily due to their loss.

روون عاشق سب مشتاقی  
 کرکر سوز آواز فراقی  
 چھپ گئے جام وصل دے ساقی

ہر دا دل ترہائی  
کالی رات جہالت اندر آکر چان لایائی

Explanation: The Lovers mourn in aggrieved voices as they are separated from their beloved Murshid who was the only source for them to drink the wine of Allah's Vision and Union. Everyone is left with nothing but a heartache.

خلافت پیر بہادر شاہ والی  
پیر عبدالقادر شاہ سمہالی  
صاحب صورت حسن کمالی  
نوروں نور لگائی  
کالی رات جہالت اندر آکر چان لایائی

Explanation: Pir Abdul Qadir Shah, who is the Khalifah of Pir Bahadur Ali Shah, is also a man of beauty and excellence. He has got the spiritual Light of Pir Bahadur Ali Shah in the form of Khilafat. (Pir Abdul Qadir Shah was also the first superior of the shrine of Pir Bahadur Ali Shah).

عبدالقادر شاہ پیر پیارا  
بخشیا مولا نور ستارا  
حضرت وانگوں چہرہ سارا  
سگویں شکل لایائی  
کالی رات جہالت اندر آکر چان لایائی

Explanation: Pir Abdul Qadir Shah is like a shining star of Noor who shows the way to Allah. He surprisingly resembles Pir Bahadur Ali Shah and has got exactly the same face.

شکر ہے مولا کرم کمایا  
جس اے سوہنا بوٹا لایا  
آ چاچے دا باغ سوہایا  
سجایائی رنگ رونق  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: It is Allah's Graciousness and Kindness that He has blessed us in the form of Pir Abdul Qadir Shah. He is like a beautiful plant of Pir Bahadur Ali Shah's garden. Now he has taken up the responsibility of taking care of his uncle's garden and is fulfilling it in a very good manner.

عالم فاضل کیتا مولے  
صاحبِ خلق مٹھا منہ بولے  
سارے طالب جاون گھولے  
ہر اک سیس نوایائی  
کالی رات جہالت اندر آکر چائن لایائی

Explanation: He is a knowledgeable religious scholar and also a very polite and loving person. All the disciples love and honour him very much.

یا رب صاحبزادیاں تائیں  
بخشیں لمی عمر خوشائیں

نالے اگوں بوٹا لائیں  
رکھ رحمت دا سایائی  
کالی رات جہالت اندر آکر چانن لایائی

Explanation: May Allah bless the daughters of Pir Abdul Qadir Shah<sup>200</sup> with a long and happy life, continue his progeny and keep all of them under His kind shelter.

شالا ایہہ گھر فیضان والا  
آخر نوری رہے اجالا  
جس تھیں جگ ہويا خوشحالا  
لکھاں فیض اٹھایائی  
کالی رات جہالت اندر آکر چانن لایائی

Explanation: May Allah keep this benevolent family ever blessed with His Divine Light as it has enlightened the whole world. Lacs of people are benefitted by them.

پیر قاسم شاہ دی واری آئی  
چاچے دی گدی سوہائی  
عالم فاضل نور الہی  
گل مریداں شکر بجایائی  
کالی رات جہالت اندر آکر چانن لایائی

<sup>200</sup> Pir Abdul Qadir had no son that is why his nephew Pir Qasim Shah became the superior of shrine of Pir Bahadur Ali Shah after him.

Explanation: After Pir Abdul Qadir Shah, his nephew Pir Qasim Shah adorned his seat. He is also a learned and blessed person. All his disciples thank Allah for granting them such a kind guide.

## BELOVED OF MURSHID

Sultan Abdul Aziz not only loved his Murshid Pir Bahadur Ali Shah extremely but was also his beloved. Pir Bahadur Ali Shah used to call him “Hazrat Sahib” and whenever embraced him, expressed his love in these words:

پھلا وے گلاب دیا  
تینوں سانجھ سانجھ رکھاں  
میرے مایے دے باغ دیا

Meaning: O’ beautiful rose from the garden of my beloved! May I hold you closest to my heart.

In “*Karamaat-e-Azizia*” Sultan Mohammad Farooq writes, “It is also a miracle of Sultan Mohammad Abdul Aziz that after Pir Bahadur Ali Shah’s death, whenever he faced any difficulty he went to his shrine and got it resolved immediately, such elevated was his level of belovedness.”

After the death of Pir Bahadur Ali Shah, Sultan Abdul Aziz often stayed at his shrine for twenty one consecutive days and called this duration as “Ikiha”. He also used to stay for ‘nau rata’, ‘panj rata’ and ‘teen rata’ that is nine nights, five nights and three nights respectively. Syed Bahadur Ali Shah had constructed three rooms for Sultan Abdul Aziz in his life where he used to stay. These rooms were initially under the use of Sultan Mohammad Abdul Aziz. After him, my beloved Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali used to stay there. In February, March 2001 AD these rooms were demolished and then reconstructed and are now under the use of Sultan Mohammad Ali, the son of



Sultan Mohammad Asghar Ali. All the superiors of the shrine of Pir Bahadur Ali Shah have been so kind that they never stopped the children of Sultan Mohammad Abdul Aziz to use those rooms since 1934 AD till now.

## MARRIED LIFE AND CHILDREN

Whenever the elders of family and relatives asked Sultan Abdul Aziz to get married, he remained silent. Finally all the members of his family requested Pir Bahadur Ali Shah to convince him but he also kept quite. One night Pir Sahib dreamt that The Holy Prophet was reciting the verses of Sultan Sahib's nikkah (*matrimonial rite*) himself. Then Pir Sahib ordered Sultan Mohammad Abdul Aziz to get married. So, in 1933 AD he married a lady from his near family, Mehmooda Baigam from Anga Sharif (*Khushab, Soon Valley*). He had four sons:

1. Sultan Mohammad Safdar Ali<sup>201</sup>
2. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali<sup>202</sup>
3. Sultan Mohammad Farooq<sup>203</sup>
4. Sultan Mohammad Moazzam Ali<sup>204</sup>

Sultan Abdul Aziz himself gave spiritual education to Sultan Mohammad Asghar Ali, while Sultan Mohammad Farooq and Sultan Mohammad Moazzam Ali were sent to a religious school.

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<sup>201</sup> In the volume 1 of 'Sirat-us-Saleheen' late Saad Ameer Khan Niazi wrote that Sultan Safdar Ali passed away on November 13<sup>th</sup>, 1986 while in 'Mirat-e-Sultani' (*Bahoo Nama Kamil*) Sultan Altaf Ali wrote the death date as October 28<sup>th</sup>, 1986. Sultan Safdar Ali is buried on the left side (*towards west*) of the grave of Sultan Mohammad Abdul Aziz near his feet.

<sup>202</sup> Read chapter 6 for the life history and teachings of Sultan-ul-Faqr (VI) Hazrat Sakhi Sultan Mohammad Asghar Ali.

<sup>203</sup> Sultan Mohammad Farooq died in Punjab Institute of cardiology Lahore on July 17<sup>th</sup>, 2000 A.D. His funeral prayer was offered on July 18<sup>th</sup>, 2000 A.D. at the shrine of Sultan Bahoo. He is buried inside the shrine of Sultan Mohammad Abdul Aziz along the east wall.

<sup>204</sup> Sultan Mohammad Moazzam Ali is alive

From there both of them learnt The Holy Quran by heart and then Sultan Moazzam Ali got the certificate of ‘Dars-e-Nizami’<sup>205</sup>.

## MIGRATION

Pir Bahadur Ali Shah died on February 27<sup>th</sup>, 1934 AD. After that Sultan Abdul Aziz moved from Samundari (*Garh Maharaja, Jhang*) and settled about half a kilometer away towards North East of the shrine of Hazrat Sakhi Sultan Bahoo. This place is now famous by the name ‘Aastana-e-Aliya Sultan Mohammad Abdul Aziz’. He called this shifting as his migration. Here he made mud huts instead of proper cement houses. Some people objected that it was odd to live in the mud huts leaving proper houses. But he said, “Houses have no significance for a Faqeer”.

## DAILY ROUTINE

Sultan Abdul Aziz was so punctual that even a slight mismanagement of time bothered him. It was his everyday routine to wake up at 3:00 am and repeat his round of daily recitals till the Fajr (*morning*) prayer. After offering the prayer, he used to take tea and do Zikr of Ism-e-Allah Zaat for one hour. Then he used to meet people who had come for the solution of their problems or for just having his blessings and then he gave Divine Persuasion to the Seekers of Allah. Then, he used to go for the morning walk. Then his daily chores started. This routine continued for years and years without any change in timings. Being so punctual and never getting late for his prayers is nothing less than a miracle. He used to go on a long walk in morning and evening. Sultan Mohammad Asghar Ali used to

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<sup>205</sup> A seven year religious course taught in Indo Pak for producing Islamic scholars. it concentrates specially on the knowledge of Quran, Hadith, tajweed, jurisprudence, Arabic and art of oration.

accompany him during the walk and he used to teach him lessons from *Ain-ul-Faqr*, *Noor-ul-Huda* and *Shams-ul-Arifeen*.

## PERSUASION AND GUIDANCE

Almost all kinds of people came to Sultan Abdul Aziz for beneficence. He persuaded them towards Allah and blessed them with spiritual beneficence according to their desire and intention. He did not grant *Ism-e-Allah Zaat* to everyone but only to the true Seekers of Allah.

Maulvi Nizamuddin Multani started translating the books of Sultan Bahoo under the supervision of Pir Bahadur Ali Shah. While translating '*Ain-ul-Faqr*' he got confused about the meaning of the sentence; "If the Murshid is at the initial level and the disciple at the final level, then the Murshid can take the disciple to the highest spiritual level." He read out this sentence to Pir Syed Bahadur Ali Shah and asked if it was correct. Pir Bahadur Ali Shah sent him to Sultan Mohammad Abdul Aziz for the explanation of that sentence. Maulvi Nizamuddin went to him and requested to explain the meaning of the sentence. Sultan Mohammad Abdul Aziz said, "The initial level of a Murshid means the 'point of eternity' where there is Oneness and nothing else. This Oneness is the origin of the multiplicity and diversity. This material world is the last and final phase of the descent of The Divine Oneness towards multiplicity. A disciple is at this last level which is the diverse world. Now the excellence of the Murshid is that he takes his disciple from this material world, which is the lowest of the low, to the highest level of The Divine Realm of Oneness."

## BEAUTY AND PERSONALITY

Sultan Abdul Aziz's outward as well as the inner self were so attractive and perfect that whoever met him entered the circle of

his slavery. Nobody could look at his lustrous face for long. When someone had to talk to him about any matter, his splendour and majesty made the person speechless, he then had to encourage that person by asking the matter himself.

He had a thick beard. He kept it equal in length and breadth and used to comb it in such a way that it was partitioned equally from the center and arranged towards each side of the cheeks, that made the beard look beautiful. He was so kind and soft hearted that he could not see anyone in pain. He never returned any needy person empty handed. If he did not have any money to give, he gave his clothes or other household things to help the needy. He often liked to have food with his disciples and the poor who had come to him for help. Sometimes he also narrated humorous anecdotes to make them cheerful.

He used to wear kurta and tehmad. He liked to wear white turban on his head and khussa in his feet. Like Sultan Bahoo he used to travel a lot, especially to Quetta in the summer. He also travelled to Kabul and Delhi before the independence of Pakistan.

## KHALIFAHS

Sultan Mohammad Abdul Aziz had one Khalifah-e-Akbar (*Superior Spiritual successor*) i.e. Sultan Mohammad Asghar Ali, whom he transferred The Divine Trust of Faqr. He had five Khalifah-e-Asghar (*junior successors*), whose details are as follows:

### 1- SULTAN SAFDAR ALI

The first Khalifah-e-Asghar is Sultan Safdar Ali who is also his eldest son.

## 2- GHULAM MOHAMMAD (*SOUTH AFRICA*)

Once Sultan Mohammad Abdul Aziz went to Khohaar (*district Jhelum*). There, one of his disciples requested, “Hazaar! I have a son named Ghulam Mohammad, who lives in South Africa. I have asked him many times to take bayat on the hand of a Murshid Kamil Akmal but he refuses and says that he does not want to come to Pakistan for bayat. If there is a true Murshid Kamil Akmal, he should be spiritually powerful enough to take his bayat even from Pakistan. He will only consider such a person as his Murshid.” Hearing this, Sultan Abdul Aziz asked his Khalifah Ghulam Yaseen to perform ablution and persuaded him the Ism-e-Allah Zaat. He then told that disciple, “Congratulations, I have taken bayat from your son Ghulam Mohammad.” Then he asked his other Khalifah Wilayat Shah to note down that time and date. A few days later Ghulam Mohammad sent a letter from Africa in which he mentioned the time, date and the description of his Murshid who took bayat from him. Narrating the incident he wrote, “I was sitting worried, suddenly a thought came in my mind that I should offer prayer. I performed ablution and went to the mosque. When I had offered the prayer I saw that an enlightened man was sitting near me. He held my hand, took bayat from me, guided me about the Ism-e-Allah Zaat and disappeared. I was amazed as I had never seen that face before.”

After a few months when Ghulam Mohammad came to Pakistan, his father took him to meet Sultan Abdul Aziz. However, at first, he intentionally introduced him to the brothers of Sultan Abdul Aziz. He met them and said that no one among them resembled The Divine Person who took bayat from him. Finally he was brought to Sultan Mohammad Abdul Aziz. As soon as he saw his face, he exclaimed with joy that this was the sacred man on whose hand he took bayat.

One day Sultan Abdul Aziz was present at the shrine of his Murshid Syed Bahadur Ali Shah. Ghulam Mohammad came

there and requested, "Sir! Africa needs the preaching of Islam. Either go there yourself or send one of your Khalifahs." At first, Sultan Abdul Aziz remained silent at this request, then said that he will appoint a Khalifah in Africa the next day. All the Khalifahs wondered who will be appointed for preaching in Africa. Next day, after Fajr prayer he called Ghulam Mohammad into the shrine, took bayat of Khilafat from him and appointed him as his Khalifah in Africa.

### 3- HAZRAT ABDULLAH

The third Khalifah-e-Asghar was Hazrat Abdullah from Khohar (*Jhelum*).

### 4- PIR SYED WILAYAT SHAH

The fourth Khalifah-e-Asghar was Pir Syed Wilayat Shah from Khokhran, Tehsil Deena, district Jhelum. It is related that there was a big ditch on the way between the town of Samundari and the shrine of Sultan Bahoo. Sultan Mohammad Abdul Aziz ordered his servants and disciples to fill up that ditch. The Islamic month of Muharram was near and he did not want the visitors, who came to the shrine of Sultan Bahoo in Muharram in a large number, to suffer any injury due to it. The ditch was still there even after two days. When Sultan Abdul Aziz was passing from there Syed Wilayat Shah saw him frowning. That night he filled the ditch without informing anyone. Next day when Sultan Abdul Aziz passed from there, he became happy to see the ditch filled and asked who did that. Everybody stayed quiet, after a while Syed Wilayat Shah told that he had filled the ditch. Sultan Sahib happily embraced him and said, "Sultan Bahoo has filled you (*your soul*) in reward." He then added him in the circle of his Khalifahs.

## 5- MIAN JIWAN

The fifth Khalifah-e-Asghar was Mian Jiwan from Jandanwala (*Jhang*).

### TRANSFERENCE OF THE DIVINE TRUST OF FAQR

On Friday, April 13<sup>th</sup>, 1979 (*14<sup>th</sup> Jamadi-ul-Awwal, 1399 H*), Sultan Abdul Aziz transferred The Divine Trust of Faqr to Sultan Mohammad Asghar Ali at the shrine of his Murshid, Pir Syed Bahadur Ali Shah. He let his son Sultan Safdar Ali sit to his right and Sultan Asghar Ali to his left side near the sacred grave of Pir Bahadur Ali Shah. He put their hands on the sacred grave and took bayat of khilafat from them. Then he took the turban off his own head and put it on Sultan Mohammad Safdar Ali's head and blessed him with Khilafat. Then he put a new turban, which was brought from Shorkot, on Sultan Mohammad Asghar Ali's head and transferred the Trust of Faqr to him secretly in the inward. Granting his own turban to Sultan Safdar Ali outwardly was a symbol of granting him the outward Khilafat to keep the apparent succession and governance running. While he granted Sultan Mohammad Asghar Ali a new turban brought from Shorkot instead of giving him his own, just to keep the transference of The Divine Trust a secret from everyone. The turban just adorns the head apparently while The Trust of Faqr adorns the heart with the Presence of Allah.

### KARAMAAT

- ❖ One day Sultan Abdul Aziz was at Barah Tallian (*Jhang*). He sent one of his disciples Ghulam Mohammad, commonly called Dhotu, to bring the horse saddle and some other items from his home which was near the shrine of Sultan Bahoo. When Dhotu Faqeer left Barah Tallian the sun was setting.

He reached the shrine before dusk. He grabbed the saddle and other goods from home and left back. It was impossible to find any conveyance for the return journey because in those days there was no traffic on that road after sunset. So he decided to go to Shorkot via river but when he reached the river he was saddened to see that there was no boat and the river was deep. He thought he would swim the deep and wade the shallow water of the river. He carried the luggage on his head and jumped into the river but after a while he felt that he was drowning. So, he somehow managed to swim back to the river bank. He sat there in grief and started crying upon the difficult situation he was facing. Finally he made up his mind convincing himself, "My Murshid is accomplished and all powerful. He has ordered me to bring the things and sent me to the shrine, now I have his luggage. If my destiny is to drown in this river, I will face it but I must try to complete the task assigned to me by my Murshid. I must not leave it half way." Then he jumped into the river with complete trust on his Murshid. This time water stayed under his knees and he made it across the river. He reached Barah Tallian with the luggage at midnight. Sultan Sahib smiled on seeing him and said, "If you had jumped into the river with strong faith the first time, you would have made it even then, but at that time the deep water scared you of drowning. When you built up a strong faith, you succeeded."

- ❖ Sultan Mohammad Abdul Aziz often said that the Qadri Faqeer possesses the perfect authority. His sight is like a perfectly targeted arrow. No matter how big the crowd is, he can benefit anyone he wants amongst the crowd. He does not need to hide himself in closets. Thousands of people came to meet Sultan Abdul Aziz but he read people's hearts and blessed only the special ones.



Once, Lala Ahmad Khan Pathan, a disciple of Hazrat Sakhi Sultan Mohammad Abdul Aziz from Kirri Khaisore, district Dera Ismail Khan, came to Pir Bahadur Ali Shah and requested, "Hazoor! Our family has enmity with another family who is very strong. They have threatened us that they will attack us in a few days and kill all of us. Please you pray for our safety and do something to resolve this dispute." Pir Bahadur Ali Shah asked Sultan Mohammad Abdul Aziz to settle the dispute between the two groups. Sultan Mohammad Abdul Aziz called both families and brought reconciliation between them and assured Lala Ahmad Khan that by the grace of his Murshid Pir Bahadur Ali Shah, he would be safe.

However, a few days later, the enemies of Lala Ahmad Khan attacked him and shot ten fires straight at him but he remained safe. After some days, when Sultan Mohammad Abdul Aziz went to meet Pir Bahadur Ali Shah, he gave him ten bullets and told him that he had stopped the bullets shot at the disciple with his hand. Pir Sahib certainly proved the following verses of Maulana Rumi:

اولياء را هست قدرت از اله  
تير جسته باز گرداند ز راه

Meaning: The Perfect Auliya have got such a power from Almighty Allah that they can return the escaped arrow to the bow.

- ❖ One day Sultan Abdul Aziz was going towards the shrine of his Murshid Pir Bahadur Ali Shah, a devotee Rab Nawaz Khan from Hathi Khel, Mianwali, came hurriedly towards Sultan Abdul Aziz and bowed onto his feet. Sultan Sahib asked him what the matter was. He cried, "My son is wrongfully accused of murder and tomorrow morning is his last hearing. Please pray for his bail." Sultan Abdul Aziz

advised him to have patience and said that he would ask his Murshid and then let him know. Rab Nawaz sat at the door of the shrine while Sultan Abdul Aziz went inside and closed the door. When he came out of the shrine, he told Rab Nawaz that by the blessings of Syed Pir Bahadur Ali Shah his son will be bailed out but he will have to present a golden horse. Rab Nawaz asked, "Sir! One horse or nine?" Hazrat Sultan Abdul Aziz replied, "I know you would not give even one, but remember that if tomorrow morning before going to the court, the handcuffs of your son Adil unlock and fall down, then the blessing of Pir Sahib is with him, if not, then understand that he did not bless your son." Next day at the hearing, when police was taking his son to court, the handcuffs fell down. Then he was bailed from the court.

- ❖ Once Hazrat Sakhi Sultan Mohammad Abdul Aziz went to Garah Kot near Tank city, district Dera Ismail Khan. There, one of his disciples Malik Umar Daraz requested him, "Sir! I have no children, please bless me and pray for me." Sultan Abdul Aziz replied, "Allah will bless you with two sons. Name one son Umar Hayat and the other Khidr Hayat." Later, Allah blessed him with two sons.
- ❖ In the last days of March, 1979 AD, Sultan Abdul Aziz suffered from severe kidney infection. He was under the treatment of Dr. Mohammad Yousaf at the Dera<sup>206</sup> of Mehr Ahmad Maghiana<sup>207</sup> in Barah Tallian, almost three kilometers away from Bhakkar road, Jhang. One day intense pain started in his kidneys. The doctor showed disappointment after the check up. Next morning Sultan Abdul Aziz called Sultan Mohammad Asghar Ali and said to him that although the doctor was not hopeful regarding his health but he should

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<sup>206</sup> A vast open place in villages with apartments, where the males spend their day and is also used as a guest house.

<sup>207</sup> Mehr Ahmad Khan Maghiana, resident of Barah Tallian, district Jhang was the first person who took bayat upon the hand of Sultan Mohammad Abdul Aziz.

not lose hope. He advised him to go to the shrine of Pir Bahadur Ali Shah, put his hands on his sacred grave and request Pir Sahib for his good health, then come back without touching the hands to anything. Sultan Mohammad Asghar Ali immediately left for the shrine. When he reached there, he put his hands on the grave of Pir Bahadur Ali Shah and requested for the recovery of his beloved father and Murshid Sultan Abdul Aziz. Then he returned, keeping his fists closed without touching anything according to the order of his Murshid. When Sultan Sahib touched his hands on his face and the point of kidneys, all the pain disappeared.

## Death

In the beginning of April, 1981 AD Sultan Abdul Aziz was admitted in Mayo Hospital, Lahore for the eye surgery. On April 8<sup>th</sup>, 1981 he said that he did not want to have surgery, rather he wanted to go back home as he had to attend the Urs of Sultan Bahoo on April 9<sup>th</sup>. Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali insisted to leave after surgery. Sultan Sahib said, "Remember! My death has been written in Lahore." So, on his insistence, Sultan Asghar Ali took him back home. Next day, Sultan Abdul Aziz attended the urs of Sultan Bahoo at the shrine.

On 11<sup>th</sup> April, the disease worsened. Everybody insisted that he should go to Lahore for treatment. When they were leaving for Lahore Sultan Abdul Aziz said, "Alright! I agree to the Will of Allah." He was again admitted in the Mayo Hospital Lahore on April 12<sup>th</sup>. Suddenly his blood pressure and sugar level dropped and he became unconscious. He regained consciousness at 1:15 in the afternoon and asked what the time was. One of the disciples told him that it was quarter past one. He asked if that was the time of prayer. The disciple told that it will start after some time. Then Sultan Abdul Aziz said, "It is the time of my

prayer.” He did tayamum and offered his Zohr (*noon*) prayer. Then he ordered to bring Ism-e-Allah Zaat so he could do Tasawur for a while. The disciples replied that they had left the Ism-e-Allah Zaat at home in hurry. After the Zohr prayer on Sunday, April 12<sup>th</sup>, 1981 AD (7<sup>th</sup> *Jamadi-us-Sani*, 1401 H) Sultan Mohammad Abdul Aziz breathed his last. Sunday was very important in his life, he was born on Sunday, had his bayat on Sunday and also died on Sunday.

He was seventy years and one month old when he passed away. His funeral prayer was offered on April 13<sup>th</sup> at the shrine of Hazrat Sakhi Sultan Bahoo and was buried a half kilometer away from the shrine of Sultan Bahoo.

## SHRINE

His shrine is located half a kilometer away North East of the shrine of Hazrat Sakhi Sultan Bahoo in the village Sultan Bahoo, Tehsil Ahmadpur Sial, district Jhang, Pakistan. A magnificent mosque was built adjacent to the shrine in the life of my beloved Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali. The mosque and shrine are the reflection of the shrine of Sultan Bahoo.

## SHRINE SUPERIORS

The first superior of the shrine of Sultan Abdul Aziz was his eldest son Sultan Mohammad Safdar Ali. After the death of Sultan Safdar Ali, my beloved Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali was unanimously selected the next shrine superior. Now Sultan Asghar Ali’s eldest son Sultan Mohammad Ali is the shrine superior.

## URS

Sultan Abdul Aziz's urs is celebrated twice a year according to his Hijri as well as Gregorian date of death. According to the Hijri calendar it is held after the urs of Sultan Bahoo which is celebrated on the first Thursday of Jamadi-us-Sani. His urs is celebrated on the Sunday and Monday after the urs of Sultan Bahoo. The second gathering of his urs and Milad of The Holy Prophet follows his death date according to the solar calendar, on 12<sup>th</sup> and 13<sup>th</sup> April every year.



# CHAPTER SIX

SULTAN-UL-FAQR VI

HAZRAT SAKHI SULTAN

**MOHAMMAD ASGHAR ALI**

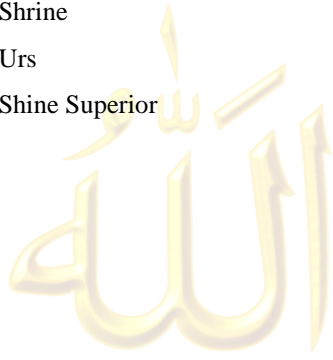
REHMAT-UL-ALLAH ALAYH



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SULTAN-UL-FAQR VI  
HAZRAT SAKHI SULTAN  
MOHAMMAD ASGHAR ALI

**SECTION-I**

SULTAN-UL-FAQR VI

Hazrat Sakhi Sultan Bahoo revealed the names of five Sultan-ul-Faqr souls in his book “*Risala Roohi Sharif*”, which are given in the first chapter of this book. He says about the other two souls;

و دو روح دیگر اولیاء۔ بحرمت یمن ایشان قیام دارین۔ تا آنکه آل دو  
روح از آشیانه وحدت بر مظاهر کثرت نخواهند پرید، قیام قیامت نخواهد شد۔

Meaning: Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest in the world of diversity, coming out of the abode of Oneness, the Doomsday would not occur.

Out of these two souls, the sixth Sultan-ul-Faqr soul descended from the realm of Oneness in this physical world in 1947 and graced the world with his presence till 2003. A large number of people got enlightened by his Noor. In the world of multiplicity, name of this sixth soul is Hazrat Sakhi Sultan Mohammad Asghar Ali.

**BIRTH**

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali was born on Friday, 14<sup>th</sup> August, 1947 (27<sup>th</sup> Ramazan, 1366 H)

at dawn, in the town of Samundari, Garh Maharaja, District Jhang, Pakistan. His lineage goes back to Sultan Bahoo as follows:

Sultan Mohammad Asghar Ali son of Sultan Mohammad Abdul Aziz son of Sultan Fateh Mohammad son of Sultan Ghulam Rasool son of Sultan Ghulam Meeran son of Sultan Wali Mohammad son of Sultan Noor Mohammad son of Sultan Mohammad Hussain son of Sultan Wali Mohammad son of Sultan Bahoo.

## CHILDHOOD

Sultan Mohammad Asghar Ali has been stationed at the greatest spiritual status of “Sultan-ul-Faqr” since pre-eternity, that is why his sacred face was enlightened with The Divine Light since birth. He was a perfect blend of Beauty and Magnificence that made him prominent among all his brothers. It was due to his unprecedented beauty that his father and Murshid Sultan Abdul Aziz used to address him with the appellation “Chan” (*the moon*).

## EDUCATION

He got his early education from Garh Maharaja. Then he passed his middle standard exams from Islamia School Jhang and did his matriculation from Naushehra, Soon Valley, District Khushab.

At the time of his matric examination, he was sixteen years old. During his worldly education he also got the complete knowledge of the two books of Sultan Bahoo “*Ain-ul-Faqr*” and “*Shams-ul-Arifeen*” from his father. After his matriculation, he formally adopted the path of Faqr by taking the bayat at the sacred hand of his father Sultan Mohammad Abdul Aziz. After that, he never parted even for a single moment from his Murshid till his death. Although, on the order of his Murshid, he did

construction job in Kamalia<sup>208</sup> for a few days but soon got rid of this worldly business and devoted himself only to his Murshid.



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<sup>208</sup> District Toba Tek Singh, Pakistan.

## SECTION-II

### ISHQ FOR MURSHID

Sultan Mohammad Asghar Ali was adorned with all the marvelous attributes of the Seekers of Allah described by Sultan Bahoo in his books. Sultan Mohammad Abdul Aziz was not only his father but also his Murshid. Throughout his life, Sultan Mohammad Asghar Ali served and followed his father not as a father but as his Murshid. Not a single moment of his life passed without the obedience to his Murshid. The intensity of his love for the Murshid was such that he did not part even for a moment from him until his death. Not only did he love his Murshid extremely but was also the beloved of his Murshid. His Murshid never let him go away from his sight. It is endorsed by the following extracts from the monthly magazine “Mirat-ul-Arifeen” Lahore.

- ❖ Sultan Mohammad Abdul Aziz used to travel a lot and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali always accompanied him in his journeys<sup>209</sup>.”
- ❖ “On the insistence of his disciples, he (*Sultan Mohammad Abdul Aziz*) sent his elder son Sultan Safdar Ali to Pir Qasim Shah<sup>210</sup> for getting education, while he taught Sultan Mohammad Asghar Ali himself. Afterwards, Sultan Mohammad Farooq and Sultan Mohammad Muazzam Ali were sent to an Islamic institution. Both of them learnt The Quran by heart and then Sultan Mohammad Muazzam Ali got degree in Dars-e-Nizami<sup>211</sup>.”

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<sup>209</sup> Article “Sultan Safdar Ali Sahib” page no. 29 monthly Mirat-ul-Arifeen Lahore, June 2001 issue.

<sup>210</sup> The superior of shrine of Syed Mohammad Bahadur Ali Shah who has been discussed in chapter four.

<sup>211</sup> Page no. 26, monthly Mirat-ul-Arifeen Lahore, September 2000 issue, article “Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz.”

It is obvious from these traditions that his Murshid also wanted to always keep him in his company, so the lover and the beloved ever remained together. Even today they are eternally resting in their graves side by side.

A Murshid assigns a Seeker different tasks in order to test his sincerity and devotion towards his Murshid. He also checks whether the disciple is doing that task for some personal benefit or doing it just to please and obey the Murshid. The Seeker gains spiritual beneficence through these tasks in accordance to the degree of sincerity and devotion he had while performing them.

Once I asked my beloved Murshid Sultan Mohammad Asghar Ali, “Hazaar! Does the journey of Faqr become easier if ones Murshid is also his father?” He replied, “This is not the fact of matter. In Faqr the method of testing is same for all. Had I acted like a Sahibzada (*son of a Saint or any elevated personality*), I would never have reached such a status. When I removed the pride of being son of a Saint from my innerself, I found the destination.” Then he said, “Did Khawaja Hassan of Basra, Dawood Tae, Shaikh Habib Ajmi, then Pir Mohammad Abdul Ghafoor Shah and Pir Bahadur Ali Shah find Faqr because they were sons of a Saint? No! Dear Najib-ur-Rehman! In Faqr everybody has to follow the same rules whether he is son of a Saint or not.”

Some of the incidents of his love for his Murshid are recounted below:

- ❖ His Murshid Sultan Mohammad Abdul Aziz used to offer Fajr (*morning*) prayer in a congregation and take tea immediately after that. Once a follower, who was a Syed, requested Sultan Mohammad Abdul Aziz for his beneficence. He gave him the task of making tea for him but that Syed could not understand the significance and secret of the task. Daily, he used to join the congregational morning prayer with Sultan Abdul Aziz. When he would come back and ask for the tea, that follower would say, “Hazaar! I am just making it”. His

tea delayed and then he did not take it. This situation continued for several days. All the followers were feeling the sensitivity of the situation but could not dare to say anything. At last Sultan Mohammad Asghar Ali requested his Murshid to give him the task of preparing tea. He said, “Chan Asghar! You have a very sophisticated personality, how can you perform such a hard task.” He replied, “If I will have the favour of my Murshid, I will be successful.” So, his Murshid assigned him that task. He used to manage everything at night and remain awake the whole night so that the tea would not be delayed. As soon as the beloved Murshid returned after offering prayer, he immediately presented tea before him. He continued this service for several years and had also been preparing food for his Murshid for a long time.

- ❖ When his Murshid assigned him the task of taking care of his horses, he performed it unprecedentedly. He acquired the knowledge of all the diseases of horses and their remedies. He also received the awareness about their races. He even cleaned their waste with his own hands. When the other disciples wanted to assist him, he forbade them saying, “This is my responsibility and only I have to perform it.”
- ❖ Sultan Mohammad Asghar Ali also performed the task of serving langer very prudently. He got the food cooked under his supervision, then distributed it as well as washed the utensils himself.
- ❖ Once his Murshid Sultan Abdul Aziz was travelling through Thal from the region of Wan Bhachran near Mianwali, Sultan Mohammad Asghar Ali was also accompanying him as usual. At that time electricity was not available even in the urban areas let alone the villages. One can imagine the extremity of heat in the desert areas. Sultan Mohammad Asghar Ali felt that the extreme heat was irritating his Murshid. He requested his Murshid for a leave of two days giving him

the reason of an important job. His Murshid allowed him and he immediately went to Lahore. Selling his car, he bought a pedestal fan and a generator. Then he came back by bus and presented both the items to his Murshid. He used to say, "When the air of the pedestal fan touched my Murshid, the comfort was felt by my heart." Sultan Abdul Aziz inquired, "Chan Asghar! Where is the car?" He replied, "Hazaar! I have sold it and spent its amount on a very important task."

- ❖ His Murshid Hazrat Mohammad Abdul Aziz was building the shrine of his Murshid Syed Bahadur Ali Shah and a mosque adjacent to it. During the construction, there was a shortage of two and a half lac rupees. Sultan Mohammad Asghar Ali again went to Lahore and sold his other car and offered the money to his Murshid for the completion of the construction. His Murshid asked, "Chan Asghar! What would you do without a car?" he replied, "Hazaar! I would manage."

I also had the privilege of following this tradition on the occasion of Hajj 2001 by selling my car to arrange the expenditures for the Hajj (*details follow in section xix of 'Karamaat*).

- ❖ In March 1979, his Murshid Sultan Mohammad Abdul Aziz suffered from a severe kidney infection. He was under the treatment of Dr. Mohammad Yousaf at the Dera of Mehr Ahmad Khan Maghiana at Barah Talian, situated about three kilometers from the Bhakkar Road, Jhang. One day the doctor showed disappointment after his check up. Next day early in the morning, his Murshid called him and said, "Yesterday the doctor expressed disappointment regarding my health but you must not lose hope, you just visit my Murshid Pir Bahadur Ali Shah's shrine immediately and request for the improvement of my health while putting your hands on his sacred grave. Then return to me without touching the hands to anything." Sultan Mohammad Asghar Ali left for the shrine

of Pir Bahadur Ali Shah at once. When he reached there, he put his hands on the sacred grave of Pir Bahadur Ali Shah and requested for improvement of his Murshid's health. Then he clenched his hands without touching anything according to the order and returned to his Murshid after travelling a long journey. When Sultan Mohammad Abdul Aziz touched Sultan Mohammad Asghar Ali's hands on his face and then moved them on the point of his kidneys, he recovered from the disease at once.

These are just some of the incidents about Sultan Mohammad Asghar Ali's love for his Murshid. The fact is that he spent every moment in the service of his Murshid as a Seeker of Allah, despite that he was also the beloved son of his Murshid. Other disciples used to send their applications and requests in the court of Sultan Mohammad Abdul Aziz through him. He himself would get his Murshid take ablution, spread the prayer mat for him and get him mount and dismount the horse. He himself used to take care of his Murshid's health, take him to the hospital and ever remained with him. When his Murshid's health did not allowed him to ride a horse, he presented a car with number plate 422 to him. This tradition was also followed by me when I presented a double cabin Hilux LXM-422 to my Murshid Sultan Mohammad Asghar Ali in 1999.

He was annihilated in his Murshid's outward and inward self to such an extent that he became his exact personification.



### SECTION III

## TRANSFERENCE OF THE DIVINE TRUST OF FAQR

There are three traditions about the transference of The Divine Trust of Faqr to Hazrat Sakhi Sultan Mohammad Asghar Ali and the narrator of all three is Saad Ameer Khan Niazi<sup>212</sup> (*may his soul rest in peace*). Before reading these traditions, one should keep in mind that they are about the bayat of transference of The Divine Trust of Faqr which Sultan Mohammad Abdul Aziz took from Sultan Mohammad Asghar Ali in 1979 i.e. two years before his own death. Sultan Mohammad Asghar Ali had already taken the bayat of repentance and piety in the year 1963, at the age of sixteen and had become accomplished in the Zikr and Tasawur of Ism-e-Allah Zaat. It is not possible that he had not taken bayat of repentance and piety till 1979 because without it no one can become accomplished in the Tasawur of Ism-e-Allah Zaat and Zikr of Ism-e-Azam, Hoo. Mr. Niazi, while narrating the traditions called it simply ‘bayat’ or ‘bayat of Khilafat’. He expressed these traditions in the following ways:

1. In 1979, once Hazrat Sakhi Sultan Mohammad Abdul Aziz was staying at the shrine of his Murshid Sultan Mohammad Bahadur Ali Shah, I was also with him. I came home on leave and then returned back after a week. The moment I met him he uttered, “Saad Ameer Khan, congratulations! My Murshid Sultan Mohammad Bahadur Ali Shah has taken bayat of Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali. He has also granted them his Khilafat.” I became very happy and said, “Congratulations to you too! When and

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<sup>212</sup> He was under the Bayat of Sultan Mohammad Abdul Aziz. After Sultan Abdul Aziz’s death he also remained in the company of Sultan Mohammad Asghar Ali. He died on 11<sup>th</sup> July, 2011.

how did this happen?” He replied, “Last Tuesday when I went inside the shrine of Pir Mohammad Bahadur Ali Shah, he esoterically said to me, ‘Hazrat Sahib, I will take bayat of Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali on Friday night, so be prepared.’ Sultan Mohammad Asghar Ali was present there with me but Sultan Mohammad Safdar was at home (*which is near the shrine of Hazrat Sultan Bahoo*). As Pir Bahadur Ali Shah had mentioned the bayat of both of them, so, I believed that he would call Sultan Mohammad Safdar Ali there with his spiritual power, and the same happened. On Friday, Sultan Safdar Ali automatically arrived early in the morning. After Maghrib (*evening*) prayer when I entered the shrine for salutation, Pir Sahib said, ‘Let us take bayat of both the sons.’ I placed the hands of both the sons on the sacred grave of my Murshid Sultan Bahadur Ali Shah and put my hands upon theirs, and only in one glance I took both of them to the station of Divine Union and Fana Fillah Baqa Billah. Although, apparently it was me who did this but in fact, this was done esoterically by Pir Sahib himself. He also conferred upon them his Khilafat.” I asked Hazrat Sakhi Sultan Mohammad Abdul Aziz surprisingly, “Hazaar, you got them cover all the stages in a moment?” He replied, “Yes of course! How could have I left them unaccomplished?”<sup>213</sup>

2. In an article about the sacred personality of Sultan Mohammad Asghar Ali, after the discussion of his formal education, Saad Ameer Khan Niazi writes; “Afterwards he (*Sultan Mohammad Asghar Ali*) completed the esoteric stages of spiritual journey under the supervision of his father (*Sultan Mohammad Abdul Aziz*). Then he acceded the Throne of Spiritual Guidance and

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<sup>213</sup> Preface of “*Shams-ul-Arifeen*” Page 10-11, translator Saad Ameer Khan Niazi, 1st edition in 2002 was published by Anjuman Ghausia Azizia Haq Bahoo Sultan and Alam-e-Islam, Darbar-e-Aliya Hazrat Sakhi Sultan Bahoo. Its later editions were published by Al-Arifeen publications Lahore.

Persuasion in 1981 after gaining perfection in the inward knowledge.”<sup>214</sup>

3. The third tradition is stated by Saad Ameer Khan Niazi as: “His (*Sultan Mohammad Asghar Ali's*) Murshid Sultan Mohammad Abdul Aziz presented both his elder sons Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali at the shrine of Pir Bahadur Ali Shah during the last days of his life and requested him to fulfill the promise he had made about transferring The Treasure of Faqr to his sons himself. He let Sultan Mohammad Safdar Ali sit on the right and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali on the left side of the sacred grave. Then, he granted Khilafat to Sultan Mohammad Safdar Ali by placing the turban of his own sacred head upon Sultan Safdar Ali's head. He placed a special turban on the sacred head of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali which was brought from Shorkot, the city of Mai Bap<sup>215</sup> and handed over both sons to Pir Bahadur Ali Shah.”<sup>216</sup>

The real incident of bayat is that Hazrat Sakhi Sultan Mohammad Abdul Aziz visited the shrine of his Murshid Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah on Wednesday, 11<sup>th</sup> April, 1979 (*12<sup>th</sup> Jamadi-ul-Awwal, 1399 H*). On Friday, 13<sup>th</sup> April, 1979 (*14<sup>th</sup> Jamadi-ul-Awwal, 1399 H*) he went inside the shrine of his Murshid alongwith both his sons after offering Maghrib (*evening*) prayer. He sat near the sacred grave and let Sultan Safdar Ali sit on his right and Sultan Mohammad Asghar Ali on his left side. Then he took bayat from both sons by placing his own hands on the grave of his Murshid and the hands of the sons upon his hands. He put his own turban on the head of

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<sup>214</sup> Page 15, monthly Mirat-ul-Arifeen Lahore, December 2004 issue.

Note-The words in brackets are mine which are purposely written to make the readers understand the statement properly. (writer)

<sup>215</sup> Parents of Sultan Bahoo

<sup>216</sup> Monthly Mirat-ul-Arifeen Lahore, November 2007, Page 75

Sultan Safdar Ali and granted him Khilafat. Then he adorned the new turban which was brought from Shorkot on the head of Sultan Mohammad Asghar Ali and transferred The Divine Trust of Faqr to him.

Remember! The Divine Trust is not represented by a turban. The Trust is transferred inwardly and secretly but the turban is adorned outwardly on the head. Here, Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz denoted the outward with his physical action and the inward with his inner and secret action. **فَهُمْ مَنْ فُهِمَ** meaning: Only the capable ones will understand.

## THE THRONE OF SPIRITUAL GUIDANCE AND PERSUASION

Before discussing about Sultan Mohammad Asghar Ali's ascension to the Throne of Spiritual Guidance, it is important to make some clarifications about the aforesaid traditions by Saad Ameer Khan Niazi related to his bayat, as it will also endorse that when did Sultan Mohammad Asghar Ali actually ascend the Throne. It is true that Sultan Mohammad Abdul Aziz took bayat of Khilafat from Sultan Safdar Ali and Sultan Mohammad Asghar Ali at the shrine of Pir Syed Mohammad Bahadur Ali Shah. I have heard it personally from Sultan Mohammad Asghar Ali. Even then, some of the matters need to be explained. Firstly, it should be kept in mind that Sultan Mohammad Abdul Aziz died on 12<sup>th</sup> April, 1981, while the death date of Sultan Safdar Ali is 13<sup>th</sup> November, 1986<sup>217</sup>. It means that Sultan Mohammad Safdar Ali lived almost five years after Sultan Mohammad Abdul Aziz's death. Now let us discuss the controversies related to these traditions:

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<sup>217</sup> Late Saad Ameer Khan Niazi wrote the date of death of Sultan Safdar Ali as 13<sup>th</sup> November 1986 in "*Sirat-ul-Saliheen*" volume-I, whereas, Sultan Altaf Ali wrote 28<sup>th</sup> October 1986 in "*Mirat-e-Sultani (Bahoo Nama Kamil)*".

As far as the first tradition is concerned, according to Saad Ameer Khan Niazi it was told to him by Sultan Mohammad Abdul Aziz himself and then it became known among the disciples. Whenever Sultan Mohammad Asghar Ali was asked about it, he always called Mr. Niazi to narrate it. Mr. Niazi always told it in the same way. It was written for the first time in the preface of the translation of “*Shams-ul-Arifeen*” in 2002. It should be kept in mind that when this bayat of Khilafat took place, nobody knew that Sultan Mohammad Asghar Ali would be the sixth Sultan-ul-Faqr, because bayat was taken in 1979 while his status of ‘Sultan-ul-Faqr’ was declared after eighteen years in 1997. It must also be remembered that a Sarwari Qadri Murshid is always on the footsteps of Prophet Mohammad and he never discloses any secret of Allah before the fixed time to avoid any kind of trouble that could be created by the mischief makers. He only informs his Spiritual Confidant about The Divine Secrets, and he too keeps them a secret unless ordered by Allah to disclose them. The secret that Sultan Mohammad Asghar Ali held the position of sixth Sultan-ul-Faqr was known only to Sultan Mohammad Abdul Aziz or to his Spiritual Confidant i.e. Sultan Mohammad Asghar Ali himself. Since there was a wisdom in hiding it until the proper time, so Saad Ameer Khan Niazi was informed only about the basic details of the incident of bayat. He had been telling only that much among the disciples of Sultan Abdul Aziz and Sultan Mohammad Asghar Ali and the “Islahi Jamat”<sup>218</sup>. Thus, this tradition continued to pass on through him. In this tradition, the statement which creates ambiguities is “*I took both the sons to the station of The Divine Union i.e. Fana Fillah Baqa Billah.*” Fana Fillah Baqa Billah are the spiritual stages where man becomes One with Allah after annihilating in Him and becoming immortal with Him. Then he is ascended to The Throne of Spiritual Guidance and Persuasion for the future guidance of the

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<sup>218</sup> An organization founded by Sultan Mohammad Asghar Ali on 27<sup>th</sup> February, 1989 to spread the beneficence of Ism-e-Allah Zaat for the reformation of people.

Seekers of Allah on The Divine Path. Such an Accomplished Universal Divine Man (*Insan-e-Kamil*) is only one in the world in every era. Allama Ibn-e-Arabi says about Insan-e-Kamil:

1. Insan-e-Kamil is the most Perfect of all the creations.
2. He is the sole entity who prays Allah while seeing Him.
3. He is the true reflection of the Attributes of Allah.
4. He is beyond the boundaries of existence and higher than every creation.
5. He was created before pre-existence and is immortal even after eternity. He is the most comprehensive and accomplished entity (*as the manifestation of The Divine Reality*).
6. He is related to Allah, just as pupil is related to the eye.
7. For the world, he has the same importance as the gem has to a ring.
8. With regard to The Divine Compassion, he is the Greatest Creation.
9. Insan-e-Kamil is the soul of the world and the world is his body.
10. Insan-e-Kamil is a blend of slavehood and Lordliness. Just as Allah is One, His Khalifah (*Insan-e-Kamil*) is also one (*in this world*).
11. Everything present in this world is the manifestation of a particular Attributive Name of Allah and that Name is The God of that thing. Whereas, Insan-e-Kamil is the manifestation of the Ism-e-Zaat (الله), which is comprehensive of all The Holy Names of Allah and contains all of them. Hence, he is The God of all the Gods, hence, God of the Universe.
12. Allah says that I created Insan-e-Kamil with both My Hands. Both Hands mean the two Major Divine Attributes which comprehend all His Attributes i.e. Jalal (*Divine Wrath and Majesty*) and Jamal (*Divine Compassion and Beauty*). So, Insan-e-Kamil, who is The Planner, is the soul of the world hence he is invisible. Although outwardly he is present as a

Khalifah<sup>219</sup> (*The Representative of Allah*) but except the chosen Saints no one recognizes him, hence he is hidden. Khalifah means the Qutb-e-Zaman<sup>220</sup> and he is the Sultan (*King*) of his time.

13. After Prophet Mohammad, there will neither be a Prophet nor a Messenger who would bring a new Shariah. However, after him, there will always be one "Perfect" individual in every era, who will be the manifestation of the Mohammadan Reality and he will be honoured with the station of Fana-Fi-Rasool (*annihilated in the Prophet*). That accomplished individual is the 'Qutb-e-Zaman' and in every era, one chosen Saint is stationed at this spiritual rank.
14. From pre-existence till eternity Prophet Mohammad keeps changing his physical dresses in every era and only in the beings of "The Perfect Individuals" does he manifest himself. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**
15. Since, Ism-e-Allah Zaat comprehends and contains all The Divine Attributes and is the base of the entire marvels, hence, It is the origin of The Divine Disclosures and is called the God of all the Gods. The person who is Its Perfect Manifestation is The Exact Divine Essence of The True Man of Allah who can see Allah and every hidden or revealed thing with his physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad and he is "The Absolute Man of Allah" of his era. He is called the leading Saint of all the Saints or 'The Ghaus'. He is the Perfect follower of the way of Prophet Mohammad. He unintentionally stays in the subjection of command and proximity of the

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<sup>219</sup> Here Khalifah refers to the holy verse in which Allah says that He is going to send His Representative on earth.

<sup>220</sup> Saint of the highest level. The Spiritual Pivot around whom the whole universe revolves.

obligatory works. Whatever Allah has to do, He does it through him. (**Fusoos-ul-Hikam**)<sup>221</sup>

In “*Tafseer Rooh-ul-Bayan*”, Hazrat Shaikh Moeeduddin Jindi writes about Ism-e-Allah while explaining Surah Fatiha that:

- ❖ Ism-e-Azam which has become famous all over, is in fact, meaningly related to the world of Reality and soul, while literally it is related to this world of physical existence and apparent words. All the Hadiths, which comprehend the truth of The Divine Marvels, are called ‘The Reality’ and they actually refer to the ‘Insan-e-Kamil’ who is present in every era. He is the leading Saint of all the Saints. He possesses The Divine Trust and is the Absolute Representative of Allah. Ism-e-Azam is actually the physical countenance of that Perfect Saint (*The Universal Divine Man*). (**page 41-Vol I**)<sup>222</sup>

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his literary work of “*Insan-e-Kamil*”:

- ❖ Among the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no one else can ever achieve that level. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is The Insan-e-Kamil and the rest of the Perfect Prophets and Saints are adjoined to him the way “perfected ones” are adjoined to “The Perfect”. They are related to him just as the “distinguished ones” are related to “The Distinguished” but unanimously the Ultimate and Absolute Insan-e-Kamil is Prophet Muhammad. (**page-379**)

Further, he says:

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<sup>221</sup> Fusoos-ul-Hikam-page 232 written by Allama Ibn-e-Arabi, translated in Urdu by Maulana Abdul Qadeer Siddiqui-publisher Nazeer sons Lahore, Pakistan.

<sup>222</sup> Tafseer Rooh-ul-Bayan-translated in Urdu by Maulana Mohammad Faiz Ahmad Awaisi, publisher Maktaba Awaisia Rizvia, Bahawalpur, Pakistan



- ❖ Insan-e-Kamil is the one who truly deserves to possess all The Personal Names and Real Attributes of Allah as per order of The Divine Self. For Allah he is like a mirror. The way one cannot watch one's face without a mirror, Insan-e-Kamil also cannot see his real being without the mirror of 'Ism-e-Allah', as it is his "mirror". The same way, Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to see all His Names and Attributes only in The Insan-e-Kamil. He is the bearer of The Divine Trust and that is meant by the following words of Allah:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانُ ظَلُومًا جَهُولًا (سورة الاحزاب-72) ❁

Meaning: We presented our Trust to the skies, earth and mountains. Everyone refused to bear it but man (*Insan-e-Kamil*) picked it up. No doubt, he is cruel (*towards his nafs*) and ignorant (*of his highest rank near Allah*). (Surah Al-Ahzab-72) (page-391)

He explains the reality of Insan-e-Kamil as:

- ❖ Insan-e-Kamil is the celestial pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is unique Entity. Then, there are different physical dresses for this Entity in different ages (*i.e. this Entity appears in a different physical appearance in each era*). In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah (*Absolute Man of Allah*) and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. (page-388)

- ❖ The Mohammadan Reality manifests itself in every era in the being of Insan-e-Kamil of that age, according to the requirements and conditions prevalent in that age.<sup>223</sup>

If all the above mentioned references are considered then, the traditions of late Saad Ameer Khan Niazi create an ambiguity that were Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali both the “Insan-e-Kamil” simultaneously? Should not there be only one “Insan-e-Kamil” in the world at one time? Were both of them appointed at the Throne of Spiritual Guidance simultaneously? We also know that the Sultan-ul-Faqr is stationed at the level of Fana Fillah Baqa Billah since pre-existence i.e. he is the possessor and the heir of The Divine Trust of Faqr since ever and his foot is upon the heads of all the Saints and Friends of Allah. Although before the declaration of the grand status of “Sultan-ul-Faqr” of Hazrat Sakhi Sultan Mohammad Asghar Ali in 1997, his Reality and status were not known to Saad Ameer Khan Niazi, that is why he used to tell the same tradition to people. However, in 2002, while writing about the bayat of Sultan Mohammad Asghar Ali in “*Shams-ul-Arifeen*”, he was well aware that the whole world knows about the status of Hazrat Sakhi Sultan Mohammad Asghar Ali as ‘Sultan-ul-Faqr’. He could have rectified his aforesaid tradition according to his knowledge about the status of Sultan-ul-Faqr souls so that his words may not have confused a layman.

However, the other two traditions endorse the fact which I want to explain that Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali acceded the Throne of Spiritual Guidance and Persuasion in 1981 immediately after the death of his Murshid. A confusion again arises from the third tradition that why Sultan Mohammad Abdul Aziz put his own turban on Sultan Mohammad Safdar Ali’s head, even when he was not the actual Heir of The

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<sup>223</sup> “Insan-e-Kamil” (*Arabic*) written by Abdul Kareem Al-Jaili and Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi

Divine Trust, while for Sultan Mohammad Asghar Ali the turban was brought from Shorkot. It is made clear in the previous lines that there is only one Insan-e-Kamil or The Universal Divine Man at a time in the world and that was certainly Sultan Mohammad Asghar Ali who was also the Sultan-ul-Faqr. Sultan Abdul Aziz granted his own turban to Sultan Mohammad Safdar Ali to symbolize that Sultan Mohammad Safdar Ali would remain the head of his family, his shrine superior and the apparent head of the Sarwari Qadri Order. Sultan Safdar Ali carried out these responsibilities from 13<sup>th</sup> April 1981 (*death date of Sultan Abdul Aziz*) till 13<sup>th</sup> November 1986<sup>224</sup> (*his own death*) i.e. for almost five years and in addition to that he had also been taking bayat from people and granting them Ism-e-Allah Zaat. However, during that whole period Sultan-ul-Faqr Sultan Mohammad Asghar Ali had also been taking bayat and granting Ism-e-Allah Zaat. This is verified by the following piece of writing of Saad Ameer Khan Niazi.

❖ Twenty five days after the death of the Murshid (*Sultan Abdul Aziz died on 12<sup>th</sup> April and was buried on 13 April*) when he (*Sultan Mohammad Asghar Ali*) came out of his house, the first lucky person Malik Mohammad Safdar Hussain of Chakwal came to take bayat at his hand. Thus, he started giving Spiritual Guidance and Persuasion by accepting bayat from him.<sup>225</sup>

So it is endorsed that although the apparent Khilafat was held by Sultan Mohammad Safdar Ali, because according to the family traditions and customs, the eldest son apparently becomes the head of the family and the heir of the outward Khilafat after the death of father, but during all that period not only the real and esoteric Khilafat but The Throne of Spiritual Guidance and Persuasion was also held by Sultan Mohammad Asghar Ali. The

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<sup>224</sup> According to "Mirat-e-Sultani" the date of his death is 28 October 1986

<sup>225</sup> Monthly Mirat-ul-Arifeen November 2007 issue, page 75-The words in brackets are mine.

Faqeer does not need apparent Khilafat or seat of the shrine superior. If Sultan Mohammad Asghar Ali was also granted the apparent Khilafat in the life of Sultan Safdar Ali, the family would not have accepted that, rather it would have created a dispute since it was against the family customs. That was why Khilafat was apparently granted to Sultan Mohammad Safdar Ali. Otherwise, the true Heir of The Divine Trust of Faqr was only Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali. So it is concluded that Sultan Mohammad Asghar Ali was the possessor of the inward and real Khilafat while the outward Khilafat belonged to Sultan Mohammad Safdar Ali.

Does a Murshid grant both kinds of Khilafat i.e. outward as well as inward? In this regard, we would again mention a tradition by Saad Ameer Khan Niazi which he used to relate from Hazrat Sakhi Sultan Mohammad Asghar Ali. He related that once in January 2003, he was travelling with Hazrat Sakhi Sultan Mohammad Asghar Ali. He was sitting on the back seat of the car alongwith Malik Sher Mohammad and another person. Sultan Mohammad Asghar Ali, who was sitting on the front seat said, "Mr. Niazi! I will grant an outward Khilafat as well as an inward one (*The Divine Trust*)." Mr. Niazi inquired, "Hazaar! Who would be blessed with the outward Khilafat and who would be granted the inward Khilafat?" Sultan Mohammad Asghar Ali looked behind and did not reply. According to Mr. Niazi, he remained silent due to the presence of other two persons. He thought he could have got the names if other people were not with them in the car. Anyhow, Mr. Niazi should have been aware of the fact that such secrets are never disclosed.

When Sultan Mohammad Safdar Ali died on 13<sup>th</sup> November 1986, Sultan Mohammad Asghar Ali took over The Throne of Guidance and Persuasion outwardly as well. Though, this is very surprising that during his apparently inactive period from 13<sup>th</sup> April, 1981 to 13<sup>th</sup> November, 1986, it was he who was the actual

source of the Vision and Recognition of Allah for the Seekers of Allah. Sultan Safdar Ali was Sahib-e-Ism Murshid<sup>226</sup> while Sultan Mohammad Asghar Ali was the Sahib-e-Musamma<sup>227</sup>, Supreme and Perfect Murshid (*who possessed The Divine Light of Right Guidance*). Hazrat Sakhi Sultan Bahoo states the difference between the “Sahib-e-Ism” and the “Sahib-e-Musamma” Murshid in “*Ain-ul-Faqr*” in these words:

- ❖ Sahib-e-Ism possesses only the Zikr of the Name of Allah and holds the status of general creation while Sahib-e-Musamma is submerged in The Divine Essence and his status is above creation. He is completely annihilated and ever absorbed in The Divine Self. He is at the station of Divine Oneness, so Zikr is forbidden for him. **(Ain-ul-Faqr)**

In *Mahak-ul-Faqr Kalan*, Sultan Bahoo describes the reality of Sahib-e-Musamma Murshid as:

- ❖ This way (*of Faqr*) is not related to the apparent fame and respect but to the recognition of The Reality. Whomsoever Allah grants Faqr, he reaches the station of absolute annihilation in Allah becoming Sahib-e-Musamma. The way to recognize the “Sahib-e-Musamma” cannot be covered just by verbal discussions rather this blessing is conferred by Allah only. On whomsoever Allah confers it, becomes the Knower of Allah and only he knows and recognizes the Sahib-e-Musamma.

مستی آں کہ باشد لازوالی      نہ آں جا ذکر و فکر نہ وصالی  
بود غرقش بہ وحدت عین دانی      فنا فی اللہ شود سر نہانی

Meaning: The status of Sahib-e-Musamma is eternal, where

<sup>226</sup> Who possesses only the Zikr of Names of Allah and can grant only the Zikr to his disciples, not The Divine Vision and Union.

<sup>227</sup> The possessor of The Divine Essence and the Personal Names of Allah alongwith all His Attributes. He can take his disciples to the station of Divine Union and can grant them the Vision of Allah.

there is no need of invocation, meditation or Union as he is already One with Allah. When a Seeker reaches this level, he is annihilated in Allah and the concealed secret (*of The Divine Self*) is revealed upon him. **(Mahak-ul-Faqr Kalan)**

Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali was the actual spiritual Heir of The Divine Trust, therefore, he acceded The Throne of Spiritual Guidance and Persuasion immediately after his Murshid's death on 13<sup>th</sup> April, 1981. Whatever Allah Wills, He makes it happen.



## SECTION IV

### MURSHID KAMIL AKMAL

#### *(THE PERFECT SPIRITUAL GUIDE)*

Sultan Mohammad Asghar Ali was the true personification of Murshid Kamil Akmal Noor-ul-Huda (*The Perfect Spiritual Guide having The Divine Light of Guidance*) as described by Sultan Bahoo in his books.

He was appointed at the status of Sultan-ul-Faqr and possessed the same grandeur of Sultan-ul-Faqr which is described in the “*Risala Roohi Sharif*” as:

❖ “Their spiritual sight is the Absolute Noor of Oneness and the alchemy of honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into the Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and hard mystic exercises.” (*Risala Roohi Sharif*)

Sultan Mohammad Asghar Ali was the exact manifestation of this Attribute of Sultan-ul-Faqr. He never involved his disciples into the struggle of hard mystic exercises or forty days seclusion. He enlightened the rusted hearts of the people with the Light of Ism-e-Allah Zaat by granting them the contemplation of Ism-e-Allah Zaat and by the efficacy of his sacred company and perfect spiritual sight. It is my observation that for a true Seeker of Allah his spiritual attention of a moment was far better than thousands of recitals and supererogatory prayers. His spiritual sight was an Absolute Noor. Whoever was blessed by his alchemic glance, became Noor himself.

I have expressed it in these words in a eulogy:

آپ کی نگاہِ کامل سے ناقصوں کو کمال ملا ✨  
ملا سب کو عشق مگر خواص کو مانندِ بلاؓ ملا

Meaning: O' my beloved Murshid Sultan Mohammad Asghar Ali! Your Perfect Divine Attention elevated many imperfect ones to perfection. Each one of your disciples is blessed with Ishq but some special and fortunate ones got it intensely like Hazrat Bilal.

وہ محفلِ عشاق میں آپ کا دبے پاؤں آنا ✨  
عاشقوں سے نگاہیں ملا کے وہ نگاہوں کا جھکانا  
ہلکے سے تبسم سے وہ دلوں کا گرمانا  
دید میں تڑپتی روحوں کو اک نظر سے دیوانہ بنانا  
نجیب ہوا انہی اداؤں سے گھائل، دلبر جانی  
سلطان محمد اصغر علیؒ مظہر ذاتِ ربّانی

Meaning: When you quietly entered the gathering of your seekers and lovers and lowered your eyes after looking at them smilingly, their hearts were filled with warmth and excitement by your lovely smile. Your one glance made their anxious souls go ecstatic which were longing to see you. O' my sweet Murshid! I was also mesmerized by your enchanting style and graceful manners.

After Hazrat Sultan Bahoo, the Spiritual Guides and Leaders of the Sarwari Qadri Order had been granting people the first stage Zikr of Ism-e-Allah Zaat i.e. "اَللّٰهُ هُوَ" (Allahu Hoo). But Sultan Mohammad Asghar Ali made the final stage of Zikr-The Sultan-ul-Azkar (the king of Invocations) "ذکرِ هُوَ" "Zikr-e-Hoo" common among the masses which was earlier given to the chosen ones only. He also granted the Ism-e-Allah Zaat made of gold



which is the real Ism-e-Allah Zaat to the most special Seekers of Allah. When he acceded The Throne of Guidance and Persuasion, people were drowned in worldly lusts and materialism. In this dark era of waywardness and depravity, he elevated the true Seekers of Allah spiritually by bestowing The Divine Observation through Tasawur of Ism-e-Allah Zaat. To spread beneficence of Ism-e-Allah Zaat among more and more people Sultan Mohammad Asghar Ali also made the way easier by granting them Ism-e-Allah Zaat on the very first day of bayat instead of involving them in hard mystic exercises for years. People were even granted Ism-e-Allah Zaat without bayat. The disciples whom he wanted to involve in mystic struggle for spiritual elevation, he ordered them to perform different services for the Murshid and keep his spiritual company in addition to Zikr and Tasawur of Ism-e-Allah Zaat, instead of adopting seclusion to perform extra prayers.

He was so loving and kind towards his Seekers and disciples that once on a Seeker's lapse he said, "Son! The Murshid Kamil never gets annoyed at his true Seekers. The Murshid who gets angry with his true Seekers is imperfect himself."

He travelled the whole country to grant spiritual beneficence to people. There are examples of thousands of people who could not visit him physically due to long distance, even then he blessed them spiritually with the beneficence of Ism-e-Allah Zaat and enlightened their soul. He used to guide his Seekers esoterically as well as exoterically with affection. It seemed by his affectionate style as if the Seeker is not simply a disciple but a laudable. He took lacs of people to the station of Divine Union and made them the true Knowers of Allah. He also submerged lacs of fortunate ones in the river of Divine Unity and carried them to the station of Fana Fillah. He convinced the people to focus on the single Divine point, because when reality of that point is understood then there remains no need to involve in

details. That Divine point is the Zikr and Tasawur of Ism-e-Allah Zaat. This Divine point has already been explained by many Knowers of Allah.

❖ Hazrat Bulleh Shah says:

پھر نکتہ چھڈ کتاباں نوں  
کر بند کفر دیاں باباں نوں

Meaning: Hold on to the main point and leave the extra knowledge. Hence, close all the doors to infidelity.

❖ Hazrat Sultan Bahoo expounds, “Knowledge is very vast but man’s life is very short. You should get that particular knowledge in this short life which takes you to The One who must be Known.”

So, Sultan Mohammad Asghar Ali persuaded people to focus on the single point of Tauheed (*Oneness*) avoiding the vast knowledge. Through his persuasion thousands of people got easily aware of The Secret of Divine Reality.

Sultan Mohammad Asghar Ali was Murshid Kamil Akmal who possessed The Divine Light of Right Guidance. Sultan Bahoo says:

❖ “There are several Murshid Kamil in the world who lead a pure Seeker to Closeness of Allah in seven days by their attention. There are only a few Murshid Mukkamil (*Accomplished Spiritual Guides*) in the world who take a true Seeker to the station of Divine Union by their spiritual attention of twenty four hours at a stretch. While Murshid Kamil Akmal who possesses The Divine Light of Right Guidance is only one in the world. He is the manifestation of The Divine Essence, Spiritual Master and the Perfect Guide of his era. The Holy Prophet says about him إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: “When Faqr is accomplished, that is Allah.” A single

spiritual glance of a Murshid Kamil Akmal has such an alchemic effect which reveals the Secret of Faqr upon the Seeker.”

Sultan Mohammad Asghar Ali was the Sahib-e-Musamma Murshid Kamil Akmal. His sacred face was the perfect manifestation of Ism-e-Allah Zaat. He exclaimed that the guidance and persuasion of a Murshid Kamil Akmal Sahib-e-Musamma who belongs to the Sarwari Qadri Order is inevitable on the path of Faqr. He said:

- ❖ People who claim to have Divine Closeness and Divine Observation without the guidance of Murshid Kamil are liars. They must not be trusted because in the history of spiritualism, Faqr or mysticism it has never been possible that anyone has covered the levels of the spiritual path all by himself and has attained the Closeness to Allah without the guidance of a Murshid Kamil.
- ❖ I have heard that nowadays Kamil Murshids are rare and only the fake and fraudulents are available in the guise of a Murshid. Well! If you will seek the world or heaven instead of Allah, then you will be definitely deceived by such people. A true Seeker who really wants Allah’s Nearness never becomes a victim of such people because his Protector is Allah Himself, in whose search he has set out. First check and rectify your own demand then look for a Murshid, you will surely find the destination. Since there are no more Seekers of Allah who set out to search Him truly and seek His Closeness and Recognition, hence Murshid Kamil Akmal has also concealed himself from the carcass worldly people. I again emphasize upon searching a Murshid Kamil with true heart, sincere attention and without prejudice, only then you will get the destination. Abu Jahal and Abu Lahab could not recognize The Holy Prophet inspite of being near him. While

Hazrat Awais Qarni recognized him due to his true passion despite being physically away from him.

- ❖ The true Murshid Kamil Akmal never involves his disciples in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the path of Ism-e-Allah Zaat and the Tasawur of Ism-e-Mohammad. He grants the Seeker the eternal Zikr of Ism-e-Allah Zaat and gives him the gold engraved naqsh<sup>228</sup> of Ism-e-Allah Zaat and Ism-e-Mohammad for Tasawur. He lets him cover the path of Faqr by showing him the way of Mashq Murqoom-e-Wajudia (*practice of inscribing Ism-e-Allah on the body*). This method is not written in books, its knowledge is transmitted secretly and inwardly. Murshid Kamil Akmal sanctifies the body and soul of the Seeker through Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia and then presents him in the Court of Allah. The Murshid who cannot do this is fake and imperfect, he should not be followed at all.
- ❖ The company of Murshid Kamil Akmal creates The Divine Love in the heart. The Holy Prophet was inquired, “Which friend is better?” He replied, “Whose vision reminds you of Allah and whose conversation enhances your good deeds.”
- ❖ A Seeker must continue the Zikr and Tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad alongwith Mashq Murqoom-e-Wajudia (*according to the Murshid's command*) for having the Vision of Allah and presence in The Holy Assembly of Prophet Mohammad. He should regularly visit his Murshid because the company of the Murshid is such a place where The Divine Light of Faith is inculcated into the souls of the followers after the purgation of their polluted hearts. One glance of the Murshid Kamil is more effective than the Zikr and Tasawur of six months. If the Seeker cannot visit his Murshid daily, then he must visit him once in a week or a month with true belief and sincerity because without visiting

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<sup>228</sup> Impression

the assembly of the Murshid, even Ism-e-Allah Zaat is not retained in the heart.

- ❖ There are three types of Murshid; one is Murshid Kamil whose efficacy and power is like that of a hen. The eggs which are under the hen are hatched while the eggs which remain outside cannot hatch. Similarly the disciples who sit in the company of the Murshid Kamil, remain under his spiritual supervision and those who leave his company escape from his spiritual authority as well. Second is Murshid Mukammal. His efficacy and power is like that of a turtle. A turtle lays eggs on land but itself remains in water. It casts its attention from there and the babies come out of eggs. However, this attention is also limited to a certain point. Third is Murshid Kamil Akmal whose attention is powerful and effective like a heron<sup>229</sup>. A heron lays eggs in the east and casts attention upon them from the west, hence the offspring come out of eggs. Its sight is limitless. The real Murshid is that whose spiritual attention always remains on his disciple whether he lives in the east or the west.
- ❖ Murshid Kamil Sarwari Qadri is all powerful and omnipresent, however the Seeker ought to be true and sincere.
- ❖ In the beginning, the Zikr and Tasawur of Ism-e-Allah Zaat create love for the Murshid in the Seeker's heart. The point to ponder is that the Seeker is contemplating Ism-e-Allah Zaat but the love is being created for the Murshid. Although, according to the principle, love should be created for the one who is being contemplated. The love for Murshid compels the Seeker to visit his company again and again. Then this love converts into Ishq. This Ishq for Murshid then transforms into the Ishq of The Holy Prophet. Eventually, it converts into the Ishq of Allah and the Seeker finds his destination.

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<sup>229</sup> A long necked, long legged wading bird

- ❖ The spiritual glance of the Murshid Kamil Akmal puts an end to all the spiritual ailments which hinder the path of Faqr like greed, envy, pride, malice, egoism, lust, spite, love for the world and heaven.
- ❖ Although reward and spiritual ranks are gained by the worship done without the guidance and supervision of Murshid Kamil Akmal but it is impossible to have The Divine Observation, presence of the heart, Recognition of Allah and His Nearness without his guidance. **(Qurb-e-Deedar)**
- ❖ A Murshid Kamil shortens the path of Faqr and gets the distance of years covered in days. Whoever travels this path without a Murshid Kamil goes astray and never reaches the destination throughout his life. A Hadith tells, “The person who does not have a Shaikh (*Murshid*) his Shaikh is satan.”
- ❖ To travel the path of Faqr without a Murshid is out of question. Even to begin this journey without him is impossible.
- ❖ If the Seeker cannot understand the disclosure of The Divine Lights and Theophanies or The Divine Secrets revealed by the Tasawur of Ism-e-Allah Zaat or is surrounded by confusions and doubts then the Murshid should grant him the Tasawur of Ism-e-Mohammad because Ism-e-Mohammad shows The Straight Path. The Holy Prophet says, “Who beheld me, undoubtedly he beheld The Truth.”

I have not seen any face more beautiful and lustrous with Divine Light than my Murshid's. When the Seekers having pure hearts had his vision, they were enchanted and became attached to him instantly.

His beneficence continues even after his death because Sultan-ul-Faqr has got an eternal life.

## SECTION-V

### BENEFICENCE OF ISM-E-ALLAH ZAAT

No one spread the beneficence of Ism-e-Allah Zaat as much as Hazrat Sakhi Sultan Mohammad Asghar Ali did. He changed the rule of earlier Saints that hiding Ism-e-Azam is must while disclosing it is unlawful. He made it compulsory to reveal Ism-e-Azam and considered it unlawful to hide it. He spent his whole life in spreading the beneficence of Ism-e-Allah Zaat by travelling from one place to another. He persuaded common people to have The Divine Knowledge and Recognition of Allah through Ism-e-Allah Zaat. He granted the Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia to everyone who came to him. He said about Ism-e-Allah Zaat:

- ❖ Ism-e-Allah Zaat (الله، لله، هو) اسم الله ذات *AllaHoo, Lillah, LaHoo, Hoo*<sup>230</sup> is Ism-e-Azam, by which the Nearness and Recognition of Allah are gained. It is The Divine Light which takes the mystic traveler towards Allah. No secret of the universe remains hidden from the heart in which it is sustained. Such a heart becomes the Confidant of the Secrets of Allah, provided the Seeker has received the “Ism-e-Azam” from a Murshid Kamil who is the possessor of The Divine Name and The Essence.
- ❖ The Tasawur of Ism-e-Allah Zaat is the source of entire mystic knowledge. By its Zikr and Tasawur the highest spiritual stations of the Vision of Allah and eternal presence in The Holy Assembly of Prophet Mohammad are gained. These levels cannot be attained by any other invocation, meditation or mystic prayer, even if a person continuously fasts in the

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<sup>230</sup> Four stages of Zikr of Ism-e-Allah Zaat

day and stays in prayer at night for his whole life and exhausts completely while doing hard mystic struggle.

- ❖ A person gets the self-realization and the Recognition of Allah only through Ism-e-Allah Zaat. No other invocation, meditation or devotional prayer can unlock the closed doors of his soul.
- ❖ Ism-e-Allah Zaat is the key to one's soul.
- ❖ Through Ism-e-Allah Zaat, rust is removed from the mirror of the heart and it becomes clear and pellucid.
- ❖ The Tasawur of Ism-e-Allah Zaat sanctifies the heart. Its efficacy influences the whole body the way a tablet enters the stomach but cures any affected part of the body giving it relief from pain. Similarly, the medicine may be injected in the arm but it heals the injured foot. When a person invokes Ism-e-Allah Zaat with his breath and contemplates it, at first the heart and then the entire being of the invoker is purified by its efficacy.
- ❖ Ism-e-Allah Zaat is The Ism-e-Azam. It affects only when it is received from a Murshid Kamil Akmal who is the possessor of The Divine Secret.
- ❖ Whoever has not enlivened his soul by the Zikr and Tasawur of Ism-e-Allah Zaat with his breaths, he left this world in deprivation.
- ❖ Ism-e-Zaat “هو هُو” is Sultan-ul-Azkar. The Seeker who has become Hoo after annihilating in Hoo هُو, is The Sultan.
- ❖ Whoever wants to gain Recognition and Vision of Allah, must first of all find a Sarwari Qadri Murshid Kamil Akmal and then seek the Zikr and Tasawur of Ism-e-Allah Zaat from him.

Sultan Mohammad Asghar Ali persuaded people towards Ism-e-Allah Zaat and declared its Zikr and Tasawur a prescription to enlighten the dark hearts and the key to the spiritual world. He also laid stress upon doing Mashq Murqoom-e-Wajudia alongwith



Zikr of Ism-e-Allah Zaat and its Tasawur. He said about Mashq Murqoom-e-Wajudia:

- ❖ On the Doomsday, all the people will appear before Allah in their natural dresses but the dress of the person who had been doing Mashq Murqoom-e-Wajudia will be the Noor of Ism-e-Allah Zaat. The body of such a person will not decay in the grave and will remain safe till the Doomsday. Even his grave becomes alive after death.

نام فقیر تہا دا باہو قبر جہاں دی جیوے ھو

Meaning: True mystics are those who are alive even in their graves and shower spiritual beneficence upon people even after death.

Sultan Mohammad Asghar Ali granted Ism-e-Allah Zaat to several lacs of people and turned many depraved persons into the preachers of the Straight Path by his perfect spiritual sight. He spread the beneficence of Ism-e-Allah Zaat not only in Pakistan but in many countries of the world, which will continue till the Doomsday.

During his travels in the last days of his life he granted spiritual beneficence and guidance to the countless Seekers of Allah. He often recited Surah Ahzab verse no. 72 alongwith its translation and a detailed exegesis.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (سورة الاحزاب-72) ❁

Meaning: Indeed We offered Our Trust to the skies, the earth and mountains, but they declined to bear this (*burden*) and felt scared but man took it on. Verily he is ever so cruel (*against his own soul*) and ignorant (*of the consequences of lapse in paying back The Trust*).

He used to explain, “What is that Trust? That Trust is Ism-e-Allah Zaat which is present in every human being’s heart. Due to which every child is born with pure nature even if the child’s parents are non-Muslims. There is no other option but to return this Trust back safely on the Doomsday.” He used to add this verse of the Quran:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝ (اشعراء: 88-89) ❁

Meaning: “The Day when neither wealth nor progeny will benefit. But he alone (*will be the gainer*) who appears before Allah with a protected and pure heart.” (Al-Shuara-88,89)

He further explained, “Ism-e-Allah Zaat is kept in the heart of a person as the Trust. Unless its Zikr and Tasawur are practiced neither the heart is purified nor can a man take back the Trust safely, as a result neither Allah’s Consent is achieved nor the heart attains peace.”

He used to grant the true Seekers of Allah the gold inscribed Ism-e-Allah Zaat for Tasawur alongwith the Zikr of Sultan-ul-Azkar Ism-e-Hoo هُو and also advised them to do Mashq Murqoom-e-Wajudia. By doing these practices with true belief and sincere intention they were blessed with the eternal Divine Presence. Initially, the Seekers were given the Zikr of AllaHoo اللهُ and printed Ism-e-Allah Zaat for Tasawur. I had the honour of getting the printed as well as the gold Ism-e-Allah Zaat prepared till his death, rather, I was the pioneer of this sacred service. Tariq Ismail Sagar writes a tradition in the first edition of *Sahib-e-Lolaak (April 2004)* while discussing the last moments of life of Sultan Mohammad Asghar Ali. The tradition is told by Sultan Mohammad Asghar Ali’s attendant Khalid and is about his last telephonic conversation with me about the preparation of gold Ism-e-Allah Zaat. Khalid states:

- ❖ “He (*Sultan Mohammad Asghar Ali*) asked one of our companions Najib-ur-Rehman about Ism-e-Allah Zaat who used to get gold Ism-e-Allah Zaat prepared in Lahore. Sultan Mohammad Asghar Ali found two old Ism-e-Allah Zaat of his father Murshid’s era from his house. He ordered Najib-ur-Rehman to get similar Ism-e-Allah Zaat prepared. He then asked, how many days would that take.”<sup>231</sup>

Every Spiritual Guide of Sarwari Qadri Order granted Ism-e-Azam Ism-e-Allah Zaat to the chosen Seekers of Allah but no one spread this benevolence as much as Sultan Mohammad Asghar Ali did. His beneficence was not for some specific people rather he declared, “Preach Ism-e-Allah Zaat throughout the country and call the masses towards Allah as their betterment lies in it.”

He made Sultan-ul-Azkar “Zikr-e-Hoo ھُو” common among people. Before him, the Spiritual Guides of Sarwari Qadri Order used to grant only the first level of Zikr of Ism-e-Allah Zaat to the disciples. Only a few fortunate ones crossed the four stages of Zikr of Ism-e-Allah Zaat and reached the final stage Zikr i.e. Zikr-e-Hoo. When he handed over the sacred responsibility of Ism-e-Allah Zaat to me, he expressed his will, “Dear Najib-ur-Rehman! Grant people Zikr-e-Hoo ھُو in the beginning as in this age of preoccupation and materialism people do not have much time to pass through all the four levels of Ism-e-Allah Zaat and bear the struggle.” He also ordered me to spread the beneficence of Ism-e-Mohammad. In this way, he made it compulsory for the future Sarwari Qadri Spiritual Guides to grant Zikr-e-Hoo to the disciples in the very beginning right after they take bayat. In other words, he made the beneficence of Sultan-ul-Azkar Ism-e-Hoo common till the Day of Judgment.

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<sup>231</sup> Page no. 273 to 274-first edition published April 2004, publisher Maktaba-Al-Arifeen Lahore. This paragraph has been excluded from the later editions which were published by Al-Arifeen Publications Lahore.

## SECTION-VI

### STRUGGLE TO SPREAD FAQR

#### ESTABLISHMENT OF THE ISLAHI JAMAT (ORGANIZATION FOR THE REFORMATION OF PEOPLE)

Sultan Mohammad Safdar Ali established an organization on 1<sup>st</sup> January 1986 by the name “Anjuman Ghausia Azizia Haq Bahoo Sultan Pakistan-o-Alam-e-Islam”. The basic aim of its establishment was to gather all the devotees related to the shrine of Sultan Mohammad Abdul Aziz on a single platform. On 13<sup>th</sup> November 1986<sup>232</sup> Sultan Safdar Ali died.

After the death of Sultan Safdar Ali, Sultan Mohammad Asghar Ali held the leadership of the Sarwari Qadri Order outwardly as well and established a new organization on 27<sup>th</sup> February 1989, titled as “Islahi Jamat”. It had its own agenda and flag. The main objective of this organization was to spread the beneficence of Ism-e-Allah Zaat and to spiritually elevate and train the Seekers of Allah by the purgation of their souls.

Right after taking over the leadership of the Sarwari Qadri Order, Sultan Mohammad Asghar Ali realized that the religious scholars only emphasize upon the superficial aspects of the religion and have little or no knowledge about its soul. As a result, *the prayers of Muslims have become hollow and spiritless*. They are divided into various sects and groups due to their unnecessary attention towards superficial values. The real teachings of Islam have faded away into the darkness of sectarianism. So

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<sup>232</sup> Saad Ameer Khan Niazi wrote the date of death as 13<sup>th</sup> November, 1986 in volume I of “Sirat-ul-Saliheen” and Sultan Altaf Ali wrote in “Mirat-e-Sultani” that it is 28<sup>th</sup> October 1986.

there must be such an organization that would reform outer as well as the inner selves of the people. Therefore “Islahi Jamat” came into being on the basis of the following universal commandment of Allah:

﴿ وَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

(سوره آل عمران - 104)

Meaning: And there must be a group amongst you that would invite people towards (*spiritual*) betterment, persuade them to have the Marifat (*Gnosis*) of Allah and prevent them from evil acts and such are the people who will find the ultimate betterment. (Surah Aal-e-Imran-104)

In the above verse مَعْرُوف “Ma’roof” means “to recognize” i.e. to gain “Marifat” of Allah by having His Closeness and Vision.

امر بالمعروف “Amr Bil Ma’roof” means to persuade others to get Marifat and Recognition of Allah. امر بالمعروف و نهى عن المنكر

Meaning: “Persuade others to gain Marifat of Allah and forbid them from wrong deeds.” is obligatory upon a true Muslim. The path of امر بالمعروف و نهى عن المنكر is that of Faqr.

The real purpose of the life of a human being is to get Marifat and Recognition of Allah. In order to gain Marifat, it is must to seek and search Ism-e-Allah Zaat. Whoever finds the Ism-e-Allah Zaat, is blessed with enlightened insight in both the worlds. His heart gets cleansed and turns into a bright mirror by the Zikr and Tasawur of Ism-e-Allah Zaat. He gets the Marifat of Allah by witnessing The Divine Lustrous Lights of The Essence and The Divine Disclosures in his heart. His heart becomes alive and his nafs is dead. Ism-e-Allah Zaat is the manifestation of The Essence of Allah. The Ism (*Name*) اللهُ “ALLAH” contains and comprehends all The Divine Names and Attributes. When this Divine Name is enlightened in the heart of a person who possess The Divine Secret, his heart acquires all The Divine Attributes

by its Noor and he becomes the perfect manifestation of all the Attributes of Allah. Allah says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (الذّٰرِيّٰت-21)

Meaning: And I am present within you, can you not see. (Al-Zariyat-21)

The person who is the perfect manifestation of all The Divine Attributes, is called Sahib-e-Ism-ba-Musamma (*possessor of The Divine Name as well as the Attributes*). Allah first of all educated His beloved Prophet Mohammad about Ism-e-Zaat اَللّٰهُ.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق-1)

Meaning: Recite the Name (اَللّٰهُ) of your Lord who created you. (Al-Alaq-1)

Then He ordered him to educate and purify others.

يُزَكِّهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (الجمعة-2)

Meaning: And sanctify them and confer upon them the knowledge of the Book and Wisdom. (Al-Juma-2)

The Holy Prophet purified the hearts of his venerable Companions by his spiritual sight and gave them the real knowledge of Tauheed (*Oeness of Allah*) by the Zikr of Ism-e-Allah Zaat اَللّٰهُ, thereby converging their thoughts and vision upon a single point of Tauheed. The sacred personality of Prophet Mohammad, all his sayings and deeds emphasize to concentrate upon a single point of Divine Oneness. Allah defines polytheism in The Holy Quran as:

اَفَرَأَيْتَ مَنِ اتَّخَذَ الْهَوَاَءَ هَوَاً (الجاثية-23)

Meaning: “Have you beheld such a person who has made his sensual desires his God?” (Al-Jathiya-23)

Since the nafs belongs to the physical world of creation that is why its desires and thoughts get tangled in the material world, diverting a person from the thoughts of The Divine Reality and the desires to get Closeness and Marifat of Allah. This materialism and its thoughts are called worldliness which become the veil between man and Allah, so their negation is must.

Sultan Mohammad Asghar Ali engraved the Name of Allah in the hearts of people by spreading the beneficence of Tasawur of Ism-e-Allah Zaat. He made it clear that the aim of man's life, which is to get the Marifat and Closeness of Allah, can be achieved only by negating the contemplation and desire of everything other than Allah. This negation is the first step and lesson of the Kalma Tayyaba لَا إِلَهَ إِلَّا اللَّهُ i.e. "There is no one to be worshipped". Then, the heart of a Seeker is purified and perfected for establishing relation only with Allah The One, hence he reaches the second step of Kalma إِيَّاكَ اللَّهُ i.e. "No one except Allah". This reality cannot be denied that the contemplation of a perishable thing is unreal and mortal, and that the entire creation is mortal except Allah. So, wise is the one who purifies his heart from love and thoughts of everything other than Allah considering them as an impurity and filth, clarifies his heart of all the idols of material desires and then imprints the contemplation of Ism-e-Allah Zaat in his mind and soul.

Sultan Mohammad Asghar Ali was the Perfect and Supreme Spiritual Guide having The Divine Light of Guidance. The Islahi Jamat established by him persuaded common Muslims to be blessed with the Marifat of Allah and invited them towards Murshid Kamil Akmal to achieve this purpose. He had always been converting the seekers of world into the Seekers of Allah by transforming their worldly and sensual appetites into the desire of having Closeness and Vision of Allah. He adorned people with virtuous qualities by purifying them of their baser attributes.

Sultan Mohammad Asghar Ali granted Ism-e-Allah Zaat to lacs of people and turned the depraved ones into the preachers of the Straight Path by his supreme spiritual sight. He also granted almost ten thousand<sup>233</sup> Ism-e-Allah Zaat made of gold to specially chosen disciples. I had the honour of getting these Ism-e-Allah Zaat prepared. Sultan Mohammad Asghar Ali was the real Islahi Jamat himself i.e. an institution for the reformation of people. He was the head of Islahi Jamat and maintained his control over it till the last moments of his life. He used to send preachers, whom he called 'Sadar', to different areas for preaching under his own supervision. However, after performing Hajj in 2001 and finding his Spiritual Confidant who was chosen for The Divine Trust, he reduced his attention towards the Islahi Jamat. Hence, after the death of Sultan Mohammad Asghar Ali, the Islahi Jamat also lost its soul.

#### ALMI TANZEEM-UL-ARIFEEN

Before discussing the establishment of Almi Tanzeem-ul-Arifeen, it is important to mention that Sultan Mohammad Asghar Ali held the point of view that it is the responsibility of the state and army to protect the state and undertake Jihad<sup>234</sup> rather than any organization or association. According to him, giving armed training or to arm the organizations established on the basis of different religious groups and sects can cause disruption and anarchy in the country. He always promoted a peaceful struggle. That was why he set the foundation of an Islahi Jamat instead of establishing any Jahadi organization, even when the Jihad of Afghanistan and Kashmir were at peak. His aim was to set up a modern Islamic welfare state. History is a witness that a welfare state has never been established only by fighting a war outwardly. For welfare of the society every individual needs to be rectified and reformed and for that, the inward fight with ones inner

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<sup>233</sup> According to monthly "Mirat-ul-Arifeen"

<sup>234</sup> The religious combat.



enemies i.e. nafs and satan is more required than the outward one. This inward fight is named as “Jahad-e-Akbar” (*the greatest combat which is against one’s nafs*) by The Holy Prophet. All the efforts of Sultan Mohammad Asghar Ali were devoted to this very purpose i.e. to make the Ummah travel on the path of both the inward and outward welfare through Jahad-e-Akbar and thus, make Pakistan an Islamic welfare state in its true sense.

In those days, a lot of fame and wealth were earned in the name of Jihad. Many unknown organizations and people had become rich and famous in the country within a few years by using the name of Jihad. Observing this situation, a group emerged in the Islahi Jamat which wanted to set up a “Jahadi Wing” within the organization. Sultan Mohammad Asghar Ali was not allowing it because Islahi Jamat had its own peculiar recognition that was earned after great devotion and struggle of years. One of the rules of Islahi Jamat was that the funds were not taken from common people, only the disciples were allowed to grant funds.

Dr. Rafaqat Sultan, who was the regional head of Islahi Jamat in Joharabad, successfully convinced some important members of the Islahi Jamat that there should be a separate Jahadi Organization. When all of them insisted Sultan Mohammad Asghar Ali to establish a separate organization, he just replied, “Ok, do as you wish.” Hence, on 26<sup>th</sup> December, 1999 a new organization by the title of “Almi Tanzeem-ul-Arifeen” came into being. Its flag and manifesto were different from those of Islahi Jamat. Sultan Mohammad Ali was appointed as the patron in chief, Mian Ziauddin as president, Inayatullah Qadri as vice president and Dr Rafaqat Sultan as the general secretary. Sultan Mohammad Asghar Ali was the patron in chief of the Islahi Jamat, rather he himself was the Islahi Jamat. Therefore, he kept himself separate from the “Almi Tanzeem-ul-Arifeen”.

When, due to the misconduct of the office bearers of this organization, the reputation of Islahi Jamat was also affected and a disorder was created in the organization, Sultan Mohammad Asghar Ali dismissed all its office bearers on 26<sup>th</sup> April, 2000 at Daroghawala in Lahore. After sometime, he appointed Rana Tajammal Hussain as its head but then replaced him with Mohammad Shehbaz, who let a few disciples have military training. Sultan Mohammad Asghar Ali did his best not to let them take part in any military action. Yet, in October 2001, Almi Tanzeem-ul-Arifeen participated in an action in Kashmir<sup>235</sup>. He then assigned the duty of security on the programs of Islahi Jamat to those trained disciples. So “Almi Tanzeem-ul-Arifeen” could not do any militancy. Though, Islahi Jamat continued inviting people towards the Marifat and Recognition of Allah till the death of Sultan Mohammad Asghar Ali.

#### PUBLICATION OF MONTHLY MIRAT-UL-ARIFEEN

In December, 1999, Sultan Mohammad Asghar Ali ordered me to start a monthly magazine to spread the teachings of Faqr and the beneficence of Ism-e-Allah Zaat. Since I was a government servant, legally I was not allowed to do any other job. Therefore, he appointed me as the chief editor of this magazine by the patronymic of Abu Al-Murtaza. Its office was set up at the office of Islahi Jamat in Daroghawala. In April 2000, the first issue of Mirat-ul-Arifeen Lahore was published. Being fed up of the interference of the office bearers of Almi Tanzeem-ul-Arifeen I shifted the office of the magazine from Daroghawala to 4/A Extension Education Town, Lahore which is the property of my family and published the magazine of October 2000 from there. The office of Islahi Jamat was already running there under my supervision, which was inaugurated by Sultan Mohammad Asghar Ali on the evening of Wednesday 18<sup>th</sup> November, 1998 (28<sup>th</sup>

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<sup>235</sup> Monthly Mirat-ul-Arifeen Lahore, November 2001 issue

*Rajab, 1419 H*) at 4 o' clock by hoisting the flag. I continued publishing Mirat-ul-Arifeen from that office according to the teachings of Faqr till the death of Sultan Mohammad Asghar Ali. After his death, his son Sultan Ahmed Ali took over the supervision of this magazine. In August 2004, I was separated from it and Tariq Ismail Sagar was appointed as its editor.

Immediately after the death of Sultan Mohammad Asghar Ali I held The Throne of Divine Guidance and Persuasion on The Divine Command but started taking bayat from the Seekers of Allah on 14<sup>th</sup> August, 2005 i.e. on the birth date of my beloved Murshid. Then I started the monthly magazine "Sultan-ul-Faqr" in August 2006 from my own house Al-Murtaza Mustafa Town Lahore. On July 2009, I was informed that the publisher of monthly Mirat-ul-Arifeen was using the office of 4/A Extension Education Town Lahore for worldly and business purposes instead of religious ones. So, I got it vacated on 3<sup>rd</sup> August, 2009. This place remained under their use since 26<sup>th</sup> December, 2003 (*death date of my Murshid Sultan Mohammad Asghar Ali*) till 3<sup>rd</sup> August, 2009 which makes five years, seven months and seven days after the death of Sultan Mohammad Asghar Ali. I never demanded it back during that period. After getting it vacated, the office of monthly magazine Sultan-ul-Faqr was shifted here on September, 2009 and the issue of October, 2009 was published from there, i.e. the history repeated itself. Now, the khanqah of Sarwari Qadri Order as well as the offices of Tehreek Dawat-e-Faqr, monthly magazine Sultan-ul-Faqr, Sultan-ul-Faqr Publications and Digital Productions are all under this roof.

#### ESTABLISHMENT OF MAKTABA AL-ARIFEEN

In 1994, Sultan Mohammad Asghar Ali established the publication department of the Islahi Jamat for spreading the beneficence of *Ism-e-Allah Zaat*. He appointed Saad Ameer Khan Niazi (*late*) as its incharge. This department started off by publishing "*Ain-ul-*

*Faqr*”, the book of Sultan Bahoo, with Urdu translation done by Saad Ameer Khan Niazi himself. After that, several translations and books were published by this department. The translated books were *Kaleed-ul-Tauheed (Khurd, Kalan)*, *Noor-ul-Huda (Kalan)*, *Shams-ul-Arifeen* and *Majalisa-tu-Nabi* while the new books included *Sirat-ul-Saliheen (part one & two)*.

After the establishment of Almi Tanzeem-ul-Arifeen, its office bearers set up “Maktaba Al-Arifeen” which was its publication department. It had its offices at two places. In Lahore, where its incharge was Amir Tufail and in Joharabad, where Sultan Hameed was the incharge. It was active at both the places. On 26<sup>th</sup> April 2000, when Sultan Mohammad Asghar Ali ordered to discontinue any further activities of “Almi Tanzeem-ul-Arifeen”, the department of Maktaba Ali-Arifeen was also closed. On 19<sup>th</sup> November 2001, Haji Mohammad Nawaz requested Sultan Mohammad Asghar Ali at my home, “Different things published by Maktaba Al-Arifeen are kept locked in the offices of Lahore and Joharabad. This department is not working any more. If you order, this department may be re-established only at one place, either Lahore or Joharabad, so that the centre is the same. It would be better if this department is kept under the supervision of Mr. Amir Tufail in Lahore, as a vast range of opportunities of publication are available here.” Sultan Mohammad Asghar Ali ordered, “Let Najib-ur-Rehman handle this department.” Hence it was handed over to me and its office was also set up at 4/A Extension Education Town Lahore in the office of monthly *Mirat-ul-Arifeen*. Under this department, many books were published till the death of Sultan Mohammad Asghar Ali. These books included: *Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo*, *Haqeeqat-e-Ism-e-Allah Zaat*, *Shan Sultan-ul-Faqr* alongwith *Risala Roohi Sharif*, *Murshid Kamil Akmal*, *Tareeqat kia hey?*, *Abyat-o-Sawaneh Hayat Hazrat Sakhi Sultan Bahoo* and *Guldasta Abyat-o-Munajaat Hazrat Sakhi Sultan Pir Bahadur*

*Ali Shah*.<sup>236</sup> Several other pamphlets, badges, diaries and calendars were also printed under this department. After the death of Sultan Mohammad Asghar Ali, I was separated from this department as well and its name was changed as “Al-Arifeen Publications”. Sultan Ahmad Ali took it under his control. I got to know this when “*Sahib-e-Lolaak*” was published on 12<sup>th</sup> April, 2004 i.e. three and a half months after the death of Sultan Mohammad Asghar Ali, but I was neither contacted while gathering material for its script nor consulted for its publication. Now, I have set the foundation of Sultan-ul-Faqr Publications Regd. Lahore under which several books have been published, which are as follows:

- 1) Haqeeqat-e-Ism-e-Allah Zaat
- 2) Murshid Kamil Akmal
- 3) Shams-ul-Fuqara
- 4) Mujtaba Akhir Zamani
- 5) Haqeeqat-e-Mohammadia
- 6) Haqeeqat-e-Eid Milad-un-Nabi
- 7) Khulfa-e-Rashideen
- 8) Fazail Ahl-e-Bait-o-Sahaba Karaam
- 9) Hayat-o-Taleemat Syedna Ghaus-ul-Azam
- 10) Swaneh Hayat Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
- 11) Kalam Mashaikh Sarwari Qadri
- 12) Risala Roohi Sharif-Persian text with Urdu translation (*Treatise by Hazrat Sakhi Sultan Bahoo*)
- 13) Faqr-e-Iqbal

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<sup>236</sup> Among these books, ‘Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo’, ‘Haqeeqat-e-Ism-e-Allah Zaat’, ‘Abyat-o-Sawaneh Hayat Hazrat Sakhi Sultan Bahoo’, ‘Shan Sultan-ul-Faqr alongwith Risala Roohi Sharif’ and ‘Guldasta Abyat-o-Munajaat Pir Bahadur Ali Shah’ are written by me. A plagiarist M.A. Shakir of Rajanpur plagiarized the books ‘Haqeeqat-e-Ism-e-Allah Zaat’, ‘Abyat-o-Sawaneh Hayat Hazrat Sakhi Sultan Bahoo’, ‘Guldasta Abyat-o-Munajaat Pir Bahadur Ali Shah’ and published their exact copies with the replaced titles ‘Chanbey di Booti Ism-e-Allah Zaat’, ‘Abyat-e-Bahoo’, ‘Kuliyat-e-Arifana Kalam Shahbaz-e-Arifan Syed Bahadur Ali Shah, Sultan-ul-Auliya Hazrat Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali’ respectively. May Allah forgive him.

- 14) Risala Roohi Sharif-English Translation and exegesis with Persian Text
- 15) Mirat-ul-Arifeen-Urdu Translation and exegesis (*Treatise by Hazrat Imam Hussain*)
- 16) Sir'ul-Asrar-Urdu Translation with Arabic Text (*Book by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani*)
- 17) Sultan-ul-Waham-Urdu Translation (*Book by Hazrat Sakhi Sultan Bahoo*)
- 18) Kashf-ul-Asrar-Urdu Translation with Persian Text (*Book by Hazrat Sakhi Sultan Bahoo*)
- 19) Kashf-ul-Asrar-English Translation with Persian Text
- 20) Ganj-ul-Asrar-Urdu Translation with Persian Text (*Book by Hazrat Sakhi Sultan Bahoo*)
- 21) Ganj-ul-Asrar-English Translation with Persian Text
- 22) Shams-ul-Arifeen-Urdu Translation with Persian Text (*Book by Hazrat Sakhi Sultan Bahoo*)
- 23) Shams-ul-Arifeen-English Translation with Persian Text
- 24) Noor-ul-Huda (*Khurd*)-Urdu Translation with Persian Text (*Book by Hazrat Sakhi Sultan Bahoo*)
- 25) Haqeeqat-e-Namaz
- 26) Haqeeqat-e-Roza
- 27) Haqeeqat-e-Hajj
- 28) Haqeeqat-e-Zakat
- 29) Hazrat Imam Hussain aur Yazidiyat
- 30) Nafs ky Nasoor
- 31) Tazkia Nafs ka Nabvi Tareeq
- 32) Sultan Bahoo: The Life and Teachings (*English version of Shams-ul-Fuqara*)
- 33) (*The book in hand*) Spiritual Guides of Sarwari Qadri Order (*English version of Mujtaba Akhir Zamani*)
- 34) Abyat-e-Bahoo Kamil

Presently, many books are under publication.

## SPIRITUAL EDUCATION AND DIVINE PERSUASION

Sultan Mohammad Asghar Ali devoted his entire life to give spiritual education and Divine Persuasion to the Seekers of Allah. Every day, many people joined his sacred company and got beneficence through his Divine spiritual sight. His beneficent company turned a lot of Seekers into the Knowers of Allah. People from far off places attended his spiritual meetings. He granted them Ism-e-Allah Zaat and ordered to do its Zikr and Tasawur. He also persuaded them to establish five times prayers, send Darood<sup>237</sup> and recite the Kalma each hundred times after prayers and also to fast and say Taravih prayers<sup>238</sup>.

## ARRANGEMENT OF SPIRITUAL EVENTS

All round the year, Sultan Mohammad Asghar Ali used to arrange countrywide spiritual gatherings of the Milad of Holy Prophet so that the love of Holy Prophet is created in the hearts of people. He specifically arranged a grand annual Milad of The Holy Prophet on 12<sup>th</sup>-13<sup>th</sup> April at the shrine of Sultan Mohammad Abdul Aziz which is near the shrine of Sultan Bahoo in Jhang, Pakistan. 12<sup>th</sup>-13<sup>th</sup> April is the date of Sultan Abdul Aziz's death according to the solar calendar. The second celebration of Milad used to be held annually in early September in the Soon Valley at Ochali or Anga Sharif, District Khushab, Pakistan. People got spiritual beneficence by attending these programs. The purpose of arranging these gatherings was to spread the beneficence of Ism-e-Allah Zaat. In these celebrations, hundreds of people took bayat at his sacred hand and received the blessing of Ism-e-Allah Zaat. For these Milad ceremonies, a grand and lavish langer was arranged by him that was available for all and sundry. Besides these two main celebrations, he often used to hold the Milad ceremony wherever he would go. Encomiums (*Naat*) and eulogies

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<sup>237</sup> Blessings upon The Holy Prophet and his Family

<sup>238</sup> Prayer before keeping fast

were recited in these ceremonies and the grandeur of The Holy Prophet was elaborated. Except Milad, he never celebrated any occasion. He used to say, “I wish that I keep listening to the praises and Naats of my Prophet Mohammad throughout my life, as his love is the reason of my being. Without the love of The Holy Prophet, life is useless.” Once he said to me, “Dear Najib! My life owes to my Holy Lord Mohammad. It is only due to his kindness and my slavery to him that a lot of people follow and respect me. It is just his grace that people kiss my hands and some of them even kiss my feet out of regard, otherwise I am worthless.” Then he advised me, “Always describe the grandeur of The Holy Prophet, his sacred Family and respected Companions through your conversation, writings and speech. Use all the skills that Allah has granted you to spread the true faith. Then you will see that The Divine Favour of Allah and his beloved Prophet will be involved in all your affairs.”

#### ROUTINE TRAVELLING TO SPREAD THE BENEFICENCE OF ISM-E-ALLAH ZAAT

Once Sultan Mohammad Asghar Ali related that Sultan Bahoo said, “It is not desirable for a Sarwari Qadri Faqeer (*Murshid Kamil*) to stay permanently at one place, rather he should travel to teach people Ism-e-Allah Zaat and invite them towards The Divine Knowledge.”

Following this order of Sultan Bahoo, he used to travel throughout the year. During these journeys the Milad of Holy Prophet was arranged wherever he went, in which people were invited towards the love for Prophet Mohammad, Divine Knowledge and Ism-e-Allah Zaat. Apart from travelling to various places within Pakistan, he also travelled to Saudi Arabia thrice for performing Umra and then performed his Hajj in 2001, from 28<sup>th</sup> February till 28<sup>th</sup> March. I also accompanied him during the Hajj.



Every year, from the latter half of February till early April he used to have a regular journey through the entire country. Where ever he would stay during the journey, his disciples in that area arranged the Milad. However, the grand Milad of The Holy Prophet which held on 12<sup>th</sup> and 13<sup>th</sup> April, was arranged by himself. In that Milad disciples from all over the country were invited.

He had two routine journeys every year. His caravan started the first journey from the shrine of Sultan Mohammad Abdul Aziz which is near the shrine of Hazrat Sakhi Sultan Bahoo in Garh Maharaja, Jhang and reached Ochali, Naushehra Soon Sakesar Valley, District Khushab. Some members of the caravan travelled on foot while some rode horses and camels. It was called the summer travelling because he used to spend the summer in Ochali, Soon Sakesar Valley. The second journey started from Ochali at the beginning of winter in September, from where the caravan returned to the shrine of Sultan Abdul Aziz.

He and his sons travelled along the caravan. While going from the shrine to Ochali Soon Valley, the caravan passed from Paharpur, Saidu Wali, Kirri Khaisore and Athok which are the regions of Dera Ismail Khan and then reached Ochali Sharif through the regions of District Mianwali which included Piplan, Dera Talokaran, Wan Bhachran, Kibari, Khichi, Chak No. 2MB/3MB/4MB, Danga Wala Dera Jujja, Adhi Sargal and the regions of Bhakkar i.e. Kallurkot, Zamey Wali and some other regions of Mianwali.

While coming back from Ochali to the shrine, the caravan passed from the regions of Soon Sakesar Valley which included Dhadhar, Khabaki, Hafiz Wala Dhok, Resham Wala Dhok, Ghulam Parewala Dhok, Jhatla, Nagri Maira, Hattar, Marid and Addowal. Then the caravan entered Chakwal and Chakoha, from where it passed through the regions of District Jehlum i.e. Dina, Dadowal, Burha Jungle, Nai Kalan, Khambi, Kharqa, Goora,

Kohar and reached back at the shrine through Saaban Wala Pul and Barah Talian which are the regions of Jhang. Every year, the route of the caravan was altered. The areas mentioned above were the points where the caravan stayed for intervals. A large number of people from nearby villages came to have the privilege of meeting Sultan Mohammad Asghar Ali while his stay in these areas. They also invited him with the whole caravan for feast. Sultan Mohammad Asghar Ali used to accept all the invitations and while meeting them, cleansed their souls by his Divine Sight. Wherever the caravan would stay, the congregation of Milad was also held. People were blessed with the spiritual beneficence through these gatherings.

#### ROUTINE JOURNEY TO LAHORE

Sultan Mohammad Asghar Ali also used to travel to different cities and towns of Pakistan, mostly Lahore. Once a month he must visited Lahore, sometimes for preaching or for the administration purposes and at times for his own medical treatment. Whenever he came to Lahore, he always went straight to the residence of Mohammad Ilyas at Daroghawala, this was his routine even before my bayat.

On Tuesday, 27<sup>th</sup> April, 1999 (*10<sup>th</sup> Muharram, 1418 Hijri*), I shifted to my new house at Mustafa Town Lahore from Education Town Lahore. In the new house, I got a room specially constructed and decorated for my beloved Murshid Sultan Mohammad Asghar Ali. After that, it became his routine that whenever he visited Lahore, he went to Daroghawala first, spent a day and night there and then came to my house. As many days he had to stay in Lahore he used to stay at my house. Once he said, "I either find peace in this room of Najib's house or at the shrine of Sultan Abdul Aziz" (*his residence was also near the shrine*).

## SECTION-VII

### TITLE AND STATUS OF SULTAN-UL-FAQR

The title of Hazrat Sakhi Sultan Mohammad Asghar Ali is ‘Sultan-ul-Faqr’ which was conferred upon him from The Holy Assembly of Prophet Mohammad and his status is also Sultan-ul-Faqr since eternity. His title and status both are same.<sup>239</sup>

#### ANNOUNCEMENT OF HIS STATUS

In the way of Faqr, when a sacred personality has to spread the beneficence of Faqr in the world, his status is formally declared. For example, the title “Mohiyuddin” of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani was announced in the way that once he went out of Baghdad and saw a miserable and sick person who was unable to walk due to his weakness and debility. When Ghaus-ul-Azam went near that person, he requested, “O’ Shaikh! Bless me with your attention.” As soon as Shaikh Abdul Qadir Jilani prayed for his health, his sickness and weakness were gone. He recovered at once and stood up with strength and vigour saying, “I am your grandfather’s religion. I was in that plight because I had become weak. Allah gave me a new life through you and you are the ‘Mohiyuddin’ (*One who gives life to the religion*).” When Shaikh Abdul Qadir Jilani left that man and went towards the mosque, a person passed by him running bare footed and called him “O’ Mohiyuddin”. Shaikh Abdul Qadir Jilani writes, “I was surprised to hear this. Then people thronged around me in groups and started uttering loud slogans of “Mohiyuddin Mohiyuddin”. Hence, he was entitled as “Mohiyuddin”.

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<sup>239</sup> To know about the status of ‘Sultan-ul-Faqr’ please read Chapter-1 Section V.

Similarly, in August 1997, during the Milad of Holy Prophet in Ochali, Soon Sakesar Valley, District Khushab, a dervish Mohammad Ilyas (*late*) of Wanhar, District Chakwal read *Risala Roohi Sharif* loudly on stage by permission and then announced his inspiration that he was ordered by Shaikh Abdul Qadir Jilani to declare that Sultan Mohammad Asghar Ali is appointed at the status of “Sultan-ul-Faqr”. In this way the sixth Sultan-ul-Faqr personality manifested in the world and the masses got to know the Sultan-ul-Faqr status of Hazrat Sakhi Sultan Mohammad Asghar Ali. Then a lot of Seekers of Allah were informed about this good news through dream or by Divine Inspiration and he became known by the title of ‘Sultan-ul-Faqr’.



## **SECTION-VIII**

### **BEAUTY AND ELEGANCE**

Sultan Mohammad Asghar Ali was blessed with an exceptional inward as well as physical beauty. I have never seen such an elegant and graceful person in the whole world. He was extremely handsome and had a flawless personality. Every part of his sacred body was the manifestation of Eternal Divine Beauty. I enjoyed his sacred company since the evening of 12<sup>th</sup> April, 1998 till the morning of 26<sup>th</sup> December, 2003 and had the privilege of being his outward as well as inward confidant. In the following lines, I have tried my best to describe his majestic beauty just as I had the privilege to witness.

#### **SACRED HEIGHT**

Sultan Mohammad Asghar Ali was neither long nor short rather he had a medium height. His height was almost 5 ft. 11 inches. He was an incarnation of elegance regarding his height. I observed that when he used to be alone, his height seemed quite normal but if he stood beside a person or in a crowd, he seemed prominent and dignified. He was the unprecedentedly charming person of his time. I had a chance to meet many well known politician and administrators, even I visited the Prime Minister of that time in a religious meeting alongwith Sultan Mohammad Asghar Ali but all those personalities, inspite of their elegant dresses and fair faces, were subdued by his mesmerizing personality. Their beauty and grace were eclipsed before this brightest moon, although his complexion was wheatish. His body had a lot of red, brown and black moles which enhanced his exquisite beauty. They were like jewels studded upon his beautiful body. His size for readymade garments was extra large.

## SACRED HEAD

His sacred head was a little large but did not seem so and looked graceful and in proportion to his body. Common people could not feel its largeness. If we had to buy a Sindhi cap for him, we faced difficulty because his size was rarely available in the market.

## SACRED HAIR

The sacred hair on his head was straight, thick and hard. He kept its length till the lobe of his sacred ears from back side but there was no hair on his ears and the sacred ears were clearly visible. If it would grow longer, he had them cut. He combed his hair backwards without a partition. He used to apply mustard oil and Bryl hair cream on his hair. He usually wore Sindhi cap. He also used to wear white turban with shimla<sup>240</sup> and the green turban without shimla. Black and golden turbans had also been in his use but not often. During extreme winters, he preferred wearing a woolen cap.

## SACRED FOREHEAD

His forehead was bright and wide. The people having enlightened insight could watch it radiating The Divine Light of Ism-e-Allah Zaat.

## SACRED EYEBROWS

His sacred eyebrows were dull black and thick. They were curved like a bow, starting thick from his forehead and gradually becoming light while bending towards the end of his sacred eyes. The small hair between both the eye brows was so fine that it was

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<sup>240</sup> The erected end of turban cloth like a crown

invisible from the bird's eye view. Only the Seekers who always remained absorbed in his sacred vision could see the fine hair.

## SACRED EYES

His collyrium applied eyes were wide, black, attractive and repleted with the lustrous Light of Divine Knowledge. Dim red veins were visible in those beautiful eyes which seemed very deep after he had done meditation or on awakening from sleep. It was almost impossible to have an eye contact with him. He was an incarnation of modesty as he never looked directly towards anyone. In gatherings, he would keep his eyes lowered due to his modesty. If he had to look at somebody, he used to give a furtive glance. The Seeker on whom he cast his Divine Sight, the plight of his heart changed. I was also smitten with love on the very first day by the same style of his seeing. His eyelashes were long and beautiful. Sometimes, he would apply collyrium in his eyes. He used to wear sunglasses in the scorching sun during the summer. He was far sighted and used glasses while reading. Two months before his death, glasses of power +2 were prepared for him. He always had his eye check up by a famous eye surgeon of Pakistan Raja Mumtaz Ali (*late*)<sup>241</sup> in Lahore. His house and clinic were near my house in Education Town, Lahore.

## SACRED CHEEKS

His cheeks were quite smooth, neither pressed nor protruded. His complexion was wheatish.

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<sup>241</sup> Professor (*ret.*) Raja Mumtaz Ali was the head of the department of ophthalmologist in King Edward Medical University, Lahore. After retirement he settled at 8/A Education Town Lahore and practiced privately. Sultan Mohammad Abdul Aziz used to have his eye check up and treatment from him. Following his Murshid, Sultan Mohammad Asghar Ali also used to have his eye check up and treatment from him always. A few days before his death, he came to Lahore for the check up of conjunctivitis from Dr. Raja Mumtaz Ali on 7<sup>th</sup> December, 2003. After his check up he stayed at my house 20 Hidayatullah Block, Mustafa Town, Lahore. I had good relations with Dr. Raja Mumtaz Ali during my residence at Education Town. He died on Friday 7<sup>th</sup> May, 2010.

## SACRED LIPS

His sacred lips were enchanting and thin like the petals of a beautiful rose, enhancing the exquisite charm of his sacred face. There was a slight mark of wound in the form of a thin parallel line under the right side of his lower lip which added to his beauty.

## SACRED TEETH

His sacred teeth were stainless and shone like pearls. There was a little gap between his front teeth which seemed very attractive while smiling.

## SACRED VOICE

His sacred voice was a blend of love, sweetness and softness. He used to speak slowly and with pauses. Although his gentle style of conversation affected one's heart, even then there was an awe and majesty in his voice. He never shouted, screamed or spoke loudly.

Whoever came in his court for the first time, he affectionately enquired him thrice with small gaps about his and his family's well being.

## SACRED EARS

His sacred ears were also quite attractive, neither big nor small, rather were smartly and beautifully balanced. The upper edges of his ears were turned a little inside from the middle.



## SACRED FACE

His lustrous face was round like the moon. The Noor of Ism-e-Allah Zaat shone on his bright countenance. Just by having the privilege of seeing his sacred face, the true Seekers became sure that he is the Perfect Knower of Allah and the exact manifestation of The Divine Essence. The lovers always tried to fix their gaze at his lustrous countenance but The Divine Lights and Theophanies (*Tajalliyat*) radiating from his face forced them to lower their eyes. I have never ever seen such a beautiful and lustrous face in my life. Sultan Bahoo writes in “*Kaleed-ul-Tauheed Kalan*”:

- ❖ The Sarwari Qadri Murshid is a complete and perfect collection of every kind of knowledge. He is the most comprehensive book inwardly as well as outwardly which has the status of “Book of all the books” for a Seeker of Allah, having studied which, the Seeker annihilates in Allah with such a grace that there remains no veil between him and Allah. The Seeker who reads this Book (*countenance of the Sarwari Qadri Murshid*) with complete faith, sincerity and purity of heart, reaches his destination very soon.”

Reading this Book means to study the sacred face of the Sarwari Qadri Murshid. If a Seeker gains the capability of reading his countenance then neither he nor the Murshid need to have any verbal communication. The ability of reading the enlightened face of the Sarwari Qadri Murshid is a measure of Seeker’s veracity and sincerity. I have observed that the Sarwari Qadri Murshid is apparently saying something in the gathering of common disciples but is indirectly teaching the special Seekers something else through his countenance. The more a Seeker learns to read the writing upon the Sarwari Qadri Murshid’s face, the sooner he reaches the destination of Fana Fillah Baqa

Billah<sup>242</sup>. The apparent words and behaviours are merely customary on this path.

### SACRED NOSE

His sacred nose was high and looked very beautiful on his sacred face. It seemed that Allah has made it especially for his sacred face. The Divine Light was luminous a little above his nostrils on both sides of the nose. In the middle of the right side of the sacred nose there was a thin, brown mole that enhanced its beauty.

### SACRED BEARD

His beard was thick and equal in its length and breadth. The hair of his beard was neither very hard nor much soft. He combed its hair upwards towards both the cheeks with partition in the centre that gave it a very beautiful form. His moustache was thin and its length was equal to that of lips. He often applied henna on the hair of his head, beard and moustache. This henna was prepared especially by mixing black and red ones.

### SACRED NECK

His sacred neck was neither too long nor small but quite appropriate and beautiful. It was fair and glittered like silver.

### SACRED HANDS

His palms were wide, fleshy and soft like velvet. When I kissed his hands I always felt that there was nothing as soft and delicate as these palms in the world. At their back there were thin, small and light brown hair. On the back of the right palm, there were

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<sup>242</sup> Annihilation in Allah and becoming immortal with Him.

two small brown moles, one was at two inches distance from his forefinger and the second one was in the same line near the wrist. There was also a small brown mole a little above the wrist in the middle of his left palm's back. He always used to wear watch on his right wrist.

### SACRED FINGERS

The fingers of his sacred hands were long, pointed and so beautiful that it seemed as if they were made of silver. The small finger and its adjacent finger were thin at the middle of the last section and the ends took conical shape. This shape of his fingers made them look smart, attractive and unique.

### SACRED BODY

He never took off his clothes before any stranger but I had the honour of getting his dress changed several times. I was also blessed with the opportunity of having the sacred view of his body when he got the hair of his head and beard trimmed. I am having the honour of describing his sacred body just as I had the privilege of seeing it:

### SACRED ARMPITS

His armpits were beautiful and white like the moonlight. There was light brown small hair which he used to get removed every Friday. When he wore talcum powder on the armpits, they looked more beautiful.

### SACRED SHOULDERS

Both his sacred shoulders were strong, fleshy and balanced. There was a red mole in the middle of his left shoulder.

## SACRED CHEST

His sacred chest was broad, fleshy and smooth. There was no hair on it except a line of hair which went from the middle of his chest to the navel. It had very less small hair which was neither black nor brown. I had seen two moles on his sacred chest.

## SACRED ABDOMEN

His sacred abdomen was a little bit protruded as compared to his chest. This growth of his belly enhanced his grandeur and grace. His belly was soft like silk, white and shining like the moon. The beautiful belly button at the centre added to the grace of his abdomen. There were two brown moles on the right side of his belly button and one on the left side.

## SACRED BACK

His sacred back was broad, beautiful and seemed glittering like silver. There was no hair on his sacred back at all. Once, I counted five moles on his back while helping him wear his vest.

## SACRED LEGS

His legs were also in proportion to the rest of his body. His sacred calves shone like silver. On the upper portion of his calves there was small light black hair.

## SACRED FEET

His sacred feet were fleshy, long and smart. His foot fingers were also long and thin. At the start of the thumb of his left foot there was a big mole that looked very beautiful on his graceful

foot. He often used golden laced Khussa (*traditional shoes*). His foot size was 9.5 or at times 10 according to the make of the shoes.

The description of the beauty of my beloved Murshid is endless. Whatever I have written can never justify the perfection of his beauty because the peak of words is just the beginning of vision. Hence, I believe that words can never describe his grandeur and beauty the way I observed them.



**SECTION-IX**

**PERSONALITY OF  
SULTAN MOHAMMAD ASGHAR ALI  
IN THE LIGHT OF THE QURAN AND  
HADITH**

The practical life of Sultan Mohammad Asghar Ali was a complete model of the Quran and Hadith, rather his being was a practical exegesis of the teachings of Quran and Hadith. Witnessing his sacred face reminded Allah.

**HIS PERSONALITY**

His personality was just in accordance with the Hadith:

إِذَا رَأَى ذِكْرَ اللَّهِ (حديث نبوي)

Meaning: When you see them, they remind you of Allah. (Hadith)

Whoever had the privilege of seeing him, observed the Noor radiating from him. The Divine Colour manifested from his whole being.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً (البقره-138)

Meaning: (Say that we have taken on the colour from) Allah's Own Colour, and whose colour is better than Allah's? (Al-Baqarah-138)

**HIS GAIT**

According to the verse:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا - (الفرقان-63)

Meaning: The (*favourite*) Men of Rehman are those who walk on the earth gently (*gracefully*). (Al-Furqan-63)

### HIS BEHAVIOUR

إِذَا خَاطِبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا - (الفرقان-63)

Meaning: When the ignorant people say to them something (*unlikable*) they say, 'Peace' (*i.e. they do not indulge in unnecessary confrontation*). (Al-Furqan-63)

### HIS PREACHING

فَفَرُّوا إِلَى اللَّهِ (الذريات-50)

Meaning: Rush towards Allah. (Al-Zariyat-50)

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ (س-26)

Meaning: And do not follow your desire (*as*) it shall turn you away from Allah's Path. (Sad-26)

### HIS EDUCATION

Seek only Allah, Everything other than Allah is lust (*desire of the baser self*).

### HIS STATUS OF SULTAN-UL-FAQR

الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي (حديث نبوي)

Meaning: Faqr is my pride and Faqr is from me. (Hadith)

## HIS MORALITY

Just in accordance with the Hadith **تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ** Meaning: “Be attributed with Allah’s Morals.”

## HIS TRAINING

**إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ** (الرعد-11)

Meaning: No doubt, Allah does not change the state of the people until they bring about a change in themselves. **(Al-Ra’d-13)**

**لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى** (النجم-39)

Meaning: Man will get only that for which he will have strived. **(Al-Najam-39)**

## HIS ORGANIZATION

**وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ** (سورة آل عمران-104)

Meaning: And from amongst you there must be a community comprising the people who would invite mankind towards piety, orders them to acquire Marifat and forbid evil. And they are the successful people. **(Aal-e-Imran-104)**

## HIS SUCCESS

**كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ** (البقره-249)

Meaning: Many a time a small group has overcome a large one by Allah’s Command. **(Al-Baqarah-249)**



## HIS ZIKR

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (الاحزاب-42-41)

Meaning: O faithfuls! Invoke (*the Name of*) Allah (اللَّهُ) and invoke it abundantly morning and evening. (Al-Ahzab 41-42)

## METHOD OF ZIKR

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً (الأعراف-205)

Meaning: Invoke (*the Personal Name of*) your Lord secretly and submissively with your breath. (Al-Aeraf-205)

الْأَنْفَاسُ مَعْدُودَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ (حديث نبوي)

Meaning: Breaths are counted; the breath that passes without the Zikr of Allah is dead. (Hadith)

## HIS SECLUSION

وَأذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا - (المزمل-8)

Meaning: Invoke the Name of your Lord (اللَّهُ) with complete devotion to Him alone, broken away from everyone else. (Al-Muzammil-8)

## SECTION-X

### MORALS

He was very humble, good natured and blessed with an elevated morality. He had a very noble family background and was a perfect blend of politeness, benevolence, generosity and kindness towards the poor.

### FAITH AND CONTENTMENT

His faith in Allah and contentment with Him was so strong that he never visited any ruler, minister or any authoritative personality nor did he ever accept gifts from them. If he had been gracing an occasion, he would leave the gathering intentionally if any ruler, minister or high rank official came there, so that he did not have to stand up in their respect. He avoided the worldly people as much as possible.

Only once in his life on Sunday, 8<sup>th</sup> November, 1998 (17<sup>th</sup> Rajab, 1418 Hijri), he visited the then Prime Minister Mian Mohammad Nawaz Shrif at his house (*Raiwind*) on the invitation of his father Mian Mohammad Sharif (*late*). His only purpose was to invite them towards the Marifat of Allah. He put his own turban on Mian Nawaz Sharif's head at the request of Nawaz Sharif's mother. After that meeting he ordered me to prepare gold Ism-e-Allah Zaat for the whole Sharif family so that the family could be blessed with the beneficence of Ism-e-Allah Zaat. Two disciples were sent to their house at Raiwind on his behalf to grant them the Ism-e-Allah Zaat and Its Zikr and Tasawur. But due to some unknown reasons Mian Mohammad Sharif (*late*) refused to see them or take the Ism-e-Allah Zaat, saying that whenever they would feel the need they would get it themselves.

After that Sultan Mohammad Asghar Ali never paid heed to them. He only said that maybe this blessing was not in their destiny.<sup>243</sup>

## HUMILITY AND SUBMISSION

Humility and submission have two different categories. One is the humility and submission before Allah and the second is the humility in worldly affairs. He was unprecedented as regards his humility and submission towards Allah. He ever remained prostrated in the Court of Allah and sought His Blessings and Mercy. As regards his worldly life, he was so humble that he easily mixed with poor people. He listened to their requests with complete attention and did whatever he could for them.

## QUITE NATURED

He strictly avoided frivolous talk. He liked to keep quiet and never uttered any word unnecessarily.

## AFFECTION FOR THE POOR

He was the personification of mercy for the poor and destitute. He loved them a lot. His followers and disciples were mostly the poor. Once he said, "Wealth and riches have no importance for Allah, He loves only piety and God fearingness." Many wretched people stopped him on the way and requested him to pray for them. He used to pray for them cordially.

## GENEROSITY

He was an embodiment of generosity and sacrifice. His langer remained available all the time and was eaten by hundreds of

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<sup>243</sup> Sultan Mohammad Asghar Ali wanted to bless Nawaz Sharif with his spiritual beneficence so that Pakistan could be changed into an Islamic Welfare State through him.

people. He himself made arrangements for the langer. He used to get lavish and grand meals prepared for the guests. He never refused the requests of the needy and it was impossible for him to return any needy without being helped.

## FORGIVENESS AND KINDNESS

He was a perfect blend of forgiveness and kindness. I never witnessed him in anger during the whole period of my companionship with him. He always forgave the mistakes of his followers and disciples. If a person would swear about some matter before him he would accept it even if the reality was against it. He strictly disliked the publicity of other's faults. He honoured the relationships and was always the first one to greet.

## SOFT HEARTED NATURE

He was a very soft hearted person. I witnessed that he was all tears while visiting the sacred tomb of Prophet Mohammad during Hajj in 2001. Whenever he remembered The Holy Prophet, his eyes became wet.

## MODESTY

He was extremely modest and always discouraged indecency. Not even a single indecent word was ever uttered by his tongue. He never took bath without clothes, rather always bathed wearing Tehmad<sup>244</sup> and never remained undressed even when he was all alone. He always talked with the female disciples keeping his eyes down.

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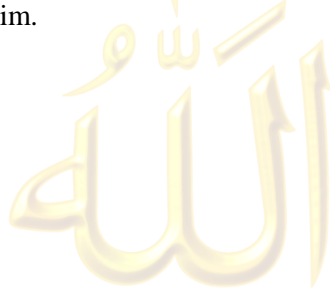
<sup>244</sup> Traditional leg sheet usually six meter long, popular amongst the Punjabis and the people of South Asia.

## AWE AND MAJESTY

Although he was polite, soft natured and a personification of serenity and modesty but the state of his awe and majesty was such that there was a complete discipline and peace in his meetings. There prevailed a pin drop silence and nobody dared to slip away or whisper. When he passed by people, they stood in two parallel rows with great respect.

## GRANDEUR AND HONOUR

He had such an exalted grandeur that the great theologians, scholars and learned people attended his meetings respectfully. I have witnessed many great scholars sitting humbly with lowered eyes in front of him.



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## SECTION XI

### ROUTINE AFFAIRS AND HABITS

#### DRESSING

Earlier, he used to wear shalwar and kurta<sup>245</sup>, afterwards he started wearing Tehmad and kurta. He always wore vest under his kurta. He used to wear waist coat over his kurta in summers and woolen cardigan in winters. He used high quality khussa<sup>246</sup> or shoes with golden lace. In winters, he used to wear woolen socks. He often adorned his head with a white turban and sometimes with green and black ones. He also used golden Mushaddi<sup>247</sup>. Usually he wore Sindhi cap but in winters he wore woolen cap. He changed his dress daily. He always wore white Tehmad and liked white and bosky kurtas but in summers he also liked to wear cotton kurtas. During the last three years of his life, he wore kurtas of all colours. I had the honour of getting his dresses prepared for both seasons and all occasions.

Once he came Lahore for his medical checkup regarding his problem of prostate gland and went to Daroghawala as usual. In the morning, his different tests were taken at the clinic of Dr. Fateh Mohammad (*late*). After his tests at the clinic, he came to my house straight away. His attendants could not collect his luggage from Daroghawala because they did not have the idea that he would come to my house from the clinic rather they thought he would go back to Daroghawala after his tests because the test reports had to be collected the same evening. That day he took bath at my house around 3'o'clock. Before taking bath he asked for his other dress. The attendants became worried because

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<sup>245</sup> Shalwar is a type of loose trousers and kurta is a loose collarless long shirt worn by people of South Asia

<sup>246</sup> A type of eastern handcrafted footwear

<sup>247</sup> A type of a turban

they did not have his luggage. They asked me for my kurta and Tehmad. I did not have Tehmad but kurta shalwar was available which I presented to him. He put on that dress after bath and went back to Dr. Fateh Mohammad's clinic for collecting reports. He ordered his attendants to fetch his luggage from Daroghawala as they had to travel back that very day.

When we reached Dr. Fateh's clinic, his assistants took Sultan Mohammad Asghar Ali to a room, I also went behind them. One of them asked my beloved Murshid to put off his shoes. The guard stopped me from entering the room but I entered forcefully and found that it was an operation theater. When I enquired the matter, the assistants replied that the doctor had ordered them to make basic preparations for the operation. I asked them to show the reports first and then let us decide about the operation after mutual consultation. So, we went back to Dr. Fateh's room. In the room, I was alone with Sultan Mohammad Asghar Ali. He asked me, "Dear Najib-ur-Rehman! What is the material of the clothes I am wearing?" I humbly replied, "Hazaar it is Karandi fabric." He lovingly said, "Dear Najib-ur-Rehman! You have gifted me clothes of every colour and quality and you have done it truly from your heart. Allah has inscribed a great destiny on your forehead." Meanwhile, Dr. Fateh Mohammad arrived and got angry with me for delaying the operation, as it could be harmful for Sultan Mohammad Asghar Ali. I replied, "Since Muharram is commencing tomorrow, Hazrat Sahib has to be present at the shrine of Sultan Abdul Aziz as a lot of people come to meet him during Muharram. Please you give us his medical reports, we shall visit you again after Muharram." Meanwhile the luggage had come from Daroghawala, so Sultan Mohammad Asghar Ali left for the shrine of Sultan Abdul Aziz, Garh Maharaja (*Jhang, Pakistan*).

## USE OF FRAGRANCE

Like Prophet Mohammad, he appreciated pleasant fragrance a lot and despised bad smell. He used to take bath daily and wear perfume. He used high quality perfumes.

## HIS DIET

He used to arrange a lavish and grand langer for the poor but his own diet was very less and simple. Usually he liked to eat simple food but while attending the feasts given by the devotees he also had lavish food presented by them.

## HIS PRAYERS

He was much devoted towards prayers. He always remained in ablution. He used to perform tayammum when ill. He regularly used to say his five time prayers and do the Zikr and Tasawur of Ism-e-Allah Zaat. He performed his daily round of recitals usually after Fajr (*morning*) and Maghrib (*evening*) prayers in solitude. He always remained in the state of meditation and Divine Observation.



## SECTION XII

### RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

#### RELIGIOUS SCHOOL OF THOUGHT

Sultan Mohammad Asghar Ali was the follower of Hazrat Imam Abu Hanifa in Islamic Law i.e. he belonged to the Hanafi school of thought. He considered that all the four Islamic schools of thought are true and it is compulsory to follow any one school of thought exactly according to its spirit because the level at which all the four Imams, Hazrat Imam Abu Hanifa, Hazrat Imam Shafii, Hazrat Imam Maalik and Hazrat Imam Ahmed Bin Hanbal have reached regarding the interpretation of Islamic law, no one else can ever reach there. He used to say that a very big disorder has crept in Islam that any depraved theologian or his group, apparently adopt any one of the four Imams' school of thought but blend his own views and teachings in it. Hence, creates a new sect. Such wrongly innovated sects are the main reason behind the division of the Ummah which has given birth to anarchy among the Muslims. May Allah keep the Muslim Ummah safe from the misinterpretations of such people who create differences in the Ummah.

#### ORDER OF FAQR

His order of Faqr was Sarwari Qadri. Sarwari Qadri Order has already been discussed in the first chapter of this book. He was a Sarwari Qadri Murshid Kamil Akmal Noor-ul-Huda (*the Perfect Spiritual Guide possessing The Divine Light of Right Guidance*).

Sultan Bahoo says about the Sarwari Qadri Murshid:

- ❖ The Sarwari Qadri Murshid is a complete and perfect collection of every kind of knowledge. He is the most comprehensive book inwardly as well as outwardly which has the status of “Book of all the books” for the Seekers of Allah, reading which, the Seeker annihilates in Allah with such a grace that there remains no veil between him and Allah. The Seeker who reads this Book (*countenance of Sarwari Qadri Spiritual Guide*) with complete faith, sincerity and purity of heart reaches his destination very soon. (Kaleed-ul-Tauheed Kalan)

I was blessed with the expertise of reading the sacred face of my Murshid Sultan Mohammad Asghar Ali. I never consulted him verbally about anything. Whenever I faced any difficulty in the way of Faqr or wanted a solution of a problem or found it hard to understand something in particular, I used to sit in my Murshid’s assembly and engross myself in reading his face. Before he left the gathering, the solution of that problem and the way of doing things became clear to me.

Only once did I misread his face and that was near the time of his death. Since the beginning of 2003, I had been having the nightmares of his death and funeral prayers that worried me extremely. An upheaval was created in my innerself but I could not share that situation with anyone. At the outset of March or April, Sultan Mohammad Asghar Ali visited Lahore and went straight to Daroghawala. In order to prepare gold Ism-e-Allah Zaat, I had made various sketches to show him for his approval. I presented them before him, he liked one of them and then passed it over to Saad Ameer Khan Niazi for his opinion. Mr. Niazi also liked it after observing it carefully. Then, Sultan Mohammad Asghar Ali focused his eyes on me but apparently said to Saad Ameer Khan Niazi, “Who knows how much life I have, so to spread the beneficence of Ism-e-Allah Zaat we must take a tour around the whole country with a wagon full of boxes containing the gold Ism-e-Allah Zaat.” He then exhorted, “Inshallah I have

a long life ahead.” While expressing this, he cast such a look at me which removed all the tension and anxiety from my heart. Hence, during his journey to death I remained entirely unsuccessful in reading his sacred face. A Sarwari Qadri Spiritual Guide has also got the expertise of hiding the true expressions of his face.

### MYSTIC SCHOOL OF THOUGHT

There are two famous schools of thought that prevail among the Sufi Saints about Marifat (*The Divine Knowledge*):

1. همه اوست Hama Oast (*All Divine Light*) or Wahdat-al-Wajood (*Oneness of Existence*)
2. همه از اوست Hama uz Oast (*Everything is created from The Divine Light*) or Wahdat-al-Shahood (*Everything is the Witness of Divine Oneness*)

His school of thought was the same as Sultan Bahoo’s, which excels these two i.e. همه اوست در مغز و پوست “Hama Oast dar Maghaz-o-Post” meaning: “Only The Divine Essence is manifested in the outward and inward of each and everything.” He used to say:

- ❖ The theory of Hama Oast or ‘Wahdat-al-Shahood’ is an absolutely wrong theory that has been prevailing in the Sufi world. Its supporters say that the universe and all the creation are the shadow (*Zil*) of Allah. Well! When Allah has not made the shadow of His Beloved Prophet Muhammad then how is it possible that The Essence Himself has shadow? Suppose we accept this theory, but then the words of Allah لَمْ يَلِدْ وَلَمْ يُولَدْ (meaning: “He begetteth not nor is He begotten.”) are contradicted which is altogether infidelity. In fact, Marifat (*Gnosis*) of Allah is of two kinds: One is the “Marifat of The Divine Attributes” and second is the “Marifat of The Divine Essence”. The Marifat of Divine Attributes belongs to multiplicity (*because the Attributes are multiple*) while the Marifat of Divine Essence belongs to

Oneness (*because The Essence is One*). Marifat of Divine Attributes belongs to the realm of creation and Marifat of The Essence belongs to the realm of Divine Commandment. Marifat of Divine Attributes belongs to slavehood while Marifat of Divine Essence belongs to Lordship. Marifat of Divine Attributes gives inclination of the creation and control over it, while Marifat of Divine Essence gives the engrossment in witnessing The Essence (*the station of annihilation in Allah*). The sources of Marifat of Divine Attributes are hard mystic exercises, invocation, meditation, forty days seclusion and the physical and verbal ascetic discipline. The source of Marifat of Divine Essence is only the Tasawur of Ism-e-Allah Zaat. The last destination of Marifat of Divine Attributes is mutual dialogue with Allah at Sidra-tul-Muntiha (*the last boundary of creature*) and studying the Guarded Tablet but the initial waystation of Marifat of The Divine Essence is the absorption in witnessing The Divine Essence and the Eternal Presence in The Holy Assembly of Prophet Mohammad. The Knower having the Marifat of Divine Attributes is the man of hard mystic exercises but the Knower having the Marifat of The Divine Essence is the Man of The Divine Secret. The man of hard mystic exercises possesses spiritual levels while the Man of The Divine Secret possesses The Essence. The possessor of levels is deprived of the Vision of Allah while the first waystation of the possessor of The Divine Secret is the Vision of Allah and his final station is Fana Fillah Baqa Billah. Though, the Knower having Marifat of Divine Attributes can read the Guarded Tablet but he remains deprived of the Vision of Allah, because the Vision of Allah is impossible through the path of hard mystic exercises. Without having the Vision of Allah it is just impossible to reach the stations of Fana (*annihilation*) and Baqa (*immortality*). The person who has not himself become an embodiment of Oneness after crossing the station of annihilation in The Divine Essence,

how can he witness Oneness of The Essence in everything? The possessor of levels is himself involved in duality and multiplicity therefore he can talk only about diversity, he can see only diversity not Oneness. Since, multiplicity is the manifestation of The Divine Light of Essence, so what can the possessor of levels say except Hama uz Oast (*everything is created from Divine Light*)? Every person talks according to his level.

Besides, these theories neither belong to Shariah (*the Islamic Law*) nor to apparent knowledge, rather belong to the mystic knowledge of Allah that is gained directly from Allah after His Observation. Certainly! There is no room for any lapse in the knowledge gained directly from Allah. As long as a person is stuck in observing the stations of diverse creation, he remains imperfect and cannot be absorbed in the Oneness of The Divine Essence getting out of duality and multiplicity. Without being immersed in the Ocean of Divine Unity, the Seeker remains unaccomplished. Unity means that a Seeker of Allah sees nothing except The Divine Essence in outward as well as his inward. If a Seeker of Allah sees anything other than Allah, he is in darkness rather than in The Divine Light of Oneness.

What is Divine Light and what is darkness? There are four stations of darkness i.e. station of pre-eternity, the station of eternal end, the station of the world and that of the hereafter. Though, all these four stations have the luster and brightness of life but the true Knower of Allah (*Arif*) is the one who renounces the pleasures of all these four stations and annihilates in The Essence after crossing even the station of pleasure of the Vision of Allah. It is obvious that when a Seeker of Allah is observing any of these four stations, he is in duality and multiplicity which is darkness, therefore he is an imperfect Seeker.

Since both the theories do not belong to the masses or the theologians of Shariah, so it is better for them to abstain from any discussion about these theories, as it is not their right. This issue only belongs to the Sufi Saints, Arifeen and Fuqara who have reached its essence. Only a true Seeker of Allah can understand this theory and judge his spiritual status according to it. If he has not reached at the level of witnessing *ہمہ اوست در مغز و پوست* (*Hama Oast Dar Maghz-o-Post*, meaning: *Only The Divine Essence (هُوْ Hoo) is manifested in the inward and outward of everything*) it means he is imperfect and is still away from the Oneness of The Essence.<sup>248</sup>



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<sup>248</sup> Sultan Mohammad Asghar Ali used to talk in his mother tongue Saraiki. The writer Sultan Mohammad Najib-ur-Rehman has converted his conversation in Urdu in his book *Mujtaba Akhir Zamani* which is translated in English here. We have tried to maintain the true spirit of his words. The duty of the disciples of the Perfect Spiritual Guide is to preserve his teachings and sayings which are named as Malfoozat (*sayings of Saints*). Unfortunately, some people have published the sayings and words of Sultan Mohammad Asghar Ali by their own names in their books and in the Urdu translations of Sultan Bahoo's books. May Allah save us. (Translator)

## SECTION XIII

### LOVE FOR HORSES

Sultan Mohammad Asghar Ali had a collection of handsome horses. The number of horses was almost hundred at the time of his death. Some esoterically blind people objected on his love for horses and the money he spent on their care. Perhaps some of them thought that just like the conventional pirs<sup>249</sup> keep horses for betting on horse racing, God forbids Sultan Mohammad Asghar Ali also kept horses for the same purpose. The truth is that he never involved himself in such petty affairs nor his horses ever participated in bet racing. His horses used to take part only in sports like tent pegging, tilting or jousting.

Sultan Mohammad Asghar Ali was a great horse rider and lancer. The names of his favourite horses were Nagina, Kabootra, Atlas and Shahbaz. He looked after them with much affection. He often praised the horses of Sheyen breed. He used to hold the tent pegging competitions in Ochali Soon Sakesar Valley. The winners of different competitions were awarded cups. The aim of holding such functions will be discussed in the end of this section.

It must be remembered that in earlier times only horses were used for travelling. The use of cars became common in the present age. The Saints have always been using horses for travelling purposes. Syed Mohammad Bahadur Ali Shah and Sultan Mohammad Abdul Aziz used to ride horses for preaching journeys. Sultan Mohammad Asghar Ali also travelled by horse for his two annual journeys. He continued these two annual journeys till the last year of his life (*the detail of these journeys*

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<sup>249</sup> Conventional pirs are the so called spiritual mentors who have nothing to do with Spiritualism. They are either the sons of any true Saint or his shrine superiors or just fake claimants of spirituality.

*has been given in the topic 'Routine traveling to spread the beneficence of Ism-e-Allah Zaat)."*

Horse is a sacred animal. Its use is the Sunnah of The Holy Prophet. We will discuss this fact in the light of the Quran, Hadith and the sayings of Saints.

### THE GRANDEUR OF HORSES MENTIONED IN THE HOLY QURAN

In the Quran, Allah has sworn on horses:

- ❖ Meaning: Swear on the horses who gallop and a sound is uttered from within their breasts, when their hooves fall on rocks, sparks raise from them. **(Al-Adiyat 1-4)**

An incident of Prophet Suleman (*Solomon*) about his love for horses is described in The Holy Quran:

- ❖ Meaning: "And we blessed Dawood (*David*) with (*a son*) Suleman. How excellent a slave was he! Excessively returning to his Lord. At the time of the third part of the day (*i.e. evening*), highly tamed swift horses were presented to him (*Suleman*). If they were stopped, they would stand on three legs putting the edge of fourth hoof on ground, if made them to gallop they would be swift like air. Then he (*Suleman*) said that he liked the love of these horses for the remembrance of his Lord. Then they were ordered to run so far that they hid behind the veils of sight (*went too far*). Then he ordered to bring them back to him and when brought back he began to pat them with love on their necks and calves." **(Surah Sad 30-33)**

Imam Fakharuddin Razi writes in the exegesis of this verse that it was legitimate to keep or raise horses in Shariah of Prophet Suleman like the Mohammadan Shariah. One day, some horses were brought before him. He ordered for their race. The field



where the race was taking place was vast and round in which the horses were surpassing each other. The race continued till the sun set. After that he said to the riders, “Bring the horses before me.” When the horses were brought before him, he caressed them on their calves and manes and put their ropes around their necks with his own hand.<sup>250</sup>

In *Futuh-at-Makkiyyah* it is written about this incident:

- ❖ He would pat their necks and calves affectionately as these horses were the blessing of Allah. (**Futuh-at-Makkiyyah**)

In *Tafseer Rooh-ul-Bayan* it is written on page 365 chap 23:

- ❖ Hazrat Ali said that these horses were presented to Prophet Suleman for Jihad and he became involved in analyzing them so much that the sun set and the time of Asr (*afternoon prayer*) passed. On the Will of Allah he ordered the angels to return the sun so that he could offer his prayer of Asr.

### SIGNIFICANCE OF HORSES IN THE HADITH

- ❖ It is the tradition of Hazrat Jabir Bin Abdullah that The Holy Prophet said, “Betterment and benefit have been inscribed on the foreheads of horses till the Doomsday, hence pat on their foreheads and pray for increase in their number. Put them a rope but do not use the gut rope. (**Musnad Ahmad**)
- ❖ Hazrat Jabir said, “I saw that The Holy Prophet was caressing the forehead of a horse with his sacred fingers while telling that the betterment has been endowed in the foreheads of horses till the Day of Judgment. (**Muslim**)
- ❖ Hazrat Abu Huraira narrated The Holy Prophet’s sacred saying that the person who fastens (*keeps*) a horse (*in his house*), Allah puts an extra reward in his pair of scales on the

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<sup>250</sup> Tafseer Rooh-ul-Bayan Chapter 23 page 364. Translated by Mohammad Faiz Ahmad Awaisi

Doomsday equal to the fodder, dung (*waste*) and urine of that horse. (Bukhari Sharif)

- ❖ Hazrat Zaid Bin Sabit stated that Prophet Mohammad said that the person who tied a horse in the way of Allah (*i.e. kept it for Allah's Will*), that horse will become the source of his salvation from hell. (Ibn 'Asakir)
- ❖ The Holy Prophet said that the person who intended to keep or foster horses with a sincere heart, will be awarded the status of a martyr. (Zikr Abu Ubeida fi Kitab Injeel-o-Tomursal)
- ❖ Abu Kabsa al-Anmari stated that Prophet Mohammad said, "Betterment has been kept in the foreheads of the horses and the horse keepers are helped (*by Allah*). The hand that spends on a horse is like the hand which gives charity generously. (Abu Iwana, Ibn-e-Haban Al Mustadrak, Sahih-ul-Asnad)
- ❖ Hazrat Abu Huraira stated that Prophet Mohammad expressed, "Betterment has been placed on the foreheads of horses till the final day and the person who spends on horses is like one who gives charity with full hands. (Mawarid Al-Zulmaan)
- ❖ Hazrat Mua'aqal Bin Yassar said that Prophet Mohammad loved the horses most of all after his wives. (Nisai Shareef)
- ❖ Hazrat Salman Farsi narrated that The Holy Prophet said, "The person who can tie (*keep*) a horse, it is must for Him to tie one." (Ibn 'Asakir)
- ❖ Prophet Muhammad expressed, "The devil does not enter the house which has a horse of good breed." (Majma al-Zawa'id)

## PRAISING OF HORSES

Hazrat Abu Zar narrated the saying of The Holy Prophet that every Arabic horse is allowed to utter some words of prayer early in the morning. (*That horse prays*) "Oh Allah! You have granted me to a human being, please make me the most beloved to him and his family." (Musnad Ahmad, Nisai Shareef, Mustadrak Saheeh-ul-Asnaad)

It is related that a man told Abdullah bin Mubarik about his problem that stones fell in his house. Abdullah bin Mubarik told him the remedy, “Tie an Arabic horse in your house.” That man kept a horse and the stones stopped falling. He asked Abdullah bin Mubarik, “How did you propose that remedy.” He read the verse no. 60 of Surah Anfal:

وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُذْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَالْآخِرِينَ  
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ (الأنفال-60)

Meaning: “And, (*O Muslims*)! Muster up as much defense strength as you can (*in the form of weapons and equipments of war*) and (*also formations*) of war horses to combat them. Cause fear with this (*readiness*) amongst the enemy of Allah and your enemy, and also those besides them whose (*secret enmity*) you know not; Allah knows them.” (Al-Anfal-60)

After reading this verse Abdullah bin Mubarik added that in this verse وَالْآخِرِينَ مِنْ دُونِهِمْ (*those besides them*) refer to Jinnees.

## THE HORSES OF PROPHET MOHAMMAD

Prophet Mohammad had many horses, their description is given below:

1. Alsakab (*The swift*): It was a red and black horse with white forehead and had a white line on its left foot. Ibn-e-Taseer said that its colour was black. It was The Holy Prophet’s very first horse. He bought it from a Bedouin at the cost of ten ounce silver and rode it for the first time in the battle of Ohad. That day the Muslims had no third horse except Hazrat Abu Berda’s and Alsakab.
2. Al-Murtjiz (*Martial song reciter*): Its name was due to its beautiful neigh which sounded like the recitation of a poem.

It was black and white. Some people say that it was a pedigree horse.

3. Al-Lehaf (*The Embracer*): This name was because of its long tail which was so long that it spread on the ground. It was presented to The Holy Prophet either by Rabia bin Abu Al-Bara or Ferda bin Umroo al-Jazami.
4. Al-Lizzaar (*The sticking one*): It was named so because it reached and stuck to its destination in no time due to its swiftness. It was gifted to The Holy Prophet by Maqouqas.
5. Al-Zarb (*Rock, Hill*): It was a giant size strong horse. Ferda bin Umroo gifted it.
6. Al-Werded (*Orangish red*): It was gifted by Hazrat Tamim Dari to The Holy Prophet and he granted it to Hazrat Umer Bin Khitab. Its name represented its colour.
7. Sabha (*The swimmer*): This name was given to it because of its swiftness, elegance and calm glide.

Hafiz Sharifuddin Aldamiyati said that all the scholars of Hadith agree that The Holy Prophet possessed the above mentioned seven horses. He mostly used to ride Alsakaab.

## SIGNIFICANCE OF SERVING AND HONOURING HORSES

Hazrat Umar bin Abdul Aziz said that he received this saying of Prophet Muhammad, “The person who will serve his Arabic horse, Allah will honour him and who will disgrace it, Allah will also disgrace him.” (Zikr Abu Abeida Muammar bin Al Musni Fi Kitab al-Khail)

- ❖ Rooh bin Zanba said, “I visited Hazrat Tamim Dari and saw that he was cleaning barley for his horse. His family was also there. I asked him, “Can’t any of your family members do this job for you”? He replied, “Of course they can! But I have heard from Prophet Mohammad that whoever will clean

barley for his horse and hang it (*in its eating pouch*), Allah would grant him reward for each grain”. (Shuab-ul-Iman, Bayhaqi)

- ❖ Hazrat Ayesha expressed, “One morning, I saw that The Holy Prophet was cleaning the face of his horse with his cloth. I asked, “Oh Messenger of Allah! Why are you cleaning its face with your own cloth?” He replied, “You do not know what angel Jibrael told me about this horse last night.” Hazrat Ayesha then requested for taking up the responsibility of feeding that horse. Prophet Mohammad answered, “Do you want to have all the reward! Jibrael told me that Allah grants me reward for each grain (*of its fodder*).” (Shifa al-Sudur)
- ❖ Hazrat Abu Qatada said that The Holy Prophet expressed, “The best of all the horses is the black one provided its forehead and lips are white. Second best is the horse whose forehead, hands and feet are white but its right part is not white. After the black horse, the nicest is the reddish brown horse according to the same pattern (*i.e. whiteness on its forehead, lips, hands and feet*).” (Ibn-e-Majah, Al Mustadrak)
- ❖ Hazrat Aqba Bin Amir narrated that Prophet Mohammad said, “If you have to go on Jahad then you should buy a horse with white feet or a horse with whiteness on its left foot. No doubt you would find the booty and will remain in peace”. (Majma al-Zawa'id, Al Mustadrak)
- ❖ There is a tradition that Prophet Mohammad said, “When you see the horses of a nation with raised heads and neighing more, know that it will win the war and when you find the horses of a nation with bent heads, neighing less and moving tails, know that it will be defeated”. (Shifa al-Sudur)

## SIGNIFICANCE OF HORSE SPORTS

It is related in many books of Hadith that The Holy Prophet mostly liked the games played on horseback like tent pegging, spear throwing, horse archery etc. Several traditions narrate that

he was the best horse rider and spear thrower and used to participate in horse riding competitions.

Hazrat Ibn-e-Umer related that Prophet Mohammad said, “My livelihood is kept under the shadow of my spear and whoever will oppose my Shariah, will be humiliated. (Sahih Bukhari)

### FONDNESS OF HORSES AMONG THE SACRED COMPANIONS

It is proved from many Hadiths and traditions that all the sacred Companions of The Holy Prophet kept horses. They loved and served their horses.

### FONDNESS OF HORSES AMONG THE SAINTS

1. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani had a number of horses in his stable and it is related that their anklets were made of gold. Syed Abdul Qadir Arbali writes in his book ‘*Tafrih al Khatir fi Manaqib Shaikh Syedna Abdul Qadir Jilani*’:
  - ❖ In Baghdad, a man visited his (*Shaikh Abdul Qadir’s*) stable in which forty high breed horses with silk fringes put on them were tied with gold and silver pegs. (Section-55)
2. It is famous that Hazrat Bahauddin Zakariya used to ride his horses placing gold stirrup on them.
3. Hazrat Khawaja Ghulam Fareed also liked to keep horses and used to ride them. According to a tradition, he had forty horses.

### SULTAN BAHOO’S LOVE FOR HORSES

Hazrat Sultan Bahoo was also fond of horses. According to some traditions, Prophet Mohammad granted him a pair of horses. The breed of those horses still exists.

Now it has become quite clear that by keeping horses, Sultan Mohammad Asghar Ali had been honoring the Sunnah of The Holy Prophet, his sacred Companions and the sacred Saints. He had almost hundred horses. Each one was worth watching. People came from far off places to see them.

Sultan Mohammad Asghar Ali was an expert rider and a tent pegger. Under his patronship trained tent peggers, lancers and horse riders used to take part in tent pegging competitions held nationwide as well as internationally. Among his horses, one had “Ism-e-Mohammad” (ﷺ) inscribed on his neck. According to the Sunnah of The Holy Prophet he used to hold the competitions of horse riding and tent pegging in which thousands of horses and horse riders participated from all over the country. The purpose of holding such programs was not trivial, rather was to spread the beneficence of Faqr in a different way. Such competitions were in fact held to gather and cleanse the inner-selves of those people who could not attend the religious programs. I observed that the people who did not attend the celebrations of Milad but took part in the competitions of tent pegging, gradually started to participate in the celebrations of Milad also. Hence, some of them became the travelers of the path of Faqr.

He put the foundation of “Mohammadia Haideria Sultania Awan Club” to unite different teams of tent pegging and continue such competitions and programs. Under the flag of that club, not only the mutual competitions of tent pegging were held among different teams but these teams also took part in various contests held country wide. He was the head of this club. As already clarified, his purpose of arranging and attending these functions was only to spread the beneficence of Faqr.<sup>251</sup>

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<sup>251</sup> This article of Sultan Mohammad Najib-ur-Rehman was published in monthly *Mirat-ul-Arifeen* Lahore, July 2003 issue which has been included in *Mujtaba Akhir Zamani* as well as in this book with a little changes. In ‘*Sahib-e-Lolaak*’ Tariq Ismael has copied the same essay with some alterations. (Translator)

## SECTION XIV

### FAMILY

Sultan Mohammad Asghar Ali married twice.

#### FIRST MARRIAGE

Sultan Mohammad Asghar Ali first married in 1979, to a woman belonging to his family. The couple had three sons and two daughters.

#### 1. SAHIBZADA SULTAN MOHAMMAD ALI

He is the eldest son of Sultan Mohammad Asghar Ali. He was born on Wednesday, 22 April, 1981 (*18 Jamadi-us-Sani, 1401 H*) at the shrine of Sultan Mohammad Abdul Aziz<sup>252</sup> which is near the shrine of Sultan Bahoo in Garh Maharaja, Tehsil Shorkot, District Jhang, Pakistan. He got his religious education from Ustad-ul-Ulemma<sup>253</sup> Maulana Manzoor Ahmad<sup>254</sup> who was the principal of Shams-ul-Madaris Jandawala, District Bhakkar. On 7<sup>th</sup> December, 1998<sup>255</sup>, Sultan Mohammad Ali took bayat of piety and repentance at the sacred hand of Sultan Mohammad Asghar Ali. Then, on 14<sup>th</sup> April, 2003, Sultan Mohammad Asghar Ali again took bayat from him and granted him *Khilafat (outward succession)* at the shrine of Sultan Bahoo. Sultan Mohammad Asghar Ali also appointed him as the superior of the shrine of Sultan Mohammad Abdul Aziz.

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<sup>252</sup> Sultan Mohammad Asghar Ali's residence was near the shrine of Sultan Abdul Aziz

<sup>253</sup> Ustad-ul-Ulemma is the title for religious scholars

<sup>254</sup> Maulana Manzoor Ahmed died on 4<sup>th</sup> December, 2000

<sup>255</sup> This bayat took place at the shrine of Sultan Syed Mohammad Bahadur Ali Shah



## 2. SAHIBZADA SULTAN AHMED ALI

He is the middle son of Sultan Mohammad Asghar Ali. His birth took place at the shrine of Sultan Mohammad Abdul Aziz on Wednesday, 25<sup>th</sup> August, 1982 (6<sup>th</sup> Ziqā'ad, 1402 H). He got his religious education alongwith his elder brother Sultan Mohammad Ali from Maulana Manzoor Ahmad. He took his bayat of piety and repentance alongwith his brother Sultan Mohammad Ali at the hand of Sultan Mohammad Asghar Ali on 7<sup>th</sup> December, 1998 (17 Shaban, 1419 H). He was made Sahib-e-Majaz (*the person who is allowed to grant permission for recitals*) by Sultan Mohammad Asghar Ali. After the death of Sultan Mohammad Asghar Ali, he took up the editorship of monthly Mirat-ul-Arifeen Lahore and the supervision of Maktaba Al-Arifeen (*Al-Arifeen Publications*) on August, 2004.

## 3. SAHIBZADA SULTAN MOHAMMAD BAHADUR AZIZ

He is the youngest son of Sultan Mohammad Asghar Ali. He was born at the shrine of Sultan Mohammad Abdul Aziz on Friday, 25<sup>th</sup> December, 1992 (1<sup>st</sup> Rajab, 1413 H). Sultan Mohammad Asghar Ali always kept Sultan Bahadur Aziz with him during his journeys. He is the only son who performed Hajj in 2001 with Sultan Mohammad Asghar Ali. He was nine years old at that time. Sultan Mohammad Asghar Ali took bayat from him on 7<sup>th</sup> December, 1998 at the shrine of Syed Mohammad Bahadur Ali Shah and made him the Sahib-e-Majaz.

4. Sultan Mohammad Asghar Ali also had two daughters from his first wife. The eldest one Ainee Bibi was born in 1980. In 1999, she was married to Sultan Hafiz Fateh Mohammad who is the nephew of Sultan Mohammad Asghar Ali and the

youngest son of his brother Sultan Safdar Ali. Ainee Bibi died in June, 2009.

5. His youngest daughter Fatima Bibi was born in 1994. She was married in October, 2013 to Sultan Safdar Ali who is the younger son of Sultan Mohammad Asghar Ali's brother Sultan Mohammad Farooq.

## SECOND MARRIAGE

In 1997, by the spiritual command of Prophet Mohammad, Sultan Mohammad Asghar Ali had his second marriage with Kausar Bibi who is a perfect mystic and The Rabia Sani (*the second Rabia Basri regarding her piety*) of her time. She is the daughter of Haji Ameer Bakhsh (*late*) of Multan. She was thirty seven years old at the time of marriage.<sup>256</sup> The sole purpose of this marriage was to spread the teachings of Faqr among women. She performed this obligation with great diligence and worked hard to preach and promote Faqr and The Divine Knowledge among women throughout Pakistan. She was the beloved of Sultan Mohammad Asghar Ali. She served him with sincerity and for the sake of Allah's Love. She got Divine Knowledge from him and then preached it among the women. Due to her preaching, thousands of women took bayat of piety and repentance at the sacred hand of Sultan Mohammad Asghar Ali. She trained hundreds of women preachers who spread the message of Faqr among women in the entire country. Sultan Mohammad Asghar Ali spent the entire period of his life from 1997 till his death, with her. She performed Hajj in 2001 alongwith Sultan Mohammad Asghar Ali. He honoured me by relating myself as her brother in the field of Arafaat.

She has two daughters:

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<sup>256</sup> According to her identity card, she was born in 1960.

1. Ayesha Bibi, born on Monday, 12<sup>th</sup> October, 1998 (20 *Jamadi-ul-Sani*, 1419 H).
2. Khadija Bibi, born on Friday, 10<sup>th</sup> March, 2000 (3<sup>rd</sup> *Zilhaj*, 1420 H).

May Allah highly bless the sacred family of Sultan Mohammad Asghar Ali, may they prosper and ever live happily. Amin



## SECTION XV

### KHALIFAHS AND SAHIB-E-MAJAZ

Before discussing about the Khalifahs of Sultan Mohammad Asghar Ali, it is necessary to explain about the Khilafat and Sahib-e-Majaz shortly.

#### KHILAFAT

The Perfect and Supreme Spiritual Guide who possesses the Light of Divine Guidance grants Khilafat to many of his followers. The Khilafat can be exoteric or esoteric. Through the exoteric Khilafat, the system of khanqah is meant to be run after the death of the Murshid. Usually the shrine superiors are the possessors of exoteric Khilafat. The disciples who are granted the esoteric Khilafat are attributed with any specific attribute of the Murshid. The Murshid Kamil possesses the entire Divine Attributes. He grants any one of his special attributes to the disciple with whose sincerity and hard work he is pleased and gives him Khilafat to guide and help people under that attribute. Only the seekers of that specific attribute come to the Khalifah or Murshid possessing that attribute. In mystic terminology, such Khalifahs are called “Khulfa<sup>257</sup> -e-Asghar” or the junior successors. In Sarwari Qadri Way, they are the Sahib-e-Ism<sup>258</sup> Murshid.

#### SAHIB-E-MAJAZ

In Sarwari Qadri Order “Sahib-e-Majaz” is that disciple who is allowed by the Murshid to grant people the daily recitals, Zikr and Tasawur of Ism-e-Allah Zaat.

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<sup>257</sup> Plural of Khalifah

<sup>258</sup> Sahib-e-Ism Murshid is explained on page 468

Hazrat Sakhi Sultan Mohammad Asghar Ali had one Khalifa-e-Akbar (*Superior Spiritual Successor*) to whom he transferred The Divine Trust of Faqr and by the Grace of Allah that humble slave is myself. Apart from that he had six Khulfa-e-Asghar and three Sahib-e-Majaz. Their detail is given below:

## KHALIFAHS

### 1. SAHIBZADA SULTAN MOHAMMAD ALI

Sahibzada<sup>259</sup> Sultan Mohammad Ali is the elder son of Sultan Mohammad Asghar Ali. He took bayat of piety and repentance on the sacred hand of Sultan Mohammad Asghar Ali at the shrine of Sultan Bahadur Ali Shah on Monday 7<sup>th</sup> December, 1998 (17<sup>th</sup> Shaban, 1419 H) at the age of seventeen years. Afterwards, Sultan Mohammad Asghar Ali took bayat of Khilafat from him on Monday, 14<sup>th</sup> April, 2003<sup>260</sup> (11<sup>th</sup> Safar, 1424 H) after the Asr prayer, at the shrine of Hazrat Sakhi Sultan Bahoo. Sultan Mohammad Asghar Ali let him sit at his right side and granted him Khilafat as well as appointed him the superior of the shrine of Sultan Mohammad Abdul Aziz. He is distinguished among the Khalifahs being the shrine superior.

### 2. SAHIBZADA SULTAN MOAZZAM ALI

Sultan Moazzam Ali is the youngest brother of Sultan Mohammad Asghar Ali. He took bayat from him on Monday, 10<sup>th</sup> May, 1993

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<sup>259</sup> Son of a Saint

<sup>260</sup> In "*Sahib-e-Lolaak*" (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> edition) Tariq Ismail Sagar mentioned 16<sup>th</sup> April, 2003 as the date of bayat, while it actually took place on 14<sup>th</sup> April, 2003. Saad Ameer Khan Niazi endorsed it in his essay "Sultan-ul-Faqr ka andaz-e-tarbiyat" on page 21 of "monthly Mirat-ul-Arifeen Lahore", the December 2004 issue. In the same issue, Mohammad Rehmattullah Qadri also endorsed it in his essay "Basharaat-e-Zahoor Sultan-ul-Faqr" on page 41. Interesting thing is that this issue of monthly Mirat-ul-Arifeen was published under the editorship of Tariq Ismail Sagar. He had published the first edition of "*Sahib-e-Lolaak*" in April 2004 i.e. before the publication of this issue. That means both the essay writers did not consider the date written in "*Sahib-e-Lolaak*" correct. In March 2011, the fourth edition of "*Sahib-e-Lolaak*" was published in which the date was corrected as 14<sup>th</sup> April, 2003.

(19 Ziqat, 1413 H) at the shrine of Sultan Syed Mohammad Bahadur Ali Shah and granted him Khilafat as well as allowed him to take bayat from people.

### 3. SAHIBZADA SULTAN MOHAMMAD SHARIF

On 14<sup>th</sup> April, 2003 (11 Safar, 1424 H) Sultan Mohammad Asghar Ali took bayat from Sultan Mohammad Sharif alongwith his son Sultan Mohammad Ali. Sultan Mohammad Sharif is the son of Sultan Mohammad Asghar Ali's brother Sultan Safdar Ali.

Sultan Mohammad Asghar Ali let his son Sultan Mohammad Ali sit at his right side and his nephew Sultan Mohammad Sharif at his left and accepted their bayat simultaneously as well as granted them Khilafat and the permission to take bayat from people.

### 4. SAHIBZADA SULTAN FATEH MOHAMMAD

He is the son in law of Sultan Mohammad Asghar Ali and the son of his elder brother Sultan Safdar Ali. Sultan Mohammad Asghar Ali took bayat from him and granted him Khilafat at the shrine of Syed Mohammad Bahadur Ali Shah on Monday 7<sup>th</sup> December, 1998 (17 Shaban, 1419 H).

### 5. SAHIBZADA SULTAN MOHAMMAD MAROOF

He is the elder son of Sultan Mohammad Asghar Ali's brother Sultan Mohammad Farooq. Sultan Mohammad Asghar Ali took bayat from him on Monday 7<sup>th</sup> December, 1998 (17 Shaban, 1419 H) and granted him Khilafat at the shrine of Syed Mohammad Bahadur Ali Shah. On this occasion, Sultan Mohammad Farooq was also present who died on 17<sup>th</sup> July, 2000. Forty days after his death, Sultan Mohammad Asghar Ali declared Mohammad Maroof as the successor of Sultan Mohammad Farooq by tying a turban round his head.

## 6. MIAN MOHAMMAD ZIAUDDIN

Sultan Mohammad Asghar Ali granted him Khilafat on the urs of Sultan Mohammad Abdul Aziz on Monday 20<sup>th</sup> September, 1999 (9 *Jamadi-ul-Sani*, 1420 H) and allowed him to take bayat from others. He belonged to village Musawali which is near Piplan in District Mianwali.

## SAHIB-E-MAJAZ

### 1. SAHIBZADA SULTAN AHMED ALI

He is the middle son of Sultan Mohammad Asghar Ali. He made him Sahib-e-Majaz after taking bayat from him on 7<sup>th</sup> December, 1998 (17 *Shaban*, 1419 H) at the shrine of Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah.

### 2. SAHIBZADA SULTAN MOHAMMAD BAHADUR AZIZ

He is the youngest son of Sultan Mohammad Asghar Ali. He took bayat from him on 7<sup>th</sup> December, 1998 at the shrine of Syed Mohammad Bahadur Ali Shah and made him the Sahib-e-Majaz.

### 3. MOHAMMAD ILYAS

He belonged to Wanhar Chakwal. He was the person who announced the “Sultan-ul-Faqr” status of Sultan Mohammad Asghar Ali. He made him the Sahib-e-Majaz and allowed him to grant Zikr and Tasawur of Ism-e-Allah Zaat to the Seekers of Allah. Mohammad Ilyas shifted to Samberyal (*Sialkot*) in the last days of his life. He died there on 15<sup>th</sup> Ramazan, 1431 H (26<sup>th</sup> August, 2010) on Thursday and was buried there.

## SECTION XVI

### SEARCH FOR THE SPIRITUAL CONFIDANT AND TRANSFERENCE OF THE DIVINE TRUST

Before discussing the transference of The Divine Trust of Faqr by Sultan Mohammad Asghar Ali, it is essential to discuss about this Trust.

#### THE DIVINE TRUST

Syed Mohammad Zauqi has written in his book ‘*Sirr-e-Dilbaran*’:

- ❖ The responsibility to take up The Divine Trust, which could be borne neither by the skies and the earth nor by the dwellers of the sky, yet man took it upon himself, is in fact the manifestation of The Divine Essence alongwith His Names and Attributes which is called “Ism-e-Allah Zaat”. Ism-e-Allah Zaat is exactly The Divine Essence and in the human form It is the Insan-e-Kamil (*The Universal Divine Man*).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَ  
حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (سورة الاحزاب-72)

Meaning: Indeed, We offered Our Trust to the skies and the earth and the mountains but they declined to bear it and were afraid of it. But man bore it. Verily, he is cruel (*towards his nafs*) and ignorant (*About his status near Allah*). (Al-Ahzab-72) (*Sirr-e-Dilbaran*)

Sultan Mohammad Asghar Ali said that in this verse “The Trust” refers to “Ism-e-Allah Zaat”. What is Ism-e-Allah Zaat? Hazrat Sakhi Sultan Bahoo expressed:



اسمِ اللّٰهٖ بس گراں است بس عظیم  
اس حقیقت یافتہ نبی کریم

Meaning: Ism-e-Allah is the heaviest and the greatest Trust. Only The Holy Prophet knows its Reality. (Kaleed-ul-Tauheed Kalan)

According to the Saints and Perfect Mystics of Sarwari Qadri Order, The Trust means “the legacy of Faqr of Prophet Mohammad.” The heir of this legacy of Faqr is the possessor of The Divine Trust. The Holy Prophet is the owner of the treasure of Faqr and only he has the authority to grant it to his true spiritual heir who is capable to bear this Divine Trust. The true heir of this legacy is that specially chosen Seeker of Allah who reaches the destination of Fana Fillah (*annihilation in Allah*) or Fana Fi Hoo (*annihilation in Hoo*) i.e. The Divine Oneness and becomes the “embodiment of Oneness”. He is The Insan-e-Kamil and the accomplished Faqeer who is also appointed as the Shaikh and the Perfect Murshid of the Sarwari Qadri Order by The Holy Prophet.

Prophet Mohammad stated that:

إِذَا تَمَّ الْفُقْرُ فَهُوَ اللّٰهُ

Meaning: When Faqr is accomplished that is Allah.

The Possessor of The Divine Trust is the true and perfect Seeker who is annihilated in Faqr, annihilated in The Holy Prophet and annihilated in Hoo.

Hazrat Moeduddin Jindi writes about Ism-e-Azam in the exegesis of Surah Fatiha in the first volume of “*Tafseer Rooh-ul-Bayan*”:

- ❖ “It actually refers to The Insan-e-Kamil who exists in every era. He is the leading Saint of all the Saints. He possesses The Divine Trust and is the Absolute Representative of Allah. The “Ism-e-Azam” is actually the physical countenance of this Perfect Saint (*The Universal Divine Man*).” (page 41-Vol 1)

This means that he is the Perfect Manifestation of Allah, in his being The Divine Essence is manifested alongwith all the Names and Attributes. In other words, he is the Seeker or the disciple who is the perfect and complete manifestation of the essence and all the attributes of his Murshid Kamil. His being is the same as the Murshid's because he is completely annihilated in his Murshid, and the Murshid is already annihilated in The Holy Prophet and Allah. He is only one in an era and usually appears at a new place according to the conditions prevailing in that era. In mystic terminology, he is called by the name of "Khalifa-e-Akbar" (*the Superior Spiritual Successor*).<sup>261</sup>

The Seeker, to whom The Divine Trust is entrusted, is The Chosen One since eternity. His inner self is perfectly pure and as clear as a mirror. Prophet Mohammad himself takes his bayat spiritually and entrusts him to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, who, after his primary spiritual training, hands him over to a Perfect Murshid for completion of spiritual training and perfection in Faqr. The Murshid takes his various exoteric and esoteric tests and trials. Just like impure gold is turned into pure and exquisite gold after burning in a kiln, similarly this Seeker of Allah becomes eligible for entrusting The Divine Trust after passing through all the trials successfully due to his unprecedented veracity, sincere intentions, intense love, loyalty, sacrifice and by the Grace of Allah. His true love and selfless services for his Murshid makes him the beloved of the Murshid and Allah. He becomes the Spiritual Confidant of his Murshid who reveals all the hidden Divine Secrets upon him. The transference of The Divine Trust is also a secret between the Lover and the Beloved, which occurs silently and secretly. For instance, Sultan Mohammad Abdul Aziz put his own turban on the head of his elder son Sultan Safdar Ali in front of everyone, apparently granting him his succession but The Divine Trust was transferred to Sultan

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<sup>261</sup> For further detail study the Section iii of Chapter 1 and 6.

Mohammad Asghar Ali secretly and inwardly **فَهُمْ مَنْ فَهِمَ** meaning:  
Only the capable ones will understand.

Allama Iqbal expresses it in this way:

پرورش پاتا ہے تقلید کی تاریکی میں ہے مگر اس کی طبیعت کا تقاضا تخلیق  
اس کا اندازِ نظر اپنے زمانے سے جدا اس کے احوال سے محرم نہیں پیرانِ طریق

Meaning: He (*The Universal Divine Man who is the Heir of The Divine Trust*) is brought up and trained secretly and inwardly. Although, he reaches the highest spiritual station by following his Murshid completely, but his nature is so innovative that his style and vision are entirely different from the conventional manners of his age. The common mystics and saints are completely unaware of his inward states and highest spiritual status.

Just as every Seeker of Allah is in search of the Murshid Kamil to get The Divine Knowledge from him, similarly every Murshid Kamil Akmal remains in search of his Spiritual Confidant to whom he could transfer The Divine Trust of Faqr and hence fulfill his final obligation.

Sultan Bahoo remained in search of such a capable Seeker throughout his life. In "*Noor-ul-Huda Kalan*" he writes:

- ❖ For years, I have been searching the true Seekers of Allah but could not find such a highly courageous and determined Seeker who truly deserved The Divine Persuasion and to whom I could transfer the infinite wealth and blessings of extrinsic and intrinsic Treasures of The Divine Knowledge of Oneness. Thus, fulfill my obligation of paying the charity of Divine Benedictions and get absolved of the Right of Allah." (**Chapter Sharah Faqr-e-Mohammadi**)

In the same book he writes:

درطلب طالب بہ طلبم ساہا سال  
کس نہ یایم طالبے لائق لقاء

Meaning: For years, I have been searching for a true Seeker who deserves the Vision and Union of Allah but alas! I could not find the one.

He writes in *Ameer-ul-Kaunain*:

- ❖ I had been looking for a Murshid for thirty years and now I have been searching a true Seeker for thirty years whom I could elevate to the extreme spiritual level where I am (*i.e. to whom I could transfer The Divine Trust*) but I could not find such a Seeker.

He expresses in his Punjabi couplets:

دل داحرم کوئی نہ ملیا جو ملیا سو غرضی ھو

Meaning: I could not find any true Seeker of Allah who deserved to be my Spiritual Confidant. Whoever came to me, wanted to fulfill his worldly desires.

There is a fixed rule for transferring The Divine Trust which Maulana Rumi describes in the third volume of his Mathnavi:

- ❖ “Allah bestows His Trust upon the heart of such a person who is not very popular.”

The Spiritual Guides of Sarwari Qadri Order always stay away from fame. Except the Seekers of Allah, nobody knows them neither their shrines are famous like the shrines of spiritual guides of other orders. These people are according to this Qudsi Hadith:

إِنَّ أَوْلِيَّائِي تَحْتِ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي ط

Meaning: Some of My Saints remain concealed beneath My robe. No one knows them except Me.

Hazrat Abdullah Bin Umer related that The Holy Prophet said:

- ❖ Among all the Men of Allah, the dearest to Him are those who are pious but hidden. If they disappear, nobody can find them and if they give witness, no one can recognize them. They are the fountain heads of righteousness and the enlightened sources of knowledge. **(Tibrani, Hakim)**

Faqr means the same as said by Sultan Bahoo:

”ہوویں سونا سداوین سکھہ“

Meaning: Hide your glitter. Show yourself as a metallic coin inspite of being the gold.

The Divine Trust is transferred only to such a Seeker who is not famous and prefers to stay unknown because the desire of popularity and fame is the biggest hurdle in the way of Faqr. Sultan Bahoo did not find any such Seeker in his life to whom The Divine Trust could be transferred. Hence, he left this mortal world without transferring it to anyone. Then, from the sacred court of Prophet Mohammad, Syed Mohammad Abdullah Shah was sent after approximately one hundred and thirty nine years (*on Monday, 12 Rabi-ul-Awwal, 1241 H i.e. 24 October, 1825*) to whom Sultan Bahoo transferred The Divine Trust of Faqr. Then it was decided in The Holy Assembly of Prophet Mohammad that from Syed Mohammad Abdullah Shah The Trust would be transferred to Pir Mohammad Abdul Ghafoor Shah who would further transfer it to Sultan Pir Syed Mohammad Bahadur Ali Shah. He would transfer this Trust to Sultan Mohammad Abdul Aziz who would grant it to Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. Faqr would be perfected and accomplished on him, and then it would return to the authority of Faqr The Holy Prophet. Then, The Divine Trust would be transferred once again from the court of Prophet Mohammad on the same pattern as it was transferred to Hazrat Abdullah Shah from Hazrat Sultan Bahoo.

Sultan Mohammad Asghar Ali was on the footstep of Hazrat Sakhi Sultan Bahoo so after him The Divine Trust returned again to Prophet Mohammad. It is also proved by the fact that like Sultan Bahoo, Sultan Mohammad Asghar Ali had also been searching his Spiritual Confidant and the Perfect Seeker of Allah for twenty years (*April 1981-2001*) to whom he could transfer The Divine Trust and get absolved of his responsibility. For this purpose, he worked extremely hard on the spiritual training of all his disciples.

On 13<sup>th</sup> April 1981, he ascended The Throne of Spiritual Guidance and Persuasion. To spread the teachings of Faqr and invite the Seekers of Allah towards spiritual elevation after purgation of soul, he set the foundation of Islahi Jamat on 27<sup>th</sup> February, 1989. Till 1994 he diligently enlightened the polluted hearts of the people with The Divine Light through the teachings of Faqr. Then, he started presenting the selected Seekers in the court of Prophet Mohammad in the following order:

- ❖ After fourteen years of hard work upon the spiritual training of the Seekers of Allah, Sultan Mohammad Asghar Ali went for his first Umrah alongwith his family members and some selected Seekers of Allah on the 20<sup>th</sup> Ramazan, 1415 H (*20<sup>th</sup> February till 3<sup>rd</sup> March, 1995*). He reached Madina from Makkah after performing Umrah and presented those selected Seekers in The Holy Prophet's Court for selection but all of them had worldly desires and appeals instead of the Love for Allah. So nobody was approved by The Holy Prophet. This was a major setback for Sultan Mohammad Asghar Ali which made him suffer from various diseases like diabetes and hypertension etc.
- ❖ After a year, he again went to perform Umrah with selected disciples and Seekers of Allah on 20<sup>th</sup> Ramazan, 1416 H (*10<sup>th</sup> February till 2<sup>nd</sup> March, 1996*). Like before, he reached Madina after offering his Umrah and presented the selected

Seekers in The Holy Assembly of Prophet Mohammad. However, nobody among them could achieve the merit set by The Holy Prophet.

- ❖ Sultan Mohammad Asghar Ali again blessed the selected Seekers of Allah with spiritual education and training for a whole year. Then, he went for offering his third Umrah on 20<sup>th</sup> Ramazan, 1417 H. (30<sup>th</sup> January till 20<sup>th</sup> February, 1997). After performing Umrah he reached Madina and presented those selected Seekers but it was ordered from The Holy Assembly of Prophet Mohammad that no one among them was capable of reaching the extreme station of Faqr. After that, he postponed the idea of performing Hajj or Umrah until the real and true Spiritual Confidant was found and perfectly trained.
- ❖ Then he selected two individuals from Pakistan. He also gave outward Khilafat to one of them. The other one was the ruler of the country at that time but both of them could not find the opportunity to be presented in The Holy Assembly of Prophet Mohammad. The ruler did not pay any heed to Faqr, while the other person could not even handle his outward khilafat, thus proved his incapability to protect the inward and real Khilafat or The Divine Trust.
- ❖ Meanwhile, I reached the holy court of my Murshid Sultan Mohammad Asghar Ali on 12<sup>th</sup> April, 1998 (14<sup>th</sup> Zilhaj, 1418 H). We recognized each other as the Lover and the Beloved. Thereafter, his slavery became the sole purpose of my life and I devoted each moment of my life to serve him. Due to the intense Ishq of my Murshid I annihilated in him to such an extent that I became his complete reflection. From 1998 till 2001 he made me pass through various inward and outward trials. By the Grace of Allah and kindness of my Murshid I met each and every trial successfully. When my Murshid had thoroughly tested his Heir of The Divine Trust, he then intended to go for Hajj. On Wednesday 28<sup>th</sup> February,

2001 he went for Hajj<sup>262</sup> with his newly selected Seekers of Allah and three females. When we reached Jeddah, his health condition deteriorated and he became too weak to walk. All his diseases intensified such as diabetes, hypertension etc. Especially his problem of prostate gland became so unbearable that he had to urinate after every fifteen minutes.<sup>263</sup> Those days he frequently recited this verse:

اپنی موت سے آگاہ کوئی بشر نہیں  
ساماں سو برس کا ہے پل کی خبر نہیں

Meaning: No one knows when he will die. We carry the luggage of the years to come but do not know what the next moment has in store for us.

On 7<sup>th</sup> March, in Makkah, he ordered me and another disciple to purchase a shroud for him, wash it with Zam Zam water and touch it with the wall of Holy Kaaba. He added that it could be required anytime. This order shocked me beyond belief as his health condition was already very alarming. I was greatly perturbed and reluctant to buy the shroud, so he ordered Haji Nawaz to buy it immediately. Hence, the shroud was bought for him. The condition of my Murshid made me suffer from mental trauma. At all the holy places of Makkah, such as while offering nafils<sup>264</sup> at Hateem, under the Meezab-e-Rehmat, while embracing The Holy Kaaba, near Multazim, during the Sa'ae (*running ceremony*)

<sup>262</sup> Eleven persons accompanied him on Hajj which included: (1) Sultan Mohammad Najib-ur-Rehman (2) Sahibzada Sultan Mohammad Bahadur Aziz (3) Naveed Shaukat (4) Sajid Hussain (5) Haji Mohammad Nawaz (6) Malik Sher Mohammad (7) Kareem Bakhsh (8) Mohammad Shabeer. The women included the second wife of Sultan Mohammad Asghar Ali, her maid Amma Saidan and Amma Ghulam Fatima from Ochali Sakesar valley. Among them Haji Muhammad Nawaz and Muhammad Shabeer also accompanied him during his former three Umrahs while Sajid Hussain and Kareem Bakhsh were alongwith him in the last two Umrahs. The twelfth person was Rana Tajjamaal Hussain who got the visa but unfortunately could not go for Hajj.

<sup>263</sup> After returning from Hajj, the enlargement of his prostate gland was diagnosed which was cured after a surgery.

<sup>264</sup> supererogatory prayers



of Safa and Marwa, in Mina, Arafat and Muzdalifah, my only prayer was:

“O Allah! My Lord! I do not know about the future but because of the health condition of my Murshid it seems as if the last moments of his life are near. Oh Allah Almighty! I present the rest of my life before you. Grant my remaining life to my Murshid to lengthen the span of his life. Take my life instead of his. Indeed! You answer all the prayers and it is Your promise that You would not reject any prayer asked in these holy places. Oh Allah! Please give my life to my Murshid, and let him live till he appears as the Mujadid (*religious reformer*) of his era and ends the sectarianism within the Muslim Ummah to unite them upon the true religion, so that the infidels may be suppressed and the system of caliphate is re-established.”

During Hajj, I constantly kept on repeating the same prayer with a change of few words and presented my life to Allah to sacrifice it for my Beloved Murshid.

My condition was reminiscent to the words of Sultan Bahoo:

کیونکہ جان حوالے رب دے اسماں ایسا عشق کما یا ھو

Meaning: I proved the intensity of my Ishq by sacrificing my life.

After performing Hajj on 9<sup>th</sup> March, 2001, the departure to Madina was scheduled on 17<sup>th</sup> March, 2001 after Isha (*night prayer*) but Sultan Mohammad Asghar Ali was very impatient to reach Madina. He even asked Haji Mohammad Nawaz and Ahmed Bakhsh to try to depart for Madina before 17<sup>th</sup> March but it was not possible, so the schedule remained unchanged. His condition also remained uncertain. It seemed as if he wanted to present some very important matter in the Court of The Holy Prophet. His restlessness was increasing

day by day and his health was deteriorating. Finally, we reached Madina on 18<sup>th</sup> March, 2001.

In Madina also, I presented the same appeal before The Holy Prophet which had been my prayer in Makkah. The only difference was that in Makkah, I presented my life to Allah and in Madina to The Holy Prophet to prolong my Murshid's life. Finally, on 21<sup>st</sup> March, 2001, the day came for which Sultan Mohammad Asghar Ali had been waiting for twenty years, as the person he had selected and presented in The Holy Assembly of Prophet Mohammad for transferring The Divine Trust, was approved.

It was the greatest honour and blessing for me to be present at the Tomb of The Holy Prophet alongwith my beloved Murshid Sultan Mohammad Asghar Ali. I can never forget the day of 21<sup>st</sup> March, 2001 when after Maghrib (*evening prayer*) all our companions got busy with their own jobs, only me and another disciple were left with our Murshid. He decided to go to The Tomb of The Holy Prophet with us. When we reached Masjid-e-Nabvi, its door Bab-e-Salam was so much crowded that it was very difficult to pass through. The other disciple and I stood on either sides of our Murshid so that he would not have any difficulty while passing through the crowd.

My presence at the Sacred Tomb of Prophet Mohammad on that day is the most important event of my life. It felt as if the rain of The Divine Light and Theophanies was showering on me. My eyes were all tears. When we reached closer to the grill of The Holy Prophet's Tomb, the wheel of the wheelchair of a man in front of us got stuck in the carpet and the queue stopped to move ahead. My beloved Murshid turned his face towards the Tomb of The Holy Prophet. His sacred face was shining brighter than the moon. I looked at the Tomb and then at his face turn by turn, both were mesmerizing sights. I

have never viewed such an exquisite sight in my life. The beauty of that moment sent me into trance. Meanwhile, the guard standing near the Tomb called the guard standing on the other side of the queues while pointing towards my Murshid and said يَا شَيْخُ “Ya Shaikhun”. He wanted to tell him that the queue had stopped because of this Shaikh. Subhan Allah! Even the guards called him “Shaikh” (*Perfect Spiritual Leader*). When the guard advanced towards my Murshid, everyone around paused and looked at my Murshid’s Divine face in a state of trance, it felt like the time had ceased. When the guard came closer I held his hand and directed his attention towards the man in the wheelchair to show him that the queue had stopped due to him. The guard adjusted the wheel of the chair and the queue started to move again. Then we reached near the Tomb and prayed there for some time. Our eyes were full of tears due to the overwhelming aura.

When we came out of the sacred tomb, the other disciple went to pick up the shoes of beloved Murshid, so I was left alone with him. I requested to his grace “Hazoor! The Islamic world has been divided into various sects. The Muslims, especially the modernly educated ones, have deviated from the real Islam. The infidels have united against Islam. Please bestow your kind favour so the real soul of Islam may prosper in the world and the satanic hold ends.” He looked into my eyes and said, “I have found the Confidant of my heart and soul.” He meant that he had achieved his aim. There and then, he bestowed his ultimate Kindness and Divine Favour upon me in the form of The Divine Trust and repleted my innerself with Divinity. He also granted me the strength to keep it a secret. From that day onwards, his sacred face glowed with happiness and he regained health. It seemed as if all his diseases had disappeared. He said, “The purpose for which we came to the Court of The Holy Prophet has been

achieved. Hence, due to this great achievement, all the wishes of our companions have been granted, whether they are worldly or of the hereafter.” I witnessed this fact myself that all the desires for which my fellow disciples prayed during that Hajj were fulfilled.

After coming back to Pakistan, Sultan Mohammad Asghar Ali became indifferent towards all his other responsibilities, as his mission had been accomplished. It felt like a huge burden was removed from his shoulders. Following the way of his Murshid, he trained me for two years as The Heir of The Divine Trust to hold The Exalted Throne of Spiritual Guidance and Persuasion. Pir Bahadur Ali Shah also trained his Heir Sultan Mohammad Abdul Aziz and then he too trained Sultan Mohammad Asghar Ali for two years (*1932 to 1934 and 1979 to 1981 respectively*). After my two years spiritual training (*2001-2003*), Sultan Mohammad Asghar Ali passed away on 26<sup>th</sup> December, 2003.



## SECTION-XVII

### MYSTIC POETRY

At the early stage of Sultan Mohammad Asghar Ali's spiritual journey (*from the age of 21 to 25 years*), when the secrets and mysteries of Ism-e-Allah Zaat were initially revealed upon him, he expressed his Ishq for his Murshid Sultan Mohammad Abdul Aziz and Sultan Bahoo in the form of mystic poetry in Saraiki language. This poetry includes a Si Harfi<sup>265</sup> (*incomplete*) which elaborates his Murshid's splendour and a eulogy to describe the grandeur of Sultan Bahoo. The Si Harfi is comprised of twelve quatrains from Alif (ا) to zey (ز). His poetry was compiled by me in the form of a book "*Guldasta Abyat-o-Manajaat Hazrat Syed Mohammad Bahadur Ali Shah*" which was published by Maktaba Al-Arifeen when it was working under my supervision<sup>266</sup>.

His poetry is simple, mature, deep and full of love and devotion. It teaches respect and love of Murshid to the Seekers of Allah.

The Si Harfi he wrote in the grandeur of Sultan Mohammad Abdul Aziz is presented here with its explanation in English.

الف آؤ سہیلیو میریونی، خدا دا نور ظہور ہویا  
صورت خاص رسول کریم والی، شعلہ نور خدا ظہور ہویا  
صورت ہوتے جسم باٹھوسوہنے دا، نام عزیز سلطان مشہور ہویا  
صورت عبد لباس پا کے، تے اس عاجز دا دگیر ہویا

<sup>265</sup> It is a genre of Punjabi poetry consisting of quatrains which are written alphabetically.

<sup>266</sup> A plagiarist M.A. Shakir from Rajanpur is publishing exact copy of this book by his name under the title "*Kulyat-e-Arifana Kalam Shahbaz-e-Arifan Syed Mohammad Bahadur Ali Shah, Sultan Abdul Aziz, Sultan Mohammad Asghar Ali*".

Meaning: O' my friends come with me if you want to have the privilege of seeing the Noor (*Light*) of Allah. The Sparkling Light of Allah which appeared perfectly in the form of Prophet Mohammad is now shining in the sacred being of my Murshid Sultan Abdul Aziz. Inwardly he is entirely the Noor of Hoo and outwardly it seems as if Sultan Bahoo has been reborn. However, in the physical world he is known by the name of Sultan Abdul Aziz. My heart is occupied by him, truly he is the Noor of Hoo clothed in the being of a human.

ب باھو دے دفتر دے مالک ہو، ہو آپ باھو سلطان سائیاں  
 جلوہ خود خدا رسول والا، ہو یا آپ کولوں نمودار سائیاں  
 لکھ وار خدا اس تے لعنت بھیج سی، جیہڑا ہوسی تیتھوں گمراہ سائیاں  
 سید محمد بہادر شاہ سائیں دالا ڈلا ہیں، ایہہ عاجز تیرا غلام سائیاں

Meaning: O' my beloved Murshid! Sultan Bahoo has blessed you with all his spiritual powers and authorities. Rather, he has blessed you with his body and soul as well, so I believe that you are exactly him. Just as he was the true manifestation of Noor of Hoo as well as the Noor of Mohammad, so are you. May Allah curse the reprobate who denies your elite spiritual status and turns away from you. O' my Master! You are the beloved of Syed Mohammad Bahadur Shah and I am your humble servant.

پ پڑھ پڑھ نماز نفل گزاری، تے ودھی وڈیائی  
 جد دی نظر حضور نے بھالی، دور ہوئی گمراہی  
 رنگ برنگے بھیس تساڈے، رتبہ ملیا شاہی  
 اس عاجز نوں پار لنگاؤ، تیتھے تاج شاہی

Meaning: Excess of physical prayers only increased pride and vanity in me but when my Perfect Murshid blessed me with his Divine Attention, I found the right and straight way to Allah. O' my Perfect Murshid! Sometimes I witness the Noor of Hoo in you and sometimes the Noor of Mohammad, while sometimes the sacred being of Sultan Bahoo is manifested from you. I am really amazed to see your such beautiful and various appearances. You truly possess the royal status in Faqr. Please take me across all the physical and spiritual stations towards the ultimate Closeness of Allah, as you possess all the powers and authorities.

ت تاج سلطانی بہت وڈ شانی، ملیا تیں وڈ شان  
 روم شام تائیں دھوم دھام تیری، نویں چارچکوٹ جہان  
 توں سلطان سلطاناں دا، تو مالک دو جہان  
 کیا پرواہ اس عاجز نوں، جییدا مرشد عزیز سلطان

Meaning: Your esteemed self is crowned with the royal spiritual status of "Sultan" and your fame has spread all over the (*esoteric as well as exoteric*) world. You are The Sultan of all Sultans and since you are the manifestation of Noor of Hoo, so you are The Master of both the worlds. Why should I feel worried about the difficulties of the way of Faqr when I have got the Perfect Spiritual Guide like you.

ث ثابت صدق یقین سہتی، ایہ کنگال تیرا غلام ہویا  
 نفس خمیٹ خوار کیتا، ایہ وقت بڑا زوال ہویا  
 سلطان محمد بہادر شاہ دے واسطے رحمت کر، تو آپ رب رحمن ہویا  
 نام اللہ دا دان فرماؤ، ایہ عاجز تیتھوں قربان ہویا

Meaning: I have complete faith that you are the Perfect Manifestation of Hoo so my humble self has become your obedient servant. However, I am still disturbed and worried due to my evil nafs. I beg you! Please for the sake of Sultan Mohammad Bahadur Shah, bless me with your benevolence as you possess The Divine Attribute of Rehman (*The Most Compassionate*). Enlighten my heart with the Noor of Ism-e-Allah Zaat اللہ so I get salvation from my nafs. O' my beloved Murshid! Let me sacrifice myself for you!

ج جد دا مرشد حضور نوں پھڑیا، چھڈے سب جنجال  
 کیا کیا میں بیان کراں، تساں آپ دیکھن ہار  
 رضا مندی عطا فرماؤ، توں مالک دو جہان  
 کیا پرواہ اس عاجز نوں، جیندا مرشد عزیز سلطان

Meaning: Since I had taken bayat at the sacred hand of my Murshid Sultan Abdul Aziz, I have got rid of all the worldly issues and disputes. O' my Murshid! You are well aware of all my inward and outward conditions so I do not need to say anything about myself. I would just request you to bless me with your kind favour as you are The Master of both the worlds. Why should I feel worried when I have got a Perfect Guide like you.

ح حافظ ہادی آپ نوں پھڑیا، کہو رب رحمان  
 آپ تے رب وچ فرق نہ ذرہ، جیہڑا جائزے اُوہ شیطان  
 کیا پراہ اس نوں، جیندا مرشد عزیز سلطان  
 نام اللہ دا پار لنگاؤ، ایہ عاجز تیرا غلام

Meaning: I have taken you as my Spiritual Guide and custodian. You are the exact manifestation of The Divine Attribute of The



Rehman. Since you have annihilated in The Divine Essence and become One with Him so there is no difference between you and Him. One, who considers you other than The Divine Essence is only a follower of Satan. I am your humble servant and beg you for the sake of Allah to take me to my destination. As you are my Murshid and Spiritual Guide, I am not at all afraid of the difficulties of the way.

خ خود خدا رسولؐ والا جلوہ، آپ کیتوی نمودار سائیاں  
 اس عاجز دی کشتی داملاح آپ ہو، لیسیں امان دے پار سائیاں  
 ابو جہل، نمرود شیطان ہوئے، جیہڑے ہوئے تیتھوں گمراہ سائیاں  
 ایہ عاجز بہت کانہلا لڑائی توں، آپت ہی بخشن ہار سائیاں

Meaning: You have blessed me with the Vision of Noor of Allah and Prophet Mohammad. I have complete trust in you and I am sure that since you are my custodian and guide, I will reach the destination safe and sound. Whoever denies your grand status and refuses to take you as his Spiritual Guide, surely gets depraved and reaches the status of Abu-Jahl, Namrood and Satan. O' my respected Murshid! I am not strong enough to fight on my own against the nafs and Satan, that is why I ever seek your help as you are my only hope.

د دل لاکے توڑ نبھاون، ایہہ سخیاں دی چال  
 ہو اسم اعظم دے جسم معظم، تیرا رتبہ بہت کمال  
 خاص منزل عطا ہو، توں رحمت ذوالجلال  
 اس عاجز دیاں لجاں تینوں، توں آپ ای لچپال

Meaning: It is the attribute of the great and generous persons like you to honour their relations and fulfill promises till the end. Since you are the manifestation of Ism-e-Azam i.e. Ism-e-Allah

Zaat, your whole being is sacred and holy. You hold grand status in The Court of Allah. You are the greatest blessing of Allah for me because you are the one who will take me to the ultimate destination of Oneness with Allah. You are the savior of my honour and I have complete trust in you.

ذکر تے فکر ہک تیرا ہووے، پا رحمت دا پھیرا  
نور اللہ وچ غرق کرو، ذکر کپے ہک تیرا  
نفس خبیث خوار ہووے، دور ہووے اندھیرا  
رہبر ہادی مطلق ہیں، تیں تے عاجز نوں ناز پھیرا

Meaning: O' my Murshid I request you to bless me with your Divine Grace. Let me drown in the Noor of Allah through the invocation of your illuminous name and meditation upon your holy self. Your Noor can remove my inward darkness and grant me salvation from the cursed nafs. You are the ultimate Righteous Guide and I am proud to have you as my Murshid.

رکھ یقین ایمان کامل، بیٹھی نام تیرا چتاراں میں  
تیں تے رب وچ فرق نہ ذرہ، بیٹھی ایہو ورد پکاراں میں  
صورت تیری وچ نور اللہ دا، بیٹھی ایہو تصور پکاواں میں  
اس عاجز دی ایہہ دعائیں شالا، تیں وچ فنا ہو جاواں میں

Meaning: I believe that you are the perfect manifestation of Allah so I devotedly invoke your name. I keep on strengthening my faith that you are the exact Noor of Allah and no one else but Him, as you have annihilated yourself in Allah. Now I humbly request you to let me annihilate in you because I know that through you, I will annihilate in Allah and reach the ultimate destination of Oneness with Allah.

ز زمین آسمان لوح عرش کرسی، جتھے کتھیں تیرا ظہور سائیاں  
 لکھ وارکراں میں سجود تینوں، تیرے وچ اللہ دانور سائیاں  
 مینوں فخرتے نازتیں والا، رکھیں قدماں وچ منظور سائیاں  
 نظر شفقت دی عاجزتے، ایہہ وقت بڑا مجبور سائیاں

Meaning: The earth, skies, The Divine Tablet, Throne and Emphyrean, all are the manifestation of your Noor. I keep prostrating before you because I see The Noor of Allah in your sacred being. I beg you to let me stay in your service as it is an honour for me. Bless me with your kind attention because I am facing a very difficult time now.

❖ Sultan Mohammad Asghar Ali also wrote a beautiful eulogy<sup>267</sup> in the praise of Hazrat Sakhi Sultan Bahoo which is given below:

حمد سپاس ہزاراں لکھاں واحد تو سبحان کوں  
 لکھ در لکھ درود کروڑیں ختم نبی زمان کوں  
 آل اُتے اصحابان گلی ہر اک عالی شان کوں  
 پیر پیارا تے دلبر نیارا والی شاہ جیلان کوں

<sup>267</sup> This eulogy, written by Sultan Mohammad Asghar Ali in the grandeur of Sultan Bahoo, was copied with minor changes on pages 21, 22, 23 of the booklet "Asraar-e-Sultani" that is "Majmooa Abyat-e-Punjabi" compiled by Faqeer Noor Mohammad Kulachvi. Saif-ur-Rehman Khan Kulachvi published it from Dera Ismail Khan in 1976, and declared Maulvi Noor Mohammad resident of Mudi commonly known by the name "Mochi" as its writer. In fact this eulogy was written by Sultan Mohammad Asghar Ali in 1968 at the age of 21 years when he was experiencing the initial states of spiritual journey. It has been being read in the Sarwari Qadri circles since long and was available in the form of hand written manuscripts. I published it for the first time in April 2002 in the book "Guldasta Abyat-o-Manajaat Hazrat Sakhi Sultan Pir Bahadur Ali Shah". Maulvi Noor Mohammad must have got some hand written manuscript from somewhere and got it published by his name.

کارن مدح صفات جمیلاں شرح تھیما بیان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: Boundless praises and gratitudes for The Glorified Allah. Countless blessings and salutation upon the Last Prophet Mohammad, his Holy Children, Sacred Companions and all the great Saints of Allah, especially Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who is the beloved of Allah and the Perfect Spiritual Guide for every traveler of the righteous path. This eulogy is written especially in the praise of the splendid attributes of Sultan Bahoo who is directly blessed by Allah.

گل غوث قطب ولیاں دے وچ تو سلطان حقانی  
عالم عامل کامل وصلش قرب نشانی  
مدرس، درس، تدریس لاهوتی عالم علم ربانی  
والی مالک ولایت دے وچ بانی دین مہانی  
نال توجہ اسم ذاتی بخشیں فیض جہان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: O' Bahoo Sultan! Among all the Saints of the highest cadre you are the 'Real Sultan' and hold the royal status. You are The Divine Scholar, the perfect practitioner of The Divine Knowledge and absolutely United with Allah. Union with you is the symbol of Union with Allah. You are the teacher as well as the knowledge yourself, rather you are the institution. You are the Scholar of Divinity who impart the knowledge of reaching The Divine World. You are the master of Sainthood and founder of the true religion in this era. The whole world gets spiritual beneficence from your kind attention and through the Ism-e-Allah Zaat given by you.

خصلت خُلق ہدایت خَلقاں عنصر ذات قدیمی  
 جلاب جبلی تے طبقات طبعی گل گستر باد نسیمی  
 شگفت شگوفہ تے خوش گفت عجائب منکلم کلام کلیمی  
 چشمہ آب حیات مثالی یا دُر گوہر شان یتیمی  
 مثل مسیح، خصال معبر سوسن سہل زبان کون  
 اللہ سائیں آپ نوازیہ تو باہو سلطان کون

Meaning: Words can never do justice to your grandeur, I can just say that you possess the best morals and the most courteous nature. You are the Universal Guide on the path of righteousness for everyone. The Divine Essence is your Reality. Your Divinity has covered the whole world like a large sheet. It is like a fragrant and soothing wind blowing all over. Your beautiful countenance is always a pleasure to watch and your sweet voice is delightful to the ears. Your Divine words amaze the listeners as no one has heard such conversation full of the real knowledge before. Your holy being is just like the spring which contains the vital water of life (*Aab-e-Hayat*). In fact you are the priceless pearl of the treasure of The Holy Prophet, having his glow and splendour. You are the spiritual healer like the Christ. You possess such amiable attributes and perfect nature because you are directly blessed by Allah.

شاہ گدا سلطان معظم دانش مند سیانے  
 لکھاں بانہاں بنہ سلامی در تے کھڑے نمانے  
 توں سلطان سمھو کجھ سردا نا کر سائیں بیگانے

میں بوٹی توں آبِ حیاتی نہ تھیون برگ کمانے  
دیویں آب رہاں سرسبز ہمیشاں رلیں آوے رضوان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: You are blessed with such a grandeur that the great kings and intellectuals salute you and remain in your service like a humble servant. Since you are The Universal Divine Man and The Sultan of all Sultans, you deserve all the grandeur and splendour. I humbly request you to always keep me under your kind attention and never leave me alone. I am like a small herb and you are the vital water for me without which I can never grow. Please bless me with your beneficence so that I may spiritually elevate to such a level where even the angels envy me.

وچ حضور نبی سرور دے تیرا رتبہ عالی  
ملک ملائک دربار تیرے تے ہر دم کھڑے سوالی  
جو آوے سو مقصد پاوے کوئی نہ جاوے خالی  
بلند مراتب شان وڈیائی منصب دار کمالی  
بہت پیارا دلبر نیارا والی شاہ جیلان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: You possess an elite status in The Holy Assembly of Prophet Mohammad. The angels are like your humble courtiers who are always requesting you for beneficence. Your honourable self is so generous that everyone who comes to you returns satiated. Allah has blessed you with marvelous attributes and grand spiritual status. That is why the Master of all the Saints Ghaus-ul-Azam Shaikh Abdul Qadir Jilani considers you his beloved.

صاحبِ جودِ عظیم سخاوتِ بخششیں گنجِ الہی  
 روشن کرم تَساڈا ظاہرِ ماہِ کنوں تا ماہی  
 سائل آون دربارِ تیرے تے خیرِ پاون بادشاہی  
 حاتمِ جیبے لکھ کروڑیں تیتھوں کرنِ گدائی  
 دینِ دنیا وچ ہونِ حاکمِ کرِ جاری فرمانِ کون  
 اللہ سائیں آپِ نوازیآ تو باھو سلطانِ کون

Meaning: You grant infinite spiritual beneficence and Divine Treasures to the Seekers of Allah out of your boundless generosity. Your kindness has surrounded the whole universe and is the source of benevolence for everyone. Even the royals like Hatim beg before you as you rule the whole world. I also request you to bless me in this world as well as in the life hereafter.

بحرِ محیطِ نہ ساحلِ ڈسے علمِ تیرے دی کاندھی  
 کھانویں موجِ اچھلنِ موتیِ جانہ کوئی واندی  
 مشرقِ مغربِ فیضِ رسیدِ دُرِ سیلِ نہ کتھِ سماندی  
 پُر گوہرِ دامنِ خلقِ تمامی ہے ریتِ یقینِ جنہاندی  
 سے تختِ نشینِ اقلیمِ ولایتِ کرنِ مخزنِ امنِ امانِ کون  
 اللہ سائیں آپِ نوازیآ تو باھو سلطانِ کون

Meaning: You are a fathomless ocean of Divine knowledge and benevolence. This ocean spreads pearls all over the world from the east to west. There is no end to its beneficence and no place is left without it. The people who have complete faith in your

grand spiritual status get full benefit from you. Many highly ranked Saints seek your shelter for their salvation because of your ultimate Closeness to Allah.

میں بھی نال یقین ارادے کامل صدق صفائی  
ہر گل باغ چمن وچ سائیاں تیری کراں وڈیائی  
تھی غرق سرتاپا گناہ وچ عمر تمام وُجائی  
پُرہم امید نہ بڈن ڈیسیس تیں کامل دی آشنائی  
دست بردست گلودرپیکا نال آندم نال شفیع قرآن کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: I have come to you with perfect belief and complete devotion for the purgation of my soul. I am full of praise for you wherever I go because of your wonderful personality. I was a sinner and had spent all my life in committing sins but your sacred companionship has filled me with the hope that you will save me at every stage of my spiritual journey and take me to the destination. I have put the necklet of your slavery around my neck and made The Holy Quran as my intercessor. Please accept me as your humble servant.

جے میں بہت پیارا ہاں طالب نام تیرا سردھردا  
ہاں نہال زہوق قدیمی یا شجر زقومی گھر دا  
گھروں کسے نہ پٹیا بوٹا توڑے جمیاد رخت زہردا  
کر زہر مبدل نال شہد دے جیویں آب خضر دا



کراں عرض حضور پہنچائیں بخشائیں گل عصیان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: If I have any good reputation in the Court of Allah, it is only because I am your disciple and associated with your sacred self. I confess that I was a sinner who had done nothing to please Allah. I was surrounded by sins ever since, no one guided me towards righteousness and as a result, committing sins became a part of my nature. However, now I have you as my spiritual physician so I beg you to convert my sinful nature into a pious one. Let all my sins be forgiven by Allah and take me to the destination of The Divine Presence.

نور طالب نمانے تے توں پاسوہناں اک جھاتی  
درد فراق تہاڑے کٹھیا نال ہجر دی کاتی  
دہاں ساڑے سوز فراقوں نیندر نہ آوے راتی  
دے نعمت دم کوں نال قدم دے اسم رچم وچ ذاتی

دوہاں جہاناں منصب لاہاں ثابت نال ایمان کوں  
اللہ سائیں آپ نوازیہ تو باھو سلطان کوں

Meaning: O' my beloved Sultan Bahoo! Bless my humble being with your kind and enlightened attention. Separation from you is so painful that it is killing me. Neither do I find peace during the day nor I am able to rest at night. Please grant me the Vision and Union of Allah by blessing my every breath with the Zikr of Ism-e-Allah Zaat. Keep my faith perfectly correct and bless me with the highest spiritual status in both the worlds, as you are directly empowered by Allah to do so.

## SECTION XVIII

### TEACHINGS

The teachings of Sultan Mohammad Asghar Ali are the continuation of the teachings of Sultan Bahoo. He spread and promoted the teachings of Sultan Bahoo throughout his life and inculcated them into the hearts of the Seekers of Allah, enlightening them with The Divine Light of Ism-e-Allah Zaat. He not only theoretically introduced Hazrat Sultan Bahoo's teachings about The Divine Reality but also practiced and applied them. His sacred sayings are given below for the guidance of the Seekers of Allah.<sup>268</sup>

#### FAQR

- ❖ Faqr is the real legacy of Prophet Mohammad. The heir of this legacy is his true heir.
- ❖ Faqr is the path of Ishq.
- ❖ Faqr is actually the knowledge of the Vision of Allah and the presence in The Holy Assembly of Prophet Mohammad.
- ❖ The Holy Prophet said *الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي* (*Faqr is my pride and Faqr is from me*). It is an obligation on his every follower to acquire his pride 'Faqr' from him, as it is received only from his sacred court.
- ❖ Faqr is the greatest treasure of all the Treasures of Allah and it is distributed by Prophet Mohammad.

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<sup>268</sup> The mother tongue of my Murshid Sultan Mohammad Asghar Ali was Saraiki and he used to talk in Saraiki and Punjabi. He has not left any book or written work in any form. Whatever he said on various topics on different occasions, talking to me in solitude or to somebody else in some gathering in my presence, I have translated and compiled that and tried my best to completely maintain its real spirit. (writer)

- ❖ The real Straight Path is The Holy Prophet himself. One who has reached his Assembly covering the stages of Faqr, has found the Straight Path.
- ❖ Faqr is the Secret of Allah. Whoever finds Faqr gets aware of the Hidden Secret and becomes Allah's Confidant.
- ❖ Only that person is familiar of the reality of Faqr and the essence of its secret who has adopted Faqr, passed through its various stages, achieved the pleasure of the Recognition of Allah and who has spiritually witnessed and recognized Sultan-ul-Faqr.
- ❖ On the ultimate destination of Faqr, the worldly wealth and riches, ranks and dignity, pomp and show, peace and luxury, life and prestige, the appetites of this world and the hereafter, rather everything perish in the Love of Allah. Man becomes indifferent to both the worlds in His Love.
- ❖ All the waystations and levels in the path of Faqr are covered by the spiritual sight and inward attention of the Perfect and Accomplished Spiritual Guide, by Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia. There is no source to reach the height of Faqr other than this.
- ❖ When a person, being truly devoted towards prayers, arrives the stage where he only wants Allah rejecting the world and the hereafter, then The Divine Beneficence attracts him towards Itself and he is inwardly handed over to The Holy Prophet (*for spiritual elevation*). The world and its luxuries, the hereafter and its blessings and rewards are esoterically presented before the Seeker to test him. If he renounces everything then he is guided towards the Perfect Spiritual Guide who lets him pass through the waystations of Faqr inwardly. By the training of the Perfect and Accomplished Spiritual Guide, the Seeker reaches the station where his eyes and heart are never attracted towards anything other than Allah.

- ❖ There are very few people who travel on the path of Faqr. It is only because of their presence that the world is not reprimanded, the sky rains and the earth grows crops. As the Doomsday will approach nearer, their number will gradually decrease. Hence, when the Doomsday will come, the world would be empty of them. When Allah decides to torment any area, first He evacuates that region from His Seekers. Their existence in the world is a blessing. O' people! Search them and recognize them before the doors of repentance are closed by Allah The Eternal. These people avoid and hide themselves from the world, because you are not familiar to their Reality, so your misbehavior and impudence towards them may not put you in trouble. In the present age they are concealing themselves more because you do not cherish any passion to have benefit from them in your hearts.  
May Allah be merciful to our plight.

## THE REALITY OF MAN

*(Self Realization or The Knowledge of Inner Self)*

- ❖ O' human being! Have you searched your innerself to find your Reality and your origin? Where did you come from? What is the purpose of your life in this world and where do you have to return?
- ❖ Find your Reality within yourself. Your Reality is that Divine Entity which is nearer to you than your jugular vein. You would find The Divine Essence while finding your own self.
- ❖ Recognize yourself! When you will recognize yourself you will recognize Allah as well. To reach The Reality, first remove the rust from your heart and get rid of the sensual veils. Then your heart would become such a mirror in which that Essence is clearly visible without any veil.

- ❖ The inner self of a human being is a great essence. It is such a mirror of The Reality which is enlightened by the Noor of Allah. It is so vast that the whole universe is equal to a seed of wild rue within it. This inner being is the real person who comes from Allah and returns to Him. This corporeal body of flesh and blood neither comes from Allah nor returns to Him. It takes birth in this world, here it is buried and perished.
- ❖ Enliven your inner self because he is the true human being. Praying is in fact his job as it is the Hadith of The Holy Prophet “There is no prayer without the presence of heart.” Heaven and Hell are for him. The person whose inner self is rectified, his outer self is corrected automatically.
- ❖ If you want to unlock your inner self, get its key from the Murshid Kamil Akmal. The key to open the door of inner self is Ism-e-Allah Zaat.

### ISM-E-ALLAH ZAAT

*(The Personal Name of Allah which represents The Divine Essence)*

- ❖ The Tasawur of Ism-e-Allah Zaat is the source of entire mystic knowledge. By its Zikr and Tasawur the highest spiritual stations of the Vision of Allah and the presence in The Holy Assembly of Prophet Mohammad are gained. These levels cannot be achieved by any other invocation, meditation or devotional practices, even if a person continuously fasts in the day and stays in prayer at night for his whole life or exhausts completely while doing hard mystic struggles.
- ❖ A person gets the self realization and the Recognition of Allah only through Ism-e-Allah Zaat. No other invocation, meditation or devotional prayer can unlock the closed door of his soul.
- ❖ Ism-e-Allah Zaat is the key to one’s soul.

- ❖ By Ism-e-Allah Zaat the rust is removed from the mirror of the heart and it becomes bright and clear.
- ❖ The Tasawur of Ism-e-Allah Zaat sanctifies the heart. Its efficacy influences the whole body just like a tablet enters the stomach but cures any affected part of the body. Similarly, the medicine may be injected in the arm but it heals the injured foot. When a person invokes Ism-e-Allah Zaat through breath and contemplates it, at first the heart and then the entire being of the invoker is sanctified by its efficacy.
- ❖ Ism-e-Allah Zaat is The Ism-e-Azam. It affects only when it is gained from Murshid Kamil Akmal who is the possessor of The Divine Secret.
- ❖ Ism-e-Allah Zaat is The Ism-e-Azam. The Recognition and Closeness of Allah are attained only through it. It is The Divine Light which takes the mystic traveler to The Lord. The Seeker in whose heart Ism-e-Allah Zaat is engraved and sustained, no secret of the universe remains hidden from him, provided this Ism-e-Azam has been acquired from Murshid Kamil Akmal.
- ❖ Whoever has not enlivened his soul by the Zikr and Tasawur of Ism-e-Allah Zaat with his breaths, he left this world in deprivation.
- ❖ Now people do not have much time to work hard, maintain forty days seclusion or do mystic practices to progress in the path of Faqr, renouncing the worldly life. Therefore, we have spread the beneficence of Ism-e-Allah Zaat for the Recognition and Closeness of Allah. Sultan Bahoo said, "If you want to wear precious dress of gold thread and satin, to live in a splendid house, sleep in a comfortable bed and eat lavish food as well as get the Recognition and Marifat of Allah, then do the Zikr and Tasawur of Ism-e-Allah Zaat." People need this quickest medium to reach Allah because in the present they are short of time.

- ❖ Ism-e-Allah Zaat اسم الله ذات is The Ism-e-Azam. If the first letter ا (Alif) is separated from الله (AllaHoo) there remains لله (Lillah), if first ل (Laam) is removed لله (LaHoo) is left and if second ل (Laam) is separated, only هو (Hoo) remains. These four are the Ism-e-Azam and Ism-e-Zaat. The Perfect and Accomplished Spiritual Guide grants their Zikr to the Seeker in four different stages according to his capability. Remember! Zikr of Hoo is the Zikr of The Divine world and without it the Vision of Allah is impossible.
- ❖ Ism-e-Zaat هو (Hoo) is the Sultan-ul-Azkar. The Seeker who has become Hoo (هو) after annihilating in Hoo, is The Sultan.
- ❖ Whoever wants to gain the Vision and Recognition of Allah should first of all find the Sarwari Qadri Murshid Kamil Akmal and then seek the Zikr and Tasawur of Ism-e-Allah Zaat from him.
- ❖ The breath of a person which passes without the Zikr of Ism-e-Allah Zaat is complete infidel because Sultan Bahoo said جو دم نائل سو دم کافر meaning: “The breath which passes in oblivion is infidel.”

## MURSHID KAMIL AKMAL

*(The Perfect Spiritual Guide)*

- ❖ The people who claim to have Vision and Closeness of Allah without the guidance of a Murshid Kamil Akmal are liars. They should not be trusted because in the history of mysticism, spirituality or Faqr, it has never been possible that anyone has reached Allah covering the waystations of the spiritual path all by himself without the guidance of Murshid Kamil Akmal.

- ❖ I have heard that these days Kamil Murshids are rare and the fraudulents and cheats are available everywhere in the guise of Murshid. Well! If you will seek the world or heaven instead of Allah then you will be definitely deceived by such people. A true Seeker who really wants Allah's Nearness never becomes victims of such people because his Protector is He (*Allah*) in whose search he has set out. First check and rectify your own demand, then look for a Murshid Kamil, you will surely find the destination. Since there are no more Seekers of Allah who set out to search Him truly and seek His Closeness and Recognition, hence Murshid Kamil Akmal has also concealed himself from the carcass worldly people. I again emphasize upon searching a Murshid Kamil with a true heart, sincere intention and without prejudice, only then you will find your destination. Abu Jahal and Abu Lahab could not recognize Prophet Mohammad inspite of being near him. While Hazrat Awais Qarni recognized him due to his true passion despite being physically away from him.
- ❖ The true Murshid Kamil Akmal never involves his Seekers in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the way of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad. He grants the Seeker the eternal Zikr of Ism-e-Allah Zaat and gives him the naqsh (*impression*) of gold engraved the Ism-e-Allah Zaat and Ism-e-Mohammad for Tasawur. He lets him cover the path of Faqr by showing him the way of Mashq Murqoom-e-Wajudia. This way is not written in books, its knowledge is inwardly and secretly transmitted. Murshid Kamil Akmal sanctifies the soul and body of the Seeker by Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia and then presents him in the Court of Allah. The Murshid who cannot do this is fake and imperfect, he must not be followed at all.
- ❖ The company of Murshid Kamil Akmal creates The Divine Love in the heart. As, The Holy Prophet was once inquired,



“Which friend is better?” He replied “Whose vision reminds you of Allah and whose conversation enhances your good deeds.”

- ❖ The Seeker should continue the Zikr and Tasawur of Ism-e-Allah Zaat or Tasawur Ism-e-Mohammad alongwith Mashq Murqoom-e-Wajudia (*as ordered by the Murshid*) for having the Vision of Allah and presence in The Holy Assembly of Prophet Mohammad. He should regularly visit the company of his Murshid because the company of the Murshid is such a place where The Divine Light of Faith is inculcated into the souls of the followers after the purgation of their polluted hearts. One glance of Murshid Kamil is more effective than the Zikr and Tasawur of six months. If the Seeker cannot visit his Murshid daily then he must visit him once a week or a month with true belief and sincerity because without visiting Murshid’s assembly, even Ism-e-Allah Zaat is not retained in the heart.
- ❖ There are three types of Murshid, one is Murshid Kamil whose efficacy and power is like that of a hen. The eggs which are under the hen are hatched while the eggs which remain outside cannot hatch. Similarly, the disciples who sit in Murshid Kamil’s company remain under his spiritual supervision and who leave his company escape from his spiritual authority as well.  
Second is Murshid Mukammal. His efficacy and power is like that of a turtle. A turtle lays eggs on land but itself remains in water. It casts its attention from there and the babies come out of eggs. However this attention is also limited to a certain point.  
Third is Murshid Kamil Akmal whose attention is powerful and effective like a heron. A heron lays eggs in the east and casts attention from the west; hence the offsprings come out of the eggs. Its sight is limitless. A true Murshid is that whose

spiritual attention always remains on his disciple whether he is in the east or the west.

- ❖ Murshid Kamil Sarwari Qadri is omnipresent and all powerful, however the Seeker ought to be sincere and true.
- ❖ In the beginning, the Zikr and Tasawur of Ism-e-Allah Zaat create love for Murshid in the heart of the Seeker. The point to ponder is that the Seeker is contemplating Ism-e-Allah Zaat but the love is being created in his heart for his Murshid. Although, according to the principle, love should be created for the one who is being contemplated. The love for Murshid compels the Seeker to visit his company again and again. Then this love turns into ishq. Then the ishq for Murshid transforms into the ishq of Prophet Mohammad. It eventually converts into Allah's Ishq and the Seeker finds his destination.
- ❖ Although reward and spiritual ranks are received by the worship done without the guidance and supervision of Murshid Kamil Akmal but it is impossible to gain The Divine Observation, presence of the heart, Recognition of Allah and His Closeness without the guidance of Murshid.
- ❖ Murshid Kamil Akmal shortens the path of Faqr and gets the distance of years covered in days. Whoever travels this path without Murshid Kamil goes astray and never reaches the destination throughout his life. A Hadith tells "The person who does not have a Shaikh (*Murshid*) his Shaikh is Satan."
- ❖ To travel the path of Faqr without Murshid is out of a question. Even to begin this journey without him is impossible.
- ❖ If the Seeker cannot understand the disclosure of The Divine Lights and Theophanies or The Divine Secrets which are revealed by the Tasawur of Ism-e-Allah Zaat or is surrounded by confusions and doubts then the Murshid should grant him the Tasawur of Ism-e-Mohammad because Ism-e-Mohammad shows The Straight Path. Prophet Mohammad said, "Who beheld me, undoubtedly he beheld The Truth."

## ISHQ-E-HAQEEQI

*(Divine Love)*

- ❖ The Essence of Allah was hidden. Allah wanted to be recognized, so He manifested Himself in the universe but everything burnt into ashes due to His Magnificence and Majesty. Then, Allah concealed Himself with the veil of Meem (م) Ahmadi and took up the form of Ahmad, hence everything came into peace and calm. When Allah viewed Himself in the form of Noor of Ahmad, He became His own Lover, then the souls of all the creatures were created from this Noor of Ahmad. The beginning of multiplicity from Oneness was only due to Ishq. So, the passion of Ishq transmitted into all the souls through the sacred soul of Prophet Mohammad. This passion of Ishq of Allah is present within every human being in the form of a seed. By the Tasawur of Ism-e-Allah Zaat and the spiritual sight of Murshid Kamil Akmal, it sprouts and then gradually enwraps the whole being of the invoker like a fully grown creeper plant.
- ❖ The relation of soul and Allah is that of Ishq. Ishq is present in the form of a seed within a human being but is dormant. By the Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia alongwith the attention of Murshid, it becomes active. Then the eagerness and attraction of soul for Allah increases due to the Zikr and Tasawur of Ism-e-Allah Zaat. This very ishq then annihilates into The Ishq (*Allah*).
- ❖ Ishq of Allah is the fire which when enflamed, burns all other loves into ashes and envelops the whole existence of the Seeker.
- ❖ When Ishq reaches its peak, the fire of separation from the Beloved (*Allah*) is kindled in the Lover. The craving and eagerness for union with the Beloved keep on increasing. This fire of separation makes the Lover restless and anxious. He

finds contentment only on reaching the stage of Union with Allah.

- ❖ It is useless to pray Allah without His Ishq.
- ❖ If intellect is accompanied by the Noor of Allah, which is gained by humility, then such intellect leads towards Ishq. But the intellect which is veiled by egoism, self conceit and pride on prayers never leads towards the destination of Ishq. Rather, it carries away from the path of Truth towards depravity.
- ❖ It is only Ishq that grants the greatest secret of the universe i.e. the Vision of Allah. On the contrary, intellect denies it.
- ❖ It is only Ishq that endows presence in The Holy Assembly of Mohammad, while intellect denies it.
- ❖ It was Ishq that gave courage to Prophet Abraham to jump into Namrood's fire and to Prophet Ismail to lay down under the knife to be slaughtered, while intellect forbids to do so.
- ❖ It was only Ishq that gave courage to Imam Hussain to witness the ruthless slaughtering of all the sacred family members in the field of Karbala, though intellect denies it and orders to save life.
- ❖ It was Ishq that excited Mansoor Al-Hallaj to utter the slogan of *انا الحق* (*Anal-Haq: I am The Truth*) when he was hanged to death.
- ❖ Intellect has no access to the heights of Ishq because it is entangled in questions like how, when, why, what etc.
- ❖ When the Lover of Allah reaches the extreme level of Ishq, he becomes Allah's Beloved. The prayers of the Lover are Zikr, meditation and the Vision of Allah. The seekers of the world and the hereafter cannot understand it.
- ❖ The extreme level of Ishq is that when the Lover reaches the Court of Allah after passing from all the trials of Ishq successfully, he becomes the Beloved and Allah becomes his Lover due to his perseverance upon the Love of Allah. Whatever the Beloved needs, the Lover provides him."

- ❖ The final stage of Faqr is the status of Belovedness. Here the will of Beloved is the same as that of the Lover.
- ❖ Through intellect Abu Jahal and Abu Lahab could not recognize the reality of Prophet Mohammad inspite of being near him but Hazrat Awais Qarni recognized him even living far from him only due to Ishq.
- ❖ Due to Ishq, the dog of As'hab-e-Kahf became desirable in the Court of Allah.
- ❖ All the waystations of Ishq are achieved by the Zikr and Tasawur of Ism-e-Allah Zaat, provided it is gained from Murshid Kamil Akmal Noor-ul-Huda (*Perfect Spiritual Guide who possesses the Light of Guidance*).

## TALIB-E-MAULA

*(The Seeker Of Allah)*

- ❖ The Seeker of Allah should be true to his demand like Hazrat Abu Bakar who was the Man of Truth.
- ❖ In veracity and sincerity, the Seeker of Allah should follow the precedent of Hazrat Abu Bakar and should not think twice when it comes to sacrificing his life, wealth and progeny upon his Murshid.
- ❖ The Seeker of Allah neither wants the pleasures of the world nor the grades and blessings of the hereafter. His demand is only to have The Divine Vision.
- ❖ How could you claim that you are a Seeker of Allah? In exchange of your prayers and virtuous deeds you demand reward and grades from Allah. Are you worshipping Him or doing trade with Him?
- ❖ The world and the hereafter are the creations of Allah and only He is their Owner and Master. If you pray and do mystic struggle to achieve the pleasures of world or hereafter, then you have made them your gods and are doing polytheism. You should do your devotional practices only to please Allah

and have His Recognition and Marifat. Remove the desires of getting high ranks in the world and the hereafter from your heart. If you are successful in getting the Recognition and Marifat of Allah, He will put the world and the hereafter in your feet. So worship not for the sake of rewards and prizes but for Him who is the Grantor of prizes. Try to understand this.

- ❖ The Seeker of Allah has no demands. He is indifferent to all the desires.

## DEEDAR-E-ELAHI

*(The Vision Of Allah)*

- ❖ Sultan Mohammad Asghar Ali used to say about himself, “I never asked anything from Allah except His Vision and Consent.”
- ❖ There is no blessing greater than the Vision of Allah and it is granted only to Arifeen (*the Knowers of Allah*).
- ❖ Vision of Allah is attained by the Light of insight instead of the physical sight. The Light of insight is gained from Ism-e-Allah Zaat and the spiritual attention of Murshid Kamil Akmal.
- ❖ The person who does not believe in The Divine Vision is not a true follower of Prophet Mohammad. He is unfortunate and is unaware of his own misfortune and depravity.
- ❖ Allah can only be witnessed by the Noor of Ism-e-Allah Zaat as Hazrat Umer said, “I witnessed Allah by the Noor of Allah”. Hazrat Ali said, “If my Holy Lord had not trained me Himself I would not have recognized Him.”
- ❖ Just as two things are required to see anything in this physical world, first one is the eye sight and second is light from any source (*sun or artificial light*). If any of the two is missing, nothing can be seen. Similarly, two things are needed to see in the inward, one is the inner eye (*spiritual sight*) and second is The Divine Light (*Noor*) of Ism-e-Allah Zaat. Hence,

Allah can only be witnessed by the Noor of Ism-e-Allah Zaat. In Surah Bani Israel, the inner blindness is described in verse no. 72. Allah says:

وَمَنْ كَانَ فِي هُدًى أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى

Meaning: Whoever is blind in this world, would remain blind in the hereafter as well.

In other words, one who is deprived of the Vision of Allah or the spiritual insight in this world, will remain deprived of them in the next world too.

- ❖ Divine Lights and Theophanies radiate from Ism-e-Allah Zaat. The Vision and Union of Allah are gained through this Divine Light.
- ❖ Remember! There is a veil harder than the mountains and iron between Allah and man and that is the nafs (*the baser self*). Unless the nafs is dead, Vision of Allah cannot be achieved. No prayer can kill the nafs except the Tasawur of Ism-e-Allah Zaat and the spiritual attention of Sarwari Qadri Murshid Kamil Akmal.
- ❖ The person who attains the Vision of Allah remains silent and does not boast about his greatness among the masses.
- ❖ Remember and engrave it on your heart that the way to the Vision of Allah opens only from Ism-e-Allah Zaat, provided it is received from the Perfect and Supreme Spiritual Guide of Sarwari Qadri Order who is the possessor of The Divine Name and Essence. Any other method which you know or someone has told you, is surely false.

## FAQEER-E-KAMIL/INSAN-E-KAMIL

*(The Universal Divine Man)*

- ❖ Attaining the Vision of Allah is not the ultimate station even. It has also got duality. The actual ultimate station is gained by renouncing one's self and annihilating in The Divine

Essence completely. This is the station where the difference between 'I' and 'You' ends. This is also called the station of Divine Oneness, Fana Fillah Baqa Billah (*annihilation in Allah and immortality with Allah*), or Fana fi-Hoo (*annihilation in Hoo هو*). This is the highest station of Faqr. This is the ultimate station of the perfect man of Allah, on reaching here he is adorned with the crown of Insan-e-Kamil. He is appointed on the Throne of Spiritual Persuasion and Divine Guidance. At this station his speech is the speech of Allah, his hearing is the hearing of Allah, his sight is the sight of Allah, his movement is the movement of Allah and his touch is the touch of Allah.

- ❖ The eternal prayer of Ism-e-Allah Zaat sanctifies the being of man entirely. The heat of Ism-e-Allah Zaat is greater than the hell fire. If the Fana Fillah Baqa Billah Faqeer (*The Universal Divine Man*) looks with The Divine Wrath, he may burn everything in the east and the west into ashes. Thousand praises for him! How great is the entity who tolerates this fire himself and does not afflict the creation. If you visit and stay in the court of such a Faqeer with respect and reverence, you would find betterment. Disrespecting or opposing him will make you unfortunate in both the realms. Ignorance is better than such an intellect which denies his spiritual status, creates hostility against him and persuades others also to oppose him.
- ❖ The station of Baqa Billah i.e. Fana-Fi-Hoo is the highest station of human elevation. This is the station about which Prophet Mohammad said إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ (*Meaning: When Faqr is perfected, that is Allah*). This is the highest station of men of Allah because if a man stays at the station of Fana Fillah, he is lost forever.
- ❖ Faqeer-e-Kamil is the Representative of Allah. His status is that of Belovedness, which is never confiscated. Insan-e-Kamil



is only one in the world who performs the obligation of guiding the Seekers of Truth physically as well as spiritually. In the beginning, he is not famous and keeps himself hidden from the world. Yet in a few years his fame spreads everywhere and the Seekers of Allah are attracted towards him in a large number. His identity is that he does not involve the Seekers of Allah in hard mystic exercises or recital rounds, rather he takes them to the destination by the Tasawur of Ism-e-Allah Zaat.

- ❖ Unless the Seeker reaches the station of Baqa Billah (*Fana-Fi-Hoo*) he remains scared at every station.
- ❖ At the station of Baqa Billah, neither the soul nor the body exists.
- ❖ The station of Baqa Billah is attained by Ism-e-Hoo. You should also get the secret of Ism-e-Hoo from a Sarwari Qadri Murshid because the secret of Hoo is not found without Ism-e-Hoo.

## PRESENCE IN THE HOLY ASSEMBLY OF PROPHET MOHAMMAD

In the spiritual world, the eternal presence in The Holy Assembly of Prophet Mohammad is a very elevated station. The sacred face of Prophet Mohammad is the real Ism-e-Allah Zaat. For the Sacred Companions, Ism-e-Allah Zaat was the physical face of The Holy Prophet. Therefore they did not need to do the Tasawur of Ism-e-Allah Zaat. Now, for the presence in The Holy Assembly of Prophet Mohammad, the Zikr and Tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad are essential. However, they must be received from the Murshid Kamil who has been spiritually permitted by The Holy Prophet to grant it. When the Seeker gets the recognition of The Holy Prophet by the Light of Ism-e-Allah Zaat or Ism-e-Mohammad, there remains no room for any doubt because it is the saying of The Holy Prophet, “Who witnessed me,

undoubtedly he witnessed The Truth, as satan cannot adopt my face.”

- ❖ When the Seeker finds presence in The Holy Assembly of Prophet Mohammad, all his wishes are fulfilled by having the privilege of seeing the sacred face of The Holy Prophet and he approaches the station of Fana Fillah Baqa Billah.

## SHARIAH (Islamic Law)

- ❖ Shariah means the collection of outward as well as inward knowledge of the religion. Anyone who possesses only one kind of knowledge should not claim to be the possessor of Shariah.
- ❖ I received every status by following Shariah.
- ❖ Without following and practicing the sacred Shariah completely, no station or destination of Faqr can be attained. All the stages of Faqr are achieved by the blessing of Shariah.

## KNOWLEDGE

- ❖ Acquiring only the outward knowledge of religion without paying any heed to the spiritual and inward knowledge is the root cause of disintegration and disputes among the Muslim Ummah. From the womb of these disputes, different sects and groups are born and then these become the reason of hatred among the creation. Anarchy and disorder spread everywhere. Every sect keeps trying to prove itself true and better than others, due to which people are alienated from the real religion. While, the spiritual knowledge is the essence and soul of the religion which teaches love, tolerance and brotherhood and brings about harmony in the nation.

- ❖ Knowledge is light but it is also a veil upon the wisdom. The knowledge that takes towards Allah is The Divine Light but the knowledge which takes away from Allah and becomes a reason for disintegration and disputes among the Ummah, is a veil upon wisdom.
- ❖ If knowledge is acquired with the intention to satisfy the sensual demands or to prove that only one's own sect is right and to divide the Ummah into groups involving them into quarrels over religious issues then it is a contemptible knowledge. If knowledge is gained to Recognize Allah, to get His Nearness and for the betterment of the masses then it is desirable.

## KALMA TAYYAB (Islamic Creed)

- ❖ Kalma Tayyab is the foundation of being a Muslim. When a common person recites Kalma Tayyab, he declares just by his tongue that there is no one to be worshipped except Allah and Mohammad is the Prophet of Allah. By saying this, he becomes a Muslim. While the special ones say it with the endorsement of heart (*after having the observation*) but the Arifeen actually experience it by reaching its core.

## MEDITATION AND CONCENTRATION

- ❖ Meditation and concentration means to think over something deeply to get knowledge about it or to understand it. The entire material and scientific progress where this world stands today, is the result of meditation of scientists upon the material things. This meditation is the base of every invention and discovery. Similarly, Allah invites man to meditate within himself. He says: *أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ* (Meaning: Do they not meditate within themselves). When a person meditates within

himself, he finds the secret mentioned in this Qudsi Hadith: *الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ* (Meaning: *Man is My secret and I am his secret*). When a person becomes aware of this secret, Allah makes him His Confidant. That is why, the mystics always teach to drown into one's heart, to peep within the closet of one's body and to enter one's innerself.

In Faqr the initial stage of mediation is to concentrate on Ism-e-Allah Zaat with single minded calmness and closed eyes, while the final meditation of the Knowers is viewing everything with open eyes. As it is said by Hazrat Bayazid, "I have been absorbed in talking to Allah for forty years, people have been thinking that I am talking to them."

## RENUNCIATION OF THE WORLD

Anything which distracts the heart from Allah is worldliness. Sultan Mohammad Asghar Ali describes it as:

- ❖ Renouncing the world refers to the heedlessness of the heart towards the pleasures of the world. It actually means to renounce the lusts of the world. Without renouncing the world, Marifat of Allah cannot be achieved because the love of world and Allah cannot be retained in the same heart.
- ❖ The world is like a shadow. If you turn your back towards the sun then your shadow will come in front of you. If you go forward to catch your shadow it will run before you and will never be caught by you. However, if you turn your back to your shadow and walk facing the sun, the shadow will run after you. Similarly, if you turn your back towards Allah and run after the world, you can never have it. Though if you walk towards Allah turning back from the world, it will run after you.
- ❖ Live in the world like a wild duck lives in water, it does not drown even while living in the water.

- ❖ Live in the world like a boat floats on water. Consider the boat as your innerself and the water as the world. The boat is safe unless the water enters it. When water enters the boat, it definitely sinks. You are like a boat and the water is like the world. Save yourself from the world and its love.

## NAFS

### *(THE BASER SELF)*

- ❖ Nafs is the greatest veil between man and Allah. Satan traps man by manipulating his nafs. The nafs is such a thief in the human body whose recognition is very difficult for common human beings. To control and finish it is extremely difficult. It can only be killed by the Tasawur of Ism-e-Allah Zaat and the spiritual sight of the Murshid Kamil Akmal. By the physical prayers, it becomes more powerful, haughty and hypocrite.
- ❖ There are four states of nafs. Nafs-e-Ammarah (*the ill commanding self*) which is always involved in evil behaviours and sins. A person cannot even realize this state of his nafs. Although, when the Seeker starts the Tasawur of Ism-e-Allah Zaat under the supervision of Murshid Kamil Akmal, it turns into Nafs-e-Lawamah (*the repenting self*). The person then regrets after committing sin. Its third state is that of Nafs-e-Mulhima (*the inspiring self*). Allah saves the person having this state of Nafs from the evil Himself. The last and most elevated state is that of Nafs-e-Mutmaina (*the satisfied self*) which is never inclined towards sin. This state is possessed by the Prophets, Saints and the Truthfuls. At this stage, the nafs completely comes under the control of the person and is removed from between the man and Allah.
- ❖ The only way of killing the nafs is the Zikr and Tasawur of Ism-e-Allah Zaat and the spiritual sight of the Murshid.

## SINCERITY AND TRUTHFULNESS

- ❖ True intention and sincerity are very essential in the way of Reality. The acceptance of any good deed in the Court of Allah depends upon the degree of truthfulness and sincerity a person possessed while performing it. It is the Hadith of Prophet Mohammad, “The intention of a faithful is better than his act.”
- ❖ The truthfulness and purity of intention in the path of Faqr make years’ journey covered in months.

## HYPOCRISY

- ❖ Hypocrisy refers to any such act of a person which is not purely meant for Allah, rather he wants to show off and let the people think that he is pious. Hypocrisy is the biggest tool of satan to divert a Muslim from the path of Truth. The great worshippers and ascetics are easily trapped into it. When the heart of a person suffers from the disease of hypocrisy, the nafs attacks him more and it becomes very difficult to get rid of it. Human nature has the weakness that a person wants to be known for his virtues and piety. If this inward disease becomes permanent, the person gets depraved. He loses the Noor of his face entirely which is not hidden from the people having spiritual insight. The spiritual journey of Faqr of such a hypocrite completely ends because hypocrisy is a form of polytheism and a polytheist has no relation with Faqr.

## SUBMISSION TO THE DIVINE WILL

Sultan Mohammad Asghar Ali used to say about himself, “I never asked anything from Allah except His Vision and Consent.” He said:

- ❖ The core of Faqr is to submit to Allah’s Will in every condition, whether it is a calamity or ease, grief or comfort, convenience

or misery, illness or health, hunger or satiation, honour or humiliation, richness or poverty. Only such submission is accepted and approved in Allah's Court. Only such a person deserves to have The Vision of Allah who surrenders sincerely and truthfully to The Divine Will withdrawing his own consent, and faces the troubles and pains when they befall him without any complaint.

- ❖ When the Seeker of Allah approaches the final level of the submission to The Divine Will, the destiny is handed over to him.
- ❖ How could everything happen according to your wish when you are not even born of your own choice.
- ❖ The blessing of The Divine Vision is conferred only after reaching the destination of complete submission to Allah.
- ❖ The spiritual persuasion of Ism-e-Allah Zaat by the Murshid Kamil Akmal inculcates the attribute of submission to Allah in the Seeker to such an extent that he feels happy on every Command and Act of Allah.

## HUMILITY

- ❖ Allah has opened the way towards Himself only through humility and humbleness.
- ❖ Humility acts as a strong shelter while facing the hardships and trials which come in the way of Faqr.
- ❖ The person who comes in the Court of Allah with humility never returns empty handed.
- ❖ The levels of Vision of Allah, Fana fi-Hoo, Fana Fillah Baqa Billah are achieved through humility and humbleness.
- ❖ The more a person is humble the more he is beloved in The Divine Court.
- ❖ Humility is the strongest shield in the path of Faqr which safeguards the Seeker from the satanic and sensual attacks.
- ❖ Humility is gained from the Tasawur of Ism-e-Allah Zaat. By the physical prayers, the nafs becomes stronger and arrogant.

## LOYALTY AND SACRIFICE

- ❖ The path of Faqr is the path of Ishq. Ishq demands sacrifice. No success is gained in this path unless the Seeker sacrifices his each and everything for the sake of Allah. In this regard, the Seeker should remember the examples of the Sacred Companions about their sacrifice and loyalty with The Holy Prophet. These examples are the source of inspiration for every true Seeker of Allah.
- ❖ A Seeker should sacrifice his wealth, life and every possession to get the blessing of Faqr, without expecting anything in exchange. He should not be worried about losing these things after sacrificing them.
- ❖ The Seekers who have sacrificed everything for their Murshid, have attained the eternal life. They are living in the beautiful state of Ishq and rapture.
- ❖ Nearness to Allah is not received until the Seeker sacrifices everything in the path of Allah and his loyalty towards Allah is not lessened even a little bit during all the calamities and tribulations.

## THE DIVINE FAVOUR

- ❖ The Divine Favour is the base of all the achievements and successes in the path of Faqr. It is essential for the Seeker to always try to step forward in Faqr but consider his each achievement as the result of The Divine Favour. The human nature is to demand reward in return of his courage and struggle but the true Seeker always requests Allah for His Mercy and Grace instead of reward.
- ❖ The path of Faqr is that of Ishq. The Lover loves Allah purely to Love Him. To demand anything in compensation is not in the nature of Ishq. The true Seeker of Allah does not even want any levels or stations in this path. For him the Zikr and Tasawur of Ism-e-Allah Zaat are also the source of reaching



close to Allah, so he does not seek anything in return. He leaves everything on The Grace of Allah and only demands the blessing of The Divine Vision from Allah.

- ❖ In the way of Faqr, success is impossible without The Favour and Grace of Allah.
- ❖ In Faqr, The Divine Favour is in fact the synonym for Murshid Kamil. Nobody can gain any success without The Divine Favour.

### TRUST UPON ALLAH

- ❖ Tawakkal (*complete trust upon Allah*) is the foundation of Faqr. The Ishq of Allah demands that every matter should be handed over to Allah completely. Though, physical efforts must be made but inwardly the Seeker should withdraw his own will and trust only upon Allah.
- ❖ Satan cannot overpower the Seeker who has resigned to the Will of Allah because such a Seeker believes and trusts only upon Allah in all his matters, due to which Allah's Favour remains with him.
- ❖ The Seeker who truly trusts Allah, does not worry about his livelihood. Common people get their bread and butter through struggle but the selected ones are provided by Allah.

### PERSEVERANCE

- ❖ In Faqr, the greatest miracle is steadfastness and perseverance.
- ❖ The real marvel and excellence in the path of Faqr is to reach the destination after passing through all trials and coming over all the obstacles of the way with perseverance.

### ETERNAL LIFE OF PROPHET MOHAMMAD

Sultan Mohammad Asghar Ali said about the eternal life of The Holy Prophet:

- ❖ The sacred life of The Holy Prophet exists from pre-existence till eternity rather than only sixty three years. He was the Prophet even before his physical appearance in this world and was present in the universe spiritually. After his manifestation in the world in the human form, his Prophethood and presence in the world was physical as well as spiritual. After leaving this world physically, he still exists in the universe spiritually and blesses his Lovers with his sacred vision and guidance. He said, “Whoever witnessed me, undoubtedly witnessed The Truth, as satan cannot adopt my face.” You should read the meaning of Kalma Tayyab carefully لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. Meaning: “There is no one to be worshipped except Allah and Mohammad is his Prophet.” It clearly states that he is the Prophet of the present era, he was the Prophet in the previous era and will be the Prophet of the future era i.e. he is the Prophet of every era. The use of present indefinite tense in the Kalma refers to his permanent presence because Prophet is actually the one who is permanently present. Hence, the one who is the denier of the permanent ‘existence’ of Prophet Mohammad is not at all his follower and is an absolute liar. His love for The Prophet is just superficial and hypocritical.

## ISHQ OF THE HOLY PROPHET

Sultan Mohammad Asghar Ali used to celebrate Milad of The Holy Prophet on a grand level regularly twice a year. The first Milad was held always on the 12<sup>th</sup> and 13<sup>th</sup> April and the second one was held in the first week of September. A lavish and grand langar was arranged by him which was for all and sundry. Besides these two main celebrations, he used to hold the Milad ceremony during the whole year wherever he went. In these gatherings, encomiums (*Naats*) and eulogies were recited and the grandeur of The Holy Prophet was elaborated. Except these sacred

gatherings, he never celebrated any occasion. He used to say, “I wish that I keep listening the praise and encomiums of my Holy Prophet throughout my life. His Ishq is the reason of my being. Life is useless without the Ishq of The Holy Prophet.” Once he said to me, “Dear Najib! My life owes to my Holy Lord Mohammad. It is only due to his kindness and my slavery to him that so many people follow and respect me. It is just his grace that people kiss my hands and some of them even kiss my feet, otherwise I am worthless.” He also advised me, “Always narrate the grandeur of The Holy Prophet, his Sacred Family and Companions through your writings and speech. Use all the skills that Allah has granted you to spread the true religion. Then you will see that the Favour of Allah and His Beloved will be involved in all your affairs.”

He said:

- ❖ The soul and base of religion is the Ishq of The Holy Prophet. Whoever is deprived of it, he is following Abu Lahab's religion.

## GRANDEUR OF THE PROPHET'S SACRED FAMILY

- ❖ In the path of Faqr, all the stations and levels are attained by the mediation of The Holy Prophet's Sacred Family. Whoever denies their grandeur or disrespects them, is out of the circle of Islam.
- ❖ If you want to gain the Reality of Ishq, just observe the role of highly exalted Hazrat Imam Hussain in Karbala. If a spring could sprout by the rubbing of Hazrat Ismail's heels, it was not impossible for Hazrat Imam Hussain to make springs sprout in the field of Karbala by a single wink of his eye. River Euphrates would have come under his sacred feet, Yazeed's forces would have sunk into the sand if Hazrat

Imam Hussain had wished so. But he never prayed to avoid such a painful end of himself and his sacred family. Instead, he surrendered to the Will of Allah with patience and steadfastness and sacrificed his whole family for Allah's Consent. سر تسلیم خم ہے جو مزاج یار میں آئے. Meaning: "I surrender to my Beloved's wish." Such an elevated level of submission can only be the speciality of the progeny of Prophet Mohammad. Hazrat Imam Hussain proved it practically by getting through this trial successfully. Whenever the Seeker of Allah stagger due to the tribulations coming in the way of Ishq, he should observe the role of the progeny of The Holy Prophet and their companions in Karbala. It would prove to be an inspiration and an enlightened torch for him in his journey.

## THE GRANDEUR OF THE COMPANIONS OF THE HOLY PROPHET

❖ The Holy Prophet's Companions are the most distinguished and prestigious class of Ummah. They are the sacred people who were annihilated in their beloved Prophet Mohammad to such an extent that they acquired The Divine Colour i.e. they adopted all The Divine Attributes. Allah was pleased with them and they were pleased with Him. No other Prophet got such Companions and Seekers of Allah. They were the Friends and Confidants of the Beloved Prophet of Allah. They endured every calamity, grief and agony with patience and bravery. They faced every trial heroically. They were tortured, whipped, laid on burning coals, fastened with chains, dragged on the burning sand, hanged, burnt with the iron bars and crushed under the rocks. They suffered cruelty, oppression and tyranny but nothing could separate them from their beloved Prophet. This relation was not just a matter of accepting Islam rather it was 'Ishq'. Their hearts could not bear that their beloved went out of their sight even for a

single moment. This Ishq swept away every other love from their hearts and they were attached only to their beloved Prophet.

- ❖ The lives of Sacred Companions are the enlightened torches for the Seekers of Allah. If you want to enlighten yourself, follow their steps. If you want to know the reality of Ishq then observe their lives.
- ❖ The prayer of the Sacred Companions was only to have the Vision of The Holy Prophet.

### GHAUS-UL-AZAM

#### HAZRAT SHAIKH ABDUL QADIR JILANI

- ❖ The foot of the Master of the Saints Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is on the necks of all the Saints. Without his permission neither anyone can step into Faqr nor can be an Arif or a Saint. He was drowned in The Divine Lights from head to toe and had been carrying The Divine Trust of Faqr from pre-existence till eternity. Prophet Mohammad himself took bayat from him. The Trust of Faqr is still transferred only through him. After completing the training of the Seeker of Allah, Murshid Kamil assigns him to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who further grooms the Seeker before presenting him in the court of The Holy Prophet. Without his permission and stamp, no Seeker can get presence in The Holy Assembly of Prophet Mohammad. With the passage of time his rank is getting higher and higher.

### SULTAN-UL-ARIFEEN HAZRAT SAKHI

#### SULTAN BAHOO

- ❖ The highest rank among the Saints is that of Arifeen<sup>269</sup> and Hazrat Sakhi Sultan Bahoo is the King and Sultan of the

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<sup>269</sup> The Knowers of Allah.

Arifeen. He is also appointed at the rank of Sultan-ul-Faqr. His biggest favour to the Seekers of Allah is that he disclosed the Secret of Ism-e-Allah Zaat and spread this secret in every corner of the world through his books. Hence, the common Muslims got awareness about the path of Faqr. Before him, this way was restricted to special people only and was passed on secretly person to person.

- ❖ The indigents and needy get their needs fulfilled from all the shrines but Faqr can be found only from two shrines in the world. Those who seek Faqr from these shrines never return empty handed. The first shrine is that of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and the second is of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo.
- ❖ Sultan Bahoo spread the Sarwari Qadri Order in the Sub-continent. Unlike other Saints and spiritual ways, he opened the door of The Divine Vision through the Tasawur of Ism-e-Allah Zaat instead of hard mystic exercises and ascetic discipline.
- ❖ Lacs of people found spiritual beneficence and Faqr from the court of Sultan Bahoo. His beneficence would continue till the Day of Judgment because Prophet Mohammad entitled him as Mustafa Sani and Mujtaba Akhir Zamani (*Mustafa the second and Mujtaba of the final era*).
- ❖ When all the spiritual chains will be left just superficially in the world then the spiritual order of Sultan Bahoo would spread Light in the world. He has declared that he will grant Faqr to all the true Seekers of Allah who would request him for it. He said, "I am the scholar of the knowledge of The Divine Vision. If somebody wants to learn the knowledge of Divine Vision, then he must come to me."

## SHAHBAZ-E-ARIFAAN HAZRAT SAKHI SULTAN PIR BAHADUR ALI SHAH

Sultan Mohammad Asghar Ali often visited the shrine of Pir Bahadur Ali Shah and stayed there for days. His father and Murshid Sultan Mohammad Abdul Aziz took bayat from him placing his hand on the shrine of Pir Bahadur Ali Shah. Since that day, he made it a routine to regularly visit the shrine and continued it till his death. He used to say:

- ❖ “Sultan Bahoo handed over his entire treasure of Faqr to Pir Bahadur Ali Shah. That is why, whatever one seeks, gets it from his shrine quickly. Pir Bahadur Ali Shah was the beloved of Sultan Bahoo and a beloved’s request is never rejected.”

That was why, whenever Sultan Mohammad Asghar Ali visited the shrine of Pir Bahadur Ali Shah, the devotees gathered around him with their pleas.

- ❖ If the status possessed by Pir Bahadur Ali Shah in Faqr becomes known among masses, everybody would rush towards his shrine.

## SARWARI QADRI ORDER

Sultan Mohammad Asghar Ali expressed:

- ❖ Sarwari Qadri is the real Qadri Order in which the beneficence of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is still continued. Since Ghaus-ul-Azam is on the footsteps of Prophet Mohammad, therefore his spiritual order i.e. the Sarwari Qadri Order also follows the same pattern of the way of The Holy Prophet. When Sultan Bahoo could not find his Spiritual Confidant to hand over The Divine Trust, Prophet Mohammad selected and sent Syed Mohammad Abdullah Shah. When Pir Abdullah Shah could not find his Spiritual Confidant then again Prophet Mohammad selected and sent Pir Abdul Ghafoor Shah. Pir Syed Mohammad Bahadur Ali

Shah, who was the spiritual heir of Pir Mohammad Abdul Ghafoor Shah, was also selected by Prophet Mohammad, Shaikh Abdul Qadir Jilani and especially by Sultan Bahoo. Similarly, my Murshid (*Sultan Mohammad Abdul Aziz*) was chosen eternally as the Spiritual Leader of Sarwari Qadri Order. Sultan Bahoo himself got out of his sacred grave and let Sultan Mohammad Abdul Aziz take bayat on the sacred hand of Pir Bahadur Ali Shah. Therefore the denier of the real Sarwari Qadri Saints and the Sarwari Qadri Chain is certainly the seeker of the carcass world and only this carcass world is his shelter, not Allah.





## SECTION XIX

### KARAMAAT (*MIRACLES*)

Karamaat<sup>270</sup> can be esoteric as well as exoteric. Exoteric karamaat are for the common people who judge things superficially. Esoteric karamaat are for the chosen ones and only they are able to understand their reality and importance.

There are countless esoteric as well as exoteric Karamaat of Hazrat Sakhi Sultan Mohammad Asghar Ali but only a few are presented below.

- ❖ Sultan Mohammad Abdul Aziz advised Sultan Mohammad Asghar Ali, “My son, I did a lot for the welfare of people. I have always been fulfilling all the requests of the people who came to me. But the worldly people are unfaithful and insincere. So after me, if somebody requests you for Ism-e-Allah Zaat or the Marifat of Allah, grant him generously, but if somebody demands the worldly benefits then be careful.”

The secret behind this advice was that when people get worldly benefits in the form of wealth and comforts they forget Allah. Marifat of Allah is the legacy of the Prophets while the worldly pleasures and riches are the assets of Pharaoh and Qaroon. The worldly pleasures trap people and never let them turn towards Allah. Hence, whenever a person requested Sultan Mohammad Asghar Ali for progress in business, for having children or presented any other worldly desire, he used to reply, “First take Zikr and Tasawur of Ism-e-Allah Zaat and acquire the Recognition of Allah, your worldly problems would be resolved automatically.” In this way he first converted the seekers of the world into the

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<sup>270</sup> Miracles of a Saint

Seekers of Allah and then guided them towards the Vision and Union of Allah.

Sultan Mohammad Abdul Aziz once stated, “No one, till the day of Judgment, can hold Faqr the way my son Mohammad Asghar Ali will.” This prediction proved perfectly true. Sultan Mohammad Asghar Ali spent his whole life anonymously and always avoided fame and media. He never showed any miracle that would bring him in the limelight. Worldly people considered him a worldly man while meeting him because he treated them in the same way. His real spiritual status was recognized only by the Seekers of Allah and only the True Seeker of Allah (*his Spiritual Confidant*) recognized him perfectly. In fact Murshid Kamil is as pellucid as a mirror. Every person who meets him, views his own reality in him and gains his recognition accordingly. A worldly person would view him as a worldly person while a Seeker of Allah would see The Reality in him. As Sultan Bahoo narrates an incident:

A king was the disciple of a Murshid Kamil. He ordered somebody to go and see what his Murshid was doing. That man went and saw that a dog was sitting on the Murshid's prayer mat. He informed the king about his observation. The king sent someone else to find out the reality. That person observed that a pig was sitting on the Murshid's prayer mat. He returned and told his observation. Then the king went there himself and observed that his Murshid was sitting on the prayer mat himself. He narrated the whole matter to his Murshid. He replied, “O' king! The person who saw a dog instead of me was a seeker of the world and who saw a pig instead of me was a pimp of his wife.” Faqeer Bahoo says that Saints are clear like a mirror. That is why the beholder watches in them whatever is his (*beholder's*) own Reality.”  
**(Mahak-ul-Faqr Kalan)**

This incident proves that a person watches the reflection of his own attributes in the Perfect Faqeer because a Perfect Faqeer is a mirror. Sultan-ul-Faqr is such a lucid mirror in which the reflection is most clearly visible.

The greatest karamat of Sultan Mohammad Asghar Ali was that he took lacs of people to the destination of Marifat of Allah, yet he always remained away from limelight.

❖ In 1997, I started hard mystic practices and different daily recital rounds which gradually reached up to the Zikr of The Divine Attributive Names. I paused when I reached at the Zikr of Ism-e-Allah Zaat. I used to do the Zikr of Ism-e-Allah by tongue but a thought captured my mind that there must be another better method to do it. To know that, I needed the guidance of a Murshid Kamil Qadri. Without his guidance everything was impossible so I started searching for a Murshid Kamil. One night, I saw Sultan Mohammad Asghar Ali in my dream. He said, “Come, my son I am waiting for you”. I did not recognize that beautiful face and had no idea of his whereabouts. I searched that enlightened face in various shrines, tombs and visited different Murshids but the face of my dream was found nowhere. One month passed in a state of anxiety. Then another night he again came into my dream. In the dream, he opened an old box from which a golden Ism-e-Allah Zaat emerged high and started shining near his sacred head like the sun. Then he said, “Son! You have suffered a lot of hardships. Now just come to me.” He added while pointing towards Ism-e-Allah Zaat, “I have this Trust of yours and I have been waiting for you for a long time to hand over this Trust to you.” Only two days later, one of my companions called me on the phone and said that he was going to Shorkot, Jhang to visit his Murshid and asked me if I would like to accompany him. I instantly agreed as I was already in search of the Murshid Kamil. In those days I was

experiencing a strange state and usually remained on leave from office to search Murshid.

It was 12<sup>th</sup> April, 1998 when I reached the court of Sultan Mohammad Asghar Ali with two of my companions. There was a huge crowd outside his room so we had to wait for a long time to meet him. I felt very helpless so I went to the shrine of Sultan Bahoo which is nearby and requested, “Hazoor! I am too tired now! Please bless me with your kindness.” After passing sometime over there I came back and sat outside the room of Sultan Mohammad Asghar Ali waiting for his call. In the meantime the door opened and one of his disciples Majeed called aloud, “Mr. Najib who has come from Lahore is called by Hazoor.” I stood up at once and delightfully ran inside. As soon as I entered the room, the face of my dream was there in front of me. Immediately I kissed his hands and sat down in his feet. He said, “So, you have come.” Nobody present in that room could hear those words except me. On my request of bayat, Sultan Mohammad Asghar Ali replied, “Be patient, it will be done.” It was almost noon. He took bayat from me after Maghrib (*the evening prayer*). While I was kissing his hands after bayat, he cast such a glance upon me that my whole being was altered. I became anxious to see him again and again. From that day onwards, every moment of my life is subjected to his Ishq and slavery.

- ❖ Sultan Mohammad Asghar Ali’s greatest miracle is my own self. The people who knew me before my bayat (12<sup>th</sup> April, 1998) would be astonished to witness me after bayat. They would be really surprised at how my nature has changed. I often mention this reality in these words:

“I was no one...Neither I had an existence worth mentioning nor of any importance...The aim of my life was restricted to this world only...Everyday was the same for me...My only purpose of life was to struggle to make worldly life happier

and more comfortable...I was unaware of the purpose of human life...This was how my life used to be...One day, the sacred glance of Allah fell upon my humble self and destiny took me into the court of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali. We saw each other and everything changed...The Lover recognized the Beloved...On the evening of 12<sup>th</sup> April, 1998 (15<sup>th</sup> Zilhaj 1418)<sup>271</sup>, I took bayat upon the holy hand of Sultan Mohammad Asghar Ali and entered the circle of his slavery.

This was the most incredible and valuable moment of my life...His eyes fell upon me and my outlook towards life was completely changed...Gradually, I got free from the clutches and shackles of this world and became aware of its reality. Since 12<sup>th</sup> April, 1998 till 26<sup>th</sup> December, 2003, I served my Murshid devotedly, after which, he left this world transferring The Divine Trust of Ism-e-Allah Zaat to me. The opportunity to serve Sultan Mohammad Asghar Ali and his sacred company are the real achievements of my life. During his life, when I could not meet him for ten or fifteen days, I felt as if the Noor of Faith had lessened in my heart and the attraction of the world was pulling me towards itself. However, as soon as I reached his sacred court and he put a glance upon me, the Ishq for Allah and His Prophet flourished in my heart. I felt disgusted of this world and its desires. Then, my Ishq for Murshid kept on increasing and I became indifferent to everything except Allah.

یک زمانہ صحبت با اولیاء  
بہتر از صد سالہ عبادت بے ریا

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<sup>271</sup> It was 14<sup>th</sup> Zilhaj on 12<sup>th</sup> April, 1998. Since I took bayat after evening prayer and the Islamic date changes at evening, therefore according to Hijri calendar 15<sup>th</sup> Zilhaj, 1418 is correct date. 12<sup>th</sup> April is also the death date of Sultan Mohammad Asghar Ali's Murshid and 13<sup>th</sup> April is the date of his acceding the Throne of Divine Persuasion and Guidance.

Meaning: One moment in the company of Auliya (*Friends of Allah*) is better than the thousand years of sincere worship.

As Sultan Bahoo says:

عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑیا ہو  
کھڑیا کھڑیا ولیا ناہیں، سنگ محبوباں دے رلیا ہو  
عقل فکر دیاں سب بھل گیاں، جد عشقے نال جا یلیا ہو  
میں قربان تنہاں توں باہو، جنہاں عشق جوانی چڑھیا ہو

Meaning: “Poor Lover has lost himself in Ishq. He has reached that ultimate level of Ishq from where there is no retreat. He is now counted amongst The Divine Lovers. Ever since he has reached the peak of Ishq, he has forgotten all about wisdom and intellect. O Bahoo! I am ready to sacrifice myself for the Seeker whose Ishq has reached the extreme level and who has become Ishq himself drowning in the ocean of Ishq.”

When my Ishq reached its heights I recognized the Reality of my Murshid. Then I did not remain myself anymore. I drowned myself in the passion of Ishq and losing my own existence I found spiritual union with my Murshid. In the words of Bulleh Shah:

بھے شاہ دی ذات نہ کائی  
میں شوہ عنایت پایا اے

Meaning: I have no existence of my own; now my being is inhabited by my Murshid.

To change me and lacs of other disciples entirely is his unforgettable miracle.

- ❖ Ism-e-Allah Zaat is “Tauheed” (*Divine Oneness*) and is present in the human heart in the form of a seed. When Murshid

Kamil orders to do its Zikr and Tasawur and casts his peculiar spiritual sight upon the heart of the Seeker, this seed sprouts. Then the Murshid nourishes it and as a result The Divine Essence manifests in the Seeker's heart. Sultan Mohammad Asghar Ali turned the hidden treasure of Ism-e-Azam from a rare genre into a common one. He disclosed and spread the Secret of Ism-e-Azam (*Ism-e-Allah Zaat*) to such an extent that is unprecedented, thereby enlightened lacs of hearts with The Divine Light. In the past Ism-e-Azam was granted after extreme hard mystic exercises, forty days seclusions and the daily recital practices of years. According to Shaikh Moeeduddin Jindi, "It is must to hide The Ism-e-Azam which is much discussed, and to reveal it is unlawful." (**Tafseer Rooh-ul Bayan-Vol-1**)

Sultan Mohammad Asghar Ali inverted this law, making it essential to reveal and illegitimate to hide the Ism-e-Allah Zaat. As, in the present era, people do not have much time to engage in hard mystic exercises, forty days seclusions and daily recitals for gaining Ism-e-Azam. Even they hardly respond to the invitation of Ism-e-Allah Zaat. Making the path of Marifat of Allah easier and shorter by revealing the secret of Ism-e-Allah Zaat is such a miracle which distinguishes him from all other Saints and Mystics.

- ❖ Malik Safdar Hussain, the resident of Chakwal, was the first person whose bayat was taken by Sultan Mohammad Asghar Ali twenty five days after the death of his Murshid. He was a bank manager. He narrated an incident:  
"One of my friends Ilyas, who belonged to Sargodha, was involved in many indecent activities like drinking and womanizing. He was a big land lord. I lived with him in Sargodha for some time and we became friends. Then I was transferred to Khushab from Sargodha. We could not meet each other for long. When I met Ilyas after a long time I was shocked to see him. He had become physically and mentally

ill due to continuous drinking. Meanwhile, I had taken bayat at the sacred hand of Sultan Mohammad Asghar Ali and my life had been revolutionized. Owing to my friendship, I had to save my friend from being ruined. I tried to persuade him to take bayat to my Murshid but he replied, "I do not want to be involved in such useless matters." I insisted him to meet my Murshid only once, at last he agreed. I took him to my Murshid Sultan Mohammad Asghar Ali and requested him to bless my friend with his spiritual attention. Sultan Mohammad Asghar Ali looked at him only once. Surprisingly, Ilyas fell at his feet almost jumping from his place and started crying like a kid. My beloved Murshid consoled him lovingly, then I took him outside. At once his plight changed, he insisted me to let him take bayat at the hand of Sultan Mohammad Asghar Ali right there and then. I tried to delay him to some other time but he was anxious. He asked me, "Safdar! For how long have you been under his bayat?" I answered "For four years." Ilyas uttered, "Couldn't you have any Divine Observation about your Murshid in four years? While I was enlightened by the single glance he cast upon me." I remained silent, he insisted on taking bayat. I sent the request to my Murshid to take bayat from him. He ordered us to come after Zohr (*the noon prayer*). Then Ilyas took bayat at his sacred hand. At that time Ilyas used to wear spectacles of almost last number. He used to have strange fits and to live without drinking was impossible for him. After bayat, his condition improved unbelievably. His eyesight became perfect, he grew his beard and his face was enlightened. All his physical diseases disappeared. Now he was a totally changed man. This is the karamat of the spiritual sight of my Murshid Kamil." **(Sahib-e-Lolaak)**

Note: This is the same Ilyas who announced the "Sultan-ul-Faqr" status of Sultan Mohammad Asghar Ali and was made Sahib-e-Majaz by him.



- ❖ Malik Safdar recounted, “I never requested my Murshid for anything because I believe he is aware of all our matters. It had been a long time since my marriage took place but I had no children. I accepted it as my fate and never got worried about it. Once I was deputed at Qaidabad when my Murshid Sultan Mohammad Asghar Ali visited me. My nephew was also there with me. My Murshid asked me who he was. I replied that he was my nephew. Then he inquired, “Don’t you have any son?” I replied, “No”. He said, “Why didn’t you tell me?” I answered, “Hazaar nothing is hidden from you.” He paused, looked at the people present there and asked them to pray together that may Allah grant a son to Safdar Hussain. Everybody prayed and he uttered ‘Amin’. Only after one week, Allah granted me the good news through a medical test. **(Sahib-e-Lolaak)**
- ❖ The same Malik Safdar narrated, “In Piplan, district Mianwali, there was a friend of mine in my neighbourhood. He was an educated person and I often talked to him about my Murshid’s marvels. Once he said, “Mr. Safdar you tell me very pleasing things about your Murshid but the Pirs of today practise against the Islamic law as they let their disciples prostrate them.” I requested him to visit my Murshid only once before setting any opinion about him, he agreed. We went to my Murshid’s court. While I was introducing him, a disciple entered the room and saluted Murshid almost in a prostrating position. He at once picked him up from his shoulder and said to him “Remember! Prostration is only for Allah. To prostrate before anyone other than Allah is infidelity.” My companion was very surprised at it because we had not said anything to Sultan Mohammad Asghar Ali about his point of view regarding Pirs. He requested me to let him have bayat at the hand of Sultan Mohammad Asghar Ali right then. I delivered his request to my Murshid and he took bayat from him. **(Sahib-e-Lolaak)**

- ❖ Once Sultan Mohammad Asghar Ali went to “Bala” near Harnoli in Mianwali. A disciple’s son had died there. He visited the grave of that child and afterwards said to his father, “I have engraved *Ism-e-Allah Zaat* on your son’s heart.” Sultan Bahoo expresses in *Risala Roohi Sharif*, “I have been ordered by The Holy Prophet to persuade all, whether dead or alive, Muslim or non Muslim.” This event is a simple example of such power and authority of Sarwari Qadri Murshid. **(Mirat-ul-Arifeen, Nov 2007 issue)**
- ❖ Mohammad Shah of Chak Tewana stated, “I am a disciple of Babu Jee Sarkar<sup>272</sup>. I have a grandson who could not speak. I took him to Golra Sharif<sup>273</sup> several times and prayed there but he did not recover and became five years old in the same condition. Once Sultan Mohammad Asghar Ali came to our village. Since, he belonged to the sacred progeny of Sultan Bahoo, I requested him to bless my grandson. As soon as he cast his glance on the child, he uttered, “Haq Bahoo”. Hence the child gained his voice by his blessing.” **(Mirat-ul-Arifeen Nov 2007 issue)**
- ❖ Saad Ameer Khan Niazi (*late*) was the disciple of Sultan Mohammad Abdul Aziz. He also remained in the company of Sultan Mohammad Asghar Ali. Sultan Mohammad Asghar Ali ordered him, “Mr. Niazi! Translate the book *Ain-ul-Faqr* of Sultan Bahoo.” Mr. Niazi replied, “Hazaar! I don’t know Persian.” He again said, “Mr. Niazi! Do start it.” Then, by the grace of Sultan Mohammad Asghar Ali, he became such a translator of the books of Sultan Bahoo that he excelled the great translators.
- ❖ Two of Sultan Mohammad Asghar Ali’s disciples, Haji Mohammad Nawaz from Tulamba, Mian Channu and Allama Anayatullah of Kirri Khaisore, Dera Ismail Khan got excellence in the knowledge of Quran and its exegesis inspite of being

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<sup>272</sup> A local Saint

<sup>273</sup> Shrine of Pir Syed Mehr Ali Shah, situated near Islamabad, Pakistan.

illiterate, by the accomplished spiritual sight of Sultan Mohammad Asghar Ali.

- ❖ Sufi Allah Ditta (*Jhang*) was a butcher and an illiterate person, having no worldly or religious knowledge. When he reached Sultan Mohammad Asghar Ali's court he became an orator. In the life of Sultan Mohammad Asghar Ali, he used to conduct every program of Milad and Urs in a very organized manner.
- ❖ In 1999, I was transferred to some other place within the city. Since I never presented my worldly problems before my beloved Murshid so I kept quiet about this issue too. When a fellow disciple, Haji Mohammad Nawaz went to meet me at my earlier office, he could not find me there. He went to my Murshid and told him about my transfer. The same night my Murshid contacted me on the phone and said, "Dear Najib! I have heard about your transfer." I replied, "Hazoor! I am satisfied on Allah's Will." He then expressed, "Your earlier office was a better place as you worked there comfortably. I cannot bear your inconvenience. Do a little bit of effort, Inshallah the transfer would be cancelled." I could not figure out what to do, so I thought to leave it for the next day. Next day, before I could do anything about the transfer, I was informed that it was cancelled.
- ❖ One of the relatives of Naveed Shaukat (*a disciple of Sultan Mohammad Asghar Ali from Lahore*) was a member of C.B.R (*now FBR*) and an officer of 21 scale. He had family dispute with Naveed Shaukat so he got him transferred to Multan. Naveed Shaukat informed Sultan Mohammad Asghar Ali about his transfer during a program of Milad of The Holy Prophet which was being held in Ochali, Khushab District. On hearing this, he expressed unpleasant feelings. At the end of the Milad when Naveed Shaukat went to take permission from Sultan Mohammad Asghar Ali to leave, he enquired where would he go. Naveed Shaukat replied that he would

go to Lahore first and then to Multan. Sultan Mohammad Asghar Ali ordered, "No! Go straight to Islamabad." He said only this much and turned his attention towards others. Naveed Shaukat surprisingly went out and drove his car towards Islamabad as ordered by the Murshid. On reaching Islamabad, he went straight to the secretary admin CBR and asked the reason of his transfer. The secretary replied, "It was ordered by the member CBR." Naveed Shaukat clearly said that he was unwilling to go to Multan. The secretary answered, "If you do not want to be transferred, it will be cancelled." So, the transfer of Naveed Shaukat was cancelled without much effort, by the inward favour of Sultan Mohammad Asghar Ali. (*This is an event of 1997*).

- ❖ Among the outer family circle of Sultan Bahoo, there was an individual who had been continuously elected since the tenure of Ayub Khan. He remained the state minister and the secretary parliament at different times. In a family gathering he announced that he intended to participate in the 1997 elections as well. Sultan Mohammad Asghar Ali carried a garland for him in that gathering. When he was going to greet him with that garland, he proudly rejected his hand saying, "I do not need your garland." Sultan Mohammad Asghar Ali put that garland to another individual of the descendants of Sultan Bahoo standing nearby and prayed for him, "May Allah grant you success." After that he went to the shrine of Pir Bahadur Ali Shah and stayed there alone for a long time. When he came out, he announced, "Not only the person I garlanded but his whole party will win with a heavy mandate. It has been promised to me by Pir Bahadur Ali Shah." He announced this at the time when even the nomination papers for elections were not submitted. I took bayat in 1998, therefore I did not witness this event personally but Sultan Mohammad Asghar Ali related it many times. The person who rejected his hand was not only defeated

badly that year but could never win any election afterwards and was defeated by a woman repeatedly. Then, in the tenure of Musharraf he requested Sultan Mohammad Asghar Ali to run his electoral campaign. The family circle also insisted so Sultan Mohammad Asghar Ali had to run his campaign.

The way Sultan Mohammad Asghar Ali was strongly running that person's electoral campaign, I predicted to my fellow disciples that he would never win the elections because his outlook was entirely superficial, so Sultan Mohammad Asghar Ali was also showing him just the superficial aspect. Had he understood the grandeur and reality of Sultan Mohammad Asghar Ali, he would never have to run that apparent campaign and only his prayer would have proved enough. The results came out as predicted. That person was badly defeated in the elections and is still losing.

❖ A person from Lahore, Mohammad Saeed was a cloth merchant. He got extremely anxious when he saw the picture of Sultan Mohammad Asghar Ali on the magazine Mirat-ul-Arifeen. After a few days he came at the shop of Mohammad Ilyas at Beadon road, Lahore. At the shop, he again saw Sultan Mohammad Asghar Ali's framed picture. His anxiety increased so much that he began to cry and requested Ilyas to take him to Sultan Mohammad Asghar Ali right then. Ilyas advised him to wait for the bus that was scheduled to depart after some days for Jhang but he was insistent. So, Ilyas hired a car and drove him to Jhang to meet Sultan Mohammad Asghar Ali. He kept crying all the way. As soon as he saw the sacred face of Sultan Mohammad Asghar Ali, he embraced his feet madly. He took bayat at Sultan Mohammad Asghar Ali's hand and got Ism-e-Allah Zaat. By the spiritual sight of my Beloved Murshid and Zikr and Tasawur of Ism-e-Allah Zaat he underwent a radical change. There was no comparison between the former Saeed and the new one. Afterwards, he

made the mission of his life to preach about the beneficence of Sultan Mohammad Asghar Ali.

- ❖ Several addicts and tramp youngsters reached the court of Sultan Mohammad Asghar Ali and became the preachers of The Straight Path. Shahid from Rangpur Kasur, who has died now, was an addict of heroine. His family members were very upset due to his bad habits. His brother Mazhar-ul-Haq took him to Sultan Mohammad Asghar Ali and requested to bless him with his beneficent sight. Shahid took bayat at the hand of Sultan Mohammad Asghar Ali and got spiritual training from him, after which he became the preacher and invited people towards the Path of Allah till the end of his life.
- ❖ Mr. Liaqat Ali from Rangpur Kasur was married to his first cousin. He was suffering from a strange problem that his children could not survive. At the time of birth, the babies were healthy but after sometime their height stopped to increase and their bodies weakened. On being bed ridden they eventually died. Liaqat had his and his family's medical tests as well as treatments from the famous child specialists and gynecologists of Lahore and Karachi. Every doctor advised that there was no cure for that disease in the whole world, if he wanted children he would have to marry another woman. His wife also allowed him to marry again. One day Sultan Mohammad Asghar Ali visited his house in Rangpur Kasur and inquired about his children. Liaqat Ali told him the detail that five of his children had died and the sixth one was on death bed. Hearing this, Sultan Mohammad Asghar Ali sympathized with him and said, "Whatever has passed is the past but by the Grace of Allah now you will have healthy children who will remain healthy." Hence, the children of Liaqat Ali born after that are healthy and still alive. Hazrat Sakhi Sultan Bahoo truly said that the Kamil Qadri Faqeer is powerful and authoritative to do everything.

- ❖ Malik Ejaz was a distant relative of Sultan Mohammad Asghar Ali. He related, “Sultan Mohammad Asghar Ali used to call my father Colonel Mohammad Hussain as Kernel Sahib. Once he came to our nearby village in Naushehra (*Soon Sakesar Valley*). It had not rained there since long. People requested him to pray for the rain. He said, “Pour some water on Kernel Sahib, Allah Almighty will surely rain.” The people poured water on my father but it did not rain. Next day they again requested him, he replied, “You must have poured less water.” Then people poured a lot of water on my father. Next day it rained cats and dogs. After a few months my father died. Sultan Mohammad Asghar Ali again came to that area after my father’s death. The people of the nearby village came again and requested him to pray for the rain. He replied, “I told you the method of getting rain.” When I informed him about the death of my father, he advised to pour two pitchers of water on his grave. They did the same and there was a heavy rain which continued for consecutive three days. Afterwards the people of that village got the prescription for rain. They would come to Sultan Mohammad Asghar Ali, get his permission and pour water on Colonel Mohammad Hussain’s grave and it rained. **(Sahib-e-Lolaak)**
- ❖ A maid was sent by Naveed Shaukat’s mother-in-law to him for housekeeping from Gujranwala. She was missing after a few days. Her family members started harassing Naveed Shaukat that he had kidnapped the girl. One day whole family of that girl gathered in his house and threatened him to involve police in the matter. In extreme worry Naveed Shaukat presented that problem before Sultan Mohammad Asghar Ali. He advised him not to worry and wait only for two days. Right after two days that girl contacted her family and told and that she had eloped to get married.
- ❖ In the last days of January 2001, Sultan Mohammad Asghar Ali suffered from Gangrene and was admitted to Ammar

Hospital on Jail Road, Lahore. On 7<sup>th</sup> February, 2001, he ordered us to make arrangements for performing Hajj the same year and then looking into my eyes he said, “It is very important for both of us to perform Hajj this year.” I got worried on hearing this because the ministry of religious affairs had already announced the names of people selected by draw for the Government Hajj Scheme in November 2000.<sup>274</sup>

When I came out of the Hospital I saw a banner on other side of the road. It was an advertisement from a travelling agency ‘The Travel Heights’ which read as “The people who want to go for Hajj, contact us.” I immediately went to the office of Travel Heights and got the information that they were offering an open Hajj scheme, for which the last date of submitting applications was 10<sup>th</sup> February. In those days, it was a scheme in which Hajj could also be performed on international passport and the arrangements for food and residence had to be made by the pilgrims themselves. I had to make arrangements for twelve members to go for Hajj before 10<sup>th</sup> February i.e. in only two days. The payment of return tickets to the travel agent, visa fee and travel agent’s fee made total of more than ten lacs. Two companions made their full payment while two made only half. Remaining amount had to be arranged. Health certificates, Identity cards and passports of all the members had to be collected also. Everything seemed just impossible. I sold my 1994 model Corolla diesel car to arrange the money. By the Grace of Allah and favour of my beloved Murshid everything was miraculously arranged just in two days. All the passports, complete papers and the total amount were handed over to the agent of Travel Heights on the evening of 9<sup>th</sup> February. On 10<sup>th</sup> February 2001, all the cases were submitted in

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<sup>274</sup> In those days, a separate passport was issued for Hajj which was only valid during Hajj and afterwards it expired.



Islamabad. It was truly a miracle of my Murshid Kamil because when he ordered me to make arrangements for Hajj on 7<sup>th</sup> February, I had nothing in hand but all was done only in two days. It is still beyond intellect that how was it all made possible.

عقل ہے محو تماشا لے لب بام ابھی

Meaning: The intellect is still amazed.

- ❖ On 23<sup>rd</sup> February 2001, I was informed that our visas for Hajj were approved. I, Naveed Shaukat and Sajid Hussain were government officers. We had official passports, therefore we needed ex-Pakistan leave for going abroad. Without leave we could not go out of Pakistan. Naveed Shaukat and I met the Collector Customs Dry Port, Mughalpura, Lahore to request for leave but he refused strictly and objected, “You did not ask me before submitting the applications for Hajj.” When we told him that we had taken NOC for the passport, he said, “Go away or I would take action against you.” We both came out of the Collector’s room in extreme worry and anger. I went to my office but Naveed Shaukat told the entire situation to our beloved Murshid Sultan Mohammad Asghar Ali on the phone. He advised us to try to take leave the next day. Same day at nearly 3’o clock, the Additional Collector Dry Port Dr Mohammad Saeed called me and enquired, “What is the matter? I have heard that you went to the Collector’s office and faced some harshness from him.” When I told him the whole situation, he asked how many persons were we. I told him the names of the three of us. He opined, “Go to the Custom House Lahore today and get your files prepared. I will talk to the Collector and Inshallah tomorrow your leave will be sanctioned.” But we were ordered by our beloved Murshid to try the next day, so I quietly came home and switched off my mobile. Next day the three of us reached the Headquarters Custom House and got our files prepared. From different branches, reports about us were

collected. Then the files were sent to the Collector's room after being processed by the Additional Collector in an hour. It was the task of two days which was completed in just one hour by the kindness of our Murshid. When the files were sent to the Collector's room for approval of the leave, his personal assistant informed us, "The Collector might not see the files today or even in the next two days. You better go and request him yourself". I did not accept his suggestion and left everything on the Will of Allah. Just after fifteen minutes the Collector sent back the files of all three of us with our leaves sanctioned.

- ❖ After performing Hajj, my Murshid Sultan Mohammad Asghar Ali somehow shifted to Hadda<sup>275</sup> at Ahmed Bakhsh's house because the departure to Madina was scheduled after ten days. During the days of Hajj, the pilgrims are not allowed to go out of the borders of Makkah. If anybody tries to go out of Makkah he is caught and sent back to Makkah. For this purpose, immigration check posts are established on all the exits of Makkah. On 9<sup>th</sup> March, 2001, Kareem Bakhsh, brother of Ahmad Bakhsh informed us on telephone that Sultan Mohammad Asghar Ali had ordered them to make arrangements to bring all the companions in Makkah to Hadda at once, therefore all the companions must offer their Friday prayer in Masjid-e-Haram and afterwards gather near the Bab-e-Fahad to wait for them. When we reached near the Bab-e-Fahad after Friday prayer, Ahmad Bakhsh and Kareem Bakhsh were waiting for us. They were worried how we would cross the immigration check post at the border of Makkah and Hadda because the rules had to be strictly followed there. I said, "Since it is the order of the Murshid, so let us proceed with the Name of Allah." Ahmad Bakhsh worked in Hadda, his visa and stay could be cancelled on being caught. Therefore both brothers left separately by their

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<sup>275</sup> A city between Jeddah and Makkah

own car and we left for Hadda by a hired van. By the Grace of Allah, when we reached near the immigration check post we saw that there was no one at the check post. We were not at all intercepted anywhere and reached Hadda quite easily. Ahmad Bakhsh was really surprised to know this because the immigration crew remained at that check post for twenty four hours and the cars were always queued there for checking. We smiled at his surprise. We knew that all of this happened because of the kind favour of our beloved Murshid. In the similar manner, all the difficulties during the Hajj journey were averted.

- ❖ In Madina, on 23<sup>rd</sup> March 2001, my beloved Murshid gave me his turban and expressed his wish that if the turban was touched with the tomb of The Holy Prophet, it would become precious and sacred. To fulfill his wish I went to the Masjid-e-Nabvi with Sajid Hussain. It was very crowded and it seemed too difficult to reach the sacred tomb. We stood in the last row and started stepping forward slowly. By the favour of The Holy Prophet, the way was automatically made. We reached the platform that housed the Ashab-us-Suffah, offered Nafils<sup>276</sup> there and gradually reached the platform adjacent to the sacred tomb. Our faces were glowing with delight because it was not less than a miracle. Now the only obstacle between us and the sacred tomb was a guard who was watching the pilgrims as well as reciting the Quran with his back towards the sacred tomb. By the call of Isha (*night prayer*), he got up and went somewhere else. Then, we not only touched the turban with the sacred tomb but also kissed the wall of the sacred tomb to our heart's content. After offering the night prayer we sat there and invoked blessings. Then we returned and presented the turban to our beloved Murshid. He expressed happily, "It seems The Holy Prophet has showered great beneficence and kindness upon you." I

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<sup>276</sup> Supererogatory prayer

replied, “Yes indeed! The pilgrims can hardly touch the sacred tomb but we kissed it to our satisfaction.” He said, “When The Holy Prophet shows his grace, all the obstacles of the way are removed.”

After Hajj, my Murshid Sultan Mohammad Asghar Ali granted that sacred turban to me. I have still kept it safe as a holy souvenir.

- ❖ In February 2003, the Horse and Cattle show was held at Fortress Stadium which also included the tent pegging contests. The horses of my Murshid were also taking part in it. He came to Lahore with his wife. The horses were kept at Fortress Stadium at the place allocated for the horses. My Murshid’s sons and the horse riders stayed at a fellow disciple’s house because his house was near the Fortress Stadium, while my Murshid alongwith his wife stayed at my house. About one and a half month earlier my youngest daughter was born whom my beloved Murshid had named Fatima. He and specially his wife had come to see her also. Thirty or forty men often accompanied my Murshid and hundreds of people came to meet him. It was not possible for any person to arrange meal three times a day for so many people. My financial condition was also not very good in those days. Just by the Grace of Allah everything was done perfectly. Four days passed by, then my wife informed me that we were short of money and there was no arrangement for the dinner. She suggested to sell some of her jewelry to arrange the money. I replied, “I would go after Hazoor Murshid has eaten his lunch.” During lunch, my Murshid asked me while watching my face, “Dear Najib-ur-Rehman you look worried?” I replied, “By your kindness there is nothing to be worried about.” My Murshid observed me carefully and said, “If your heart remains in the same state, you will be successful in every trial.” After a few moments, I was informed that somebody had come to see me. When I went out, I

found a person standing there who had borrowed money from me four years back and had not returned it inspite of my insistence several times. He said, "I have received money from somewhere so I thought I must return your loan first." He gave me twenty five thousand rupees. I came back and gave that amount to my wife. When she enquired about it, I said, "Allah has arranged this money." When I came to my Murshid's room, I noticed that he was smiling secretly.

- ❖ This is also an event of 2003 that Sultan Mohammad Asghar Ali came to Lahore and stayed at my house. After four days he left for the shrine of Sultan Abdul Aziz. Before leaving, he said that he had to have medical check up for his prostate gland problem from C.M.H. After check up the enlargement of prostate gland was diagnosed. Doctors suggested that it must be operated, so he had to be admitted. The attendants of Sultan Mohammad Asghar Ali asked him, "Where would the companions stay and the luggage kept meanwhile." Sultan Mohammad Asghar Ali asked "Whose house is nearer?" He was told that Naveed Shaukat's house was the nearest, so he ordered to send everyone there. When all the fellows reached Naveed Shaukat's house, he had only ten rupees. Amir Tufail gave him hundred rupees more. It was impossible to prepare meals of three times in that amount for the Murshid and his twenty companions. Naveed Shaukat did some grocery from the shop in front of his house on credit of two thousand rupees. Next day an acquainted man came to him and requested to keep his five thousand rupees for some days. Those five thousand rupees were so blessed that the meal for next seven days was arranged with them.
- ❖ Some imperfect disciples try to deceive their Murshid but they are in fact deceiving themselves. There was one such wealth loving fellow who pretended to be a Seeker of Allah. Once he tried to dodge Sultan Mohammad Asghar Ali. Sultan Mohammad Asghar Ali needed a car for his second wife. It

was the outset of year 2003. That fellow had a similar car which I sold at the time of Hajj. We had bought those cars together. Both cars were 1994 model Corolla diesel and were purchased at the same rate. Both the cars had registration number 422. Sultan Mohammad Asghar Ali came to Lahore probably in March or April, 2003. A gathering was held at Daroghawala in the house of Mohammad Ilyas. That person came with Haji Mohammad Nawaz. Haji Mohammad Nawaz made an offer to Sultan Mohammad Asghar Ali, "This fellow is ready to sell his car to you only at the cost of eight lacs, despite that its price is fourteen lacs in the market." That person belonged to a rich family, had he been a true Seeker of Allah he would have presented his car to Sultan Mohammad Asghar Ali free of cost. Naveed Shaukat, who was sitting by my side, became angry to hear that offer because he knew that the same car of mine was sold in six and a half lacs in the market. Naveed Shaukat was very short tempered and he also lacked insight, therefore he could not understand the fact of the matter. I quickly pressed his thigh to prevent him from saying anything. As this conversation proceeded, Naveed Shaukat's anger raised as well as my pressure on his thigh increased to keep him quiet. I had felt that Sultan Mohammad Asghar Ali did not want to disclose the deceit of that fellow due to a special relation to him. Perhaps he wanted to purchase that car with registration number 422 from him at any cost because he had an emotional attachment with the number 422, as he gifted the car with the same registration number to his Murshid and then I also gifted him the car having the same registration number. He thanked that fellow and expressed, "You obliged me by selling your car to me at such a low cost." When that person left, Sultan Mohammad Asghar Ali said to Naveed Shaukat, "Once a person was trying to deceive my Murshid, I knew about his deceit. I was irritated by his action but I did not

utter even a word as it was the will of my Murshid. After that man left, my Murshid comforted me by saying, ‘Mohammad Asghar Ali, you need not to worry, whoever tries to deceive me I tackle him myself.’

After Sultan Mohammad Asghar Ali’s death that fellow who sold his car of six and a half lacs cost in eight lacs was ever seen pursuing his worldly desires. Fraud and deceit were blended in his nature. I felt immediately after this incident that he had completely lost his insight as a punishment of his deceit to a great Friend of Allah.

- ❖ Almi Tanzeem-ul-Arifeen did only one activity in the occupied Kashmir. A fighter Ahmad Raza told an incident related to that activity, “In the mid of October 2001, we were returning from Tehsil Uri District Baramulla after an activity. When we reached the top of a mountain to cross it, I slipped into a deep ditch. I was falling so swiftly that the rocks and stones were also falling with me. I thought my martyrdom is sure now; either I would be knocked against a rock into pieces or would fall into the ditch of thousand feet depth. Being sure of my martyrdom, I recited the Kalma. Due to the swift falling and bruises I had almost lost my senses. All of a sudden my Murshid (*Sultan Mohammad Asghar Ali*) appeared, he picked me up in his hands like a mother carries her child in her arms, and took me to the base of the mountain. He caressed on my head and body and made me stand upright. I turned to embrace him but he had disappeared. When I touched my body, there was not a single bruise on it. I loudly called my companions who had believed that I was martyred. They threw a rope and I climbed back to the top of the mountain by the support of the rope.<sup>277</sup>
- ❖ There were some disciples of Sultan Mohammad Asghar Ali who desired only the worldly blessings instead of the Marifat of Allah. Among them some wanted a son, some wanted to

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<sup>277</sup> Monthly Magazine Mirat-ul-Arifeen Lahore-January 2002 issue

improve their financial conditions, some of them desired health, some desired fame and higher status. Throughout his life, Sultan Mohammad Asghar Ali tried to divert their attention from worldliness towards Allah, but they remained entangled in their worldly desires. Though, among them there were some fellows who served him with sincerity and perseverance till the end of his life. They never became disappointed even if their demands were not fulfilled. So, after his death he fulfilled all the desires of such fellows. Whoever wanted to have a son, was blessed with one. Those who wanted to improve financially, found wealth more than needed. Whoever wanted fame and good status, found that. That is to say, whoever rendered any kind of service or did any good with him during his companionship to oblige him, in any form, with any intention, he rewarded all of them within a year after his death. Rather, he granted and favoured them more than they wished. These are such miracles which these people may not understand or may connect them to some other source but certainly! I observed everyone's wish being fulfilled after his death and I am still observing it.



## SECTION XX

### MISCELLANEOUS

In this section a few miscellaneous matters shall be briefly discussed.

#### GOURNAMENT

“A man is known by the company he keeps.” In the spiritual way of Faqr, one has to keep an outward company with the fellow disciples which is very important. Some fellows come closer than others to make a group. If one has good companions in his group, then his path of Faqr becomes easier. However, if the companions are coward or jealous, they become an obstacle in the path of Faqr. I faced a similar situation, even then I tried to fulfill the requirements of my company in a very pleasant manner during the life of my Murshid according to his consent. I had two companions, Naveed Shaukat and Sajid Hussain.

Our Murshid used to call us, “This is our Gournament<sup>278</sup> (actually ‘Government’).” This title was given to us by his beloved disciple Malik Sher Mohammad as we were government officers. This title became our identity. Till the death of Sultan Mohammad Asghar Ali, the three of us often visited him together in the same car. When he was informed of our arrival, he would say, “Well! Our gournament has arrived.”

After the death of Sultan Mohammad Asghar Ali, I acceded The Throne of Divine Persuasion and Spiritual Guidance according to The Divine Command. Since then, Sajid Hussain has left my

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<sup>278</sup> The title of ‘Gournament’ actually referred only to Sultan Mohammad Najib-ur-Rehman. By addressing him with the title of “Gournament”, Sultan Mohammad Asghar Ali actually symbolized his grand status of Belovedness and that of ‘The Heir’ of The Divine Trust and ‘The Insan-e-Kamil’. (Translator)

company, while Naveed Shaukat left me after inflicting such an agony upon me which cannot be given even by the worst enemy.

### THE DIVINE NEWS BY SULTAN MOHAMMAD ASGHAR ALI BEFORE HIS DEATH ABOUT HIS SPIRITUAL HEIR AND THE COMPANIONS WHO CAME UP TO HIS STANDARDS

Whether Sultan Mohammad Asghar Ali conveyed any kind of inward or outward inspiration about the person to whom he transferred The Divine Trust i.e. his Spiritual Confidant and the other chosen companions or not? In this regard, it is said that if this secret was disclosed outwardly, lacs of his followers would have become disappointed that they could not come up to the standard of their Murshid. Sultan Mohammad Asghar Ali could not hurt anybody even a little bit as he was attributed with the sacred morals of Prophet Mohammad. Although, he conveyed many inward inspirations. Here, I would not mention my own inspirations but Sajid Hussain, who has been discussed under the title of “gournament”, was conveyed this Divine Message thrice:

Chaudhry Sajid Hussain belongs to Dadowal, Dina (*District Jhelum*) village Dadowal and lives in Lahore. He had the same dream thrice since August 2003 till November 2003. He often discussed that dream with fellow disciples. In the words of Sajid Hussain the dream is as follows:

- ❖ “I see that many people are present in the company of Sultan Mohammad Asghar Ali. He is sitting on a bed and saying ‘I have selected thirty two<sup>279</sup> (or thirty three, he did not remember the exact number) persons from all of my disciples who have

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<sup>279</sup> These are thirty one persons. They were chosen by Sultan Mohammad Asghar Ali on the basis that some of them excelled in loyalty and sincerity, some superseded in sacrifice, love and trust, some were chosen for their gratitude, devotion and patience, some were special due to their veracity and renunciation of the world.

come up to my standard.’ Meanwhile, Mr. Najib stands up. Sultan Mohammad Asghar Ali says to him, ‘Dear Najib-ur-Rehman! You are not included in them. Your case is different and you are the special one among all of them.’ Then two persons from that gathering get up and seize our sacred Murshid by his collar. I alongwith some other people take them out.”

Here the dream ends. Sajid could not recognize anybody else present in that gathering in the dream except Sultan Mohammad Asghar Ali and Sultan Mohammad Najib-ur-Rehman i.e. my humble self.

#### ATTENDANTS OF SULTAN MOHAMMAD ASGHAR ALI

Some of the disciples remained in the service of Sultan Mohammad Asghar Ali at different times. They had to perform different personal services of Sultan Mohammad Asghar Ali. Other disciples used to call them “khalifa”. The names of some special ones among them are following:

1. Haji Mohammad Nawaz (*Tulamba*)
2. Abdul Majeed (*Rahdarian Wala, Tehsil Kallurkot*)
3. Qari Mohammad Nasrullah (*Kamar Mushani, Mianwali*)
4. Mohammad Khalid (*Vehari*)
5. Ghulam Bahoo (*Jhang*)

Apart from them, there are a number of other disciples who have been serving Sultan Mohammad Asghar Ali at different times for short periods.

## BODY GUARDS OF SULTAN MOHAMMAD ASGHAR ALI

During the last three years of his life, he had to keep body guards due to the increasing number of disciples. Names of some special body guards are given below:

1. Mohammad Shehbaz popularly known as Fauji (*Lahore*)
2. Yaqoob Elahi (*Chakwal*)
3. Mohammad Jaffer (*Jhang*)



## SECTION XXI

### DEATH

On 28<sup>th</sup> February 2001, Sultan Mohammad Asghar Ali went to Saudi Arabia for performing Hajj. As soon as he reached Jeddah his health deteriorated severely and he became too weak to walk. All his diseases such as diabetes, hypertension etc. worsened. Especially his prostate gland problem increased so much that he needed to pass urine after every ten to fifteen minutes. Whenever I met him he said the following verse:

اپنی موت سے آگاہ کوئی بشر نہیں  
ساماں سو برس کا ہے پل کی خبر نہیں

Meaning: No one knows the time of his death. We carry the luggage of years to come but we don't even know what the next moment has in store for us.

During Hajj, on 7<sup>th</sup> March 2001, he ordered me to buy his funeral shroud, wash it with Aab-e-Zam Zam and touch it with the wall of Khana Kaaba. I became extremely worried to hear that. I tried to evade and made an excuse that the cotton shroud was not available there. He then ordered Haji Nawaz to buy the cotton shroud. Haji Nawaz got it from Jeddah after much difficulty. Sultan Mohammad Asghar Ali ordered me to wash it with Aab-e-Zam Zam and touch it with the wall of Khana Kaaba.

I took the shroud to Masjid-e-Haram alongwith another disciple. Although, on every door of Masjid-e-Haram, a man and a woman guard are appointed who do not let anybody take anything inside but when we passed through the gate with the piece of cloth, nobody even inquired about it. We washed the shroud with Aab-e-Zam Zam and dried it. I touched the shroud with the wall of Khana Kaaba but the lurking fear had gripped my heart. At the

time of departure to Madina, that piece of shroud was left back at the house of Haji Ahmad Bakhsh at Makkah (*Hadda*). From Madina, we came to Jeddah and then back to Lahore. Afterwards Sultan Mohammad Asghar Ali got it brought to Pakistan. In the last two years of his life, the previously mentioned verse remained at his tongue all the time:

ساماں سو برس کا ہے پل کی خبر نہیں

In his last journey, he went to Malik Atta Mohammad at Kot Fateh Khan from the shrine of Sultan Abdul Aziz on the second day of Eid-ul-Fitr, 28<sup>th</sup> November, 2003. Next day, he went to Islamabad at Malik Ejaz's house. After passing four days over there he came to Lahore on 5<sup>th</sup> December, 2003 and stayed at Mohsin Sultan's house. On 7<sup>th</sup> December he came to my house at Mustafa Town, Lahore. He was accompanied by Sultan Mohammad Ali, Sultan Mohammad Moazzam Ali, Sultan Ahmad Ali, Sultan Mohammad Bahadur Aziz, Sultan Mohammad Sharif and many other fellows. He stayed here till 13<sup>th</sup> December, 2003. Many descendants of Sultan Bahoo joined him at breakfast as well as lunch. A large number of followers also met him here. On the morning of 13<sup>th</sup> December, 2003, he went to Multan. According to the schedule he had to go to the shrine of Syed Mohammad Bahadur Ali Shah from there, but on 15<sup>th</sup> December, 2003 Rana Tajammal Hussain went to Multan to see him and brought him to Lahore at his own home from Multan. I felt the presence of my beloved Murshid in Lahore so I contacted Mohammad Ali<sup>280</sup> son of Haji Ameer Bakhsh in Multan, he confirmed that my beloved Murshid was in Lahore. I reached Rana Tajammal Hussain's house to meet him. On meeting him I felt that coming back to Lahore was against his will. I spent the night and day of 15<sup>th</sup> December, with him. On the night of 16<sup>th</sup> December, I left for my home at about 1 a.m. On 17<sup>th</sup> December,

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<sup>280</sup> Elder brother of Sultan Mohammad Asghar Ali's second wife. He lived in Multan.

he went to Dera Ismail Khan from Lahore. There he stayed at Malik Kazim's house. On 24<sup>th</sup> December 2003, he moved to Fazal Kareem Kundi's house, where his blood pressure dropped and he was admitted in the District Hospital of Dera Ismail Khan. Nobody informed me about his illness.

On 25<sup>th</sup> December 2003, he had been saying the whole day, "Let me talk to Najib-ur-Rehman" but the companions told him that the mobile signals were not received there fully. Around 2:30 in the night Haji Mohammad Nawaz contacted me and told me that my beloved Murshid wanted to talk to me, so I should call him. I immediately contacted him on the number given by Haji Nawaz. Sultan Mohammad Asghar Ali said nothing about his illness, rather he talked to me only about Ism-e-Allah Zaat. He had granted me Ism-e-Mohammad on 6<sup>th</sup> December, 2003 at Mohsin Sultan's house and also taught me the method of its Tasawur. He had ordered me to get Ism-e-Mohammad prepared in gold to distribute among the Seekers of Allah. He had not granted Ism-e-Mohammad to anybody else before me. He received complete information about its preparation from me on that last phone call and said, "I assign it to you. Protect Ism-e-Allah Zaat and Ism-e-Mohammad, it is your responsibility now." I had no idea that it was our last conversation. Only a while after that, at 5:07 a.m. on the Friday of 26<sup>th</sup> December, 2003 (2<sup>nd</sup> Ziq'a'ad, 1424 H), the Noor of Sultan Mohammad Asghar Ali concealed from this material world and manifested Itself into another incarnation.

## FUNERAL PRAYER

The funeral prayer of Sultan Mohammad Asghar Ali was offered at the shrine of Hazrat Sakhi Sultan Bahoo on 26<sup>th</sup> December, 2003 (3 Ziq'a'ad, 1424 H)<sup>281</sup> at 9 p.m. A huge number of people

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<sup>281</sup> He was buried after Maghrib (*evening prayer*). Islamic date changes after the sunset, so the Hijri date of his funeral was 3 Ziq'a'ad.

attended his funeral prayer. Thousands of pigeons were sitting on the walls of the shrine in grief. As soon as his body was placed in front of the door of the shrine for funeral prayer, all the pigeons started flying in circles over his sacred body. People watched them with wonder. The pigeons made a shadow over his sacred body. Then they again circled round his sacred body and sat silently on the walls.

### SHRINE

Sultan Mohammad Asghar Ali was buried inside the shrine of his Murshid Sultan Mohammad Abdul Aziz in the village Sultan Bahoo, District Jhang, on 26<sup>th</sup> December, 2003 (3 Ziqā'ad, 1424 H). His grave is at the right side of the grave of his Murshid (towards the east).

### URS

His urs is held on the first Friday of Ziqā'ad every year.

### SHRINE SUPERIOR

The superior of the shrine of Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz and that of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali is Sultan Mohammad Ali who is the elder son of Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh.





# CHAPTER SEVEN

SULTAN-UL-ASHIQEEN  
KHADIM SULTAN-UL-FAQR  
HAZRAT SAKHI SULTAN  
**MOHAMMAD NAJIB-UR-REHMAN**  
MADZILLAH-UL-AQDUS

Note: This is an additional chapter which is not translated from Mujtaba Akhir Zamani. It has been written exclusively for this book by Neyn Tara Sarwari Qadri.



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**SULTAN-UL-ASHIQQEEN**  
**KHADIM SULTAN-UL-FAQR**  
**HAZRAT SAKHI SULTAN**  
**MOHAMMAD NAJIB-UR-REHMAN**

The Divine Trust Faqr was transferred from Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali to Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu<sup>282</sup> and he became the next Shaikh of the Sarwari Qadri Order.

The most beloved to Allah are His Men who dedicate each moment of their lives to the Ishq of Allah saying:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (الانعام-162)

Meaning: “My prayer, my sacrifice, my life, my death is only for Allah who is the Lord of the Universe.” (Surah Al-Inaam-162)

The extraordinary lives of these Special Men of Allah are chosen by Allah as an example for others to follow. Since they have to be a role model for others, so the information regarding their lives remains intact in its real form forever. They present their lives to Allah and in return Allah protects the authenticity of the facts about their lives to act as a guide for the generations to come, such as the life of Prophet Mohammad, The four Rashidun Caliphs, sacred Imams, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, Hazrat Data Ganj Bakhsh, Hazrat Sakhi Sultan Bahoo and other Fuqara and Saints.

The life of these exalted personalities whom Allah has chosen to make an example, is always pure and perfect but at the same

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<sup>282</sup> A prayer for living Saints, meaning “May he live long”

time filled with hardships and tough trials similar to the life of Prophet Mohammad. They neither indulge in wrong-doings throughout their life nor complain of the hardships, instead they hold onto the rope of patience and piety. Each moment of their lives and every step they take becomes witness that they are the true and perfect followers of The Holy Prophet, that is why they have been chosen by Allah for His Closeness. Their life is like a burning flame which burns itself to give light to others. They are the fountain heads of righteousness, one can reach close to Allah only by following their way. Allah grants them the status of The Leader of their time (*Imam-ul-Waqt*) and The Universal Divine Man (*Insan-e-Kamil*) due to their ultimate Closeness with Allah. All the Spiritual Guides of Sarwari Qadri Order hold this exalted status and so does Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas.



## SECTION I

### GENEOLOGICAL BACKGROUND

Sultan Mohammad Najib-ur-Rehman does not believe in caste and creed system as it is against the grandeur of a Sarwari Qadri Spiritual Guide to take pride in his family name. However, solely for the sake of information it is mentioned that he belongs to an Arain family. Arains trace back their ancestry to Hazrat Saleem Al-Raeer whose genealogy meets Prophet Mohammad's genealogy six steps backward at "Loee"<sup>283</sup>.

Hazrat Saleem Al-Raeer's son Hazrat Habib Al-Raeer was a Saint of highest cadre who gained beneficence from Hazrat Salman Farsi Razi Allah Anhu. Hazrat Ali bin Usman Hajveri commonly known as Data Ganj Bakhsh has also mentioned about Hazrat Habib Al-Raeer in his famous book "*Kashf-ul-Mahjoob*" in these words:

- ❖ Among the Saints of the highest level, Hazrat Abu Haleem Habib Al-Raeer son of Saleem Al-Raeer is included who is the leader of all the Saints and holds a great status. There are a number of signs which prove his grand level. He was among the companions of Hazrat Salman Farsi. He related Hadith from The Holy Prophet that:

رَبِّيَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

Meaning: A true believer's intention is better than his action.  
(**Kashf-ul-Mahjoob**)

Hazrat Habib Al-Raeer's son Shaikh Haleem Al-Raeer came to India from Arab with Mohammad Bin Qasim to preach Islam in the Sub-continent. He and his family got settled in India and their

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<sup>283</sup> According to the genealogical tree given in the books "*Saleem-ul-Tawareekh*" and "*Tazkarah-tul-Akhwan Fi-Zikr Umada-tul-Bayan*".

progeny was afterwards known by the name “Raeen” which changed to Arain with the passage of time.

Before the partition of the Sub-continent, Sultan Mohammad Najib-ur-Rehman’s ancestors lived in Mudhan village, Jalandhar India. When Pakistan was established, they migrated to Pakistan sacrificing many lives and all their property. In Pakistan, they initially got settled in Shahkot, Layal Pur (*present Faisalabad*). Then Sultan Mohammad Najib-ur-Rehman’s father Abdul Hameed shifted to Bakhshan Khan, Tehsil Chishtian, District Bahawalnagar, Pakistan.

## BIRTH

The sacred birth of Sultan Mohammad Najib-ur-Rehman took place on Wednesday, 19<sup>th</sup> August 1959<sup>284</sup> (*14<sup>th</sup> Safar, 1379 Hijri*) at 4:30 a.m. in Bakhshan Khan, Tehsil Chishtian, Bahawalnagar District, Pakistan. The sacred essence of the child and his proximity with Allah showed signs to his mother even before his birth. His mother did not feel any problem while bearing this sacred baby and the time period of expectation went quite smooth and peaceful for her which is very rare for any mother.

## PARENTS

Sultan Mohammad Najib-ur-Rehman’s parents were a pious couple. His father, Abdul Hameed son of Abdul Kareem was born on Sunday, 8<sup>th</sup> February, 1931 (*21<sup>st</sup> Ramazan, 1349 Hijri*), in Mudhan village, Tehsil Nakodar, District Jalandhar, India. He strictly followed Shariah and never missed his prayers. He used to spend his nights reciting The Holy Quran or offering supererogatory prayers while the days in the Zikr of Allah.

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<sup>284</sup> His actual date of birth is 19<sup>th</sup> August, 1959. However, in official and government documents his date of birth is written as 3<sup>rd</sup> April, 1963.

The mother of Sultan Mohammad Najib-ur-Rehman was born on Saturday, 4<sup>th</sup> August, 1934 (23<sup>rd</sup> Rabi-ul-Awwal, 1353 Hijri). She was an ardent lover of The Holy Prophet and a true devotee of The Ahl-e-Bait and Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. She used to arrange holy gatherings on most of the sacred occasions every year. While working, she kept reciting Darood (*Blessings upon The Holy Prophet*). She has deep impression upon the personality of Sultan Mohammad Najib-ur-Rehman.

This pious couple shifted to Lahore in 1990. Sultan Mohammad Najib-ur-Rehman's mother died on Wednesday, 6<sup>th</sup> June, 1990 (12 Ziq'a'ad, 1410 H), while father died on Friday, 18<sup>th</sup> June, 2004 (29 Rabi-us-Sani, 1425 H). Their shrines are in the Karim Block graveyard of Allama Iqbal Town Lahore.

## CHILDHOOD

Since eternity, Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has been chosen by Allah for the Treasure of Faqr, so The Divine Light of Truth was illuminated upon his countenance since birth. His innocence and purity of heart accentuated his beauty and grandeur even when he was a child. Whoever saw this sacred child, could not take his gaze away from his enlightened face. Wherever he went people were strangely attracted towards him. Once, a faqeer viewed his celestial forehead and told his mother, "Allah has chosen your son for a very sacred purpose and written a special destiny on his forehead. He will spend his whole life under the supervision of Hazrat Shaikh Abdul Qadir Jilani who will prepare him spiritually to execute a very special responsibility from Allah". On another occasion, he said, "Your son is a Leader. Wherever he will go, he will lead". Hence, to prepare Sultan Mohammad Najib-ur-Rehman to hold the Treasure of Faqr and execute the hardest duty of guiding the Seekers of Allah on The Divine Path, he was made to go through severe hardships and immense difficulties



since the early stages of his life. His Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali once said to him, “Allah has written the best fortune upon your forehead.”

## EDUCATION

Sultan Mohammad Najib-ur-Rehman is the eldest son of his parents. He was four years old when his religious and worldly education started. In Chishtian, he completed his studies till 3<sup>rd</sup> standard. Then his parents shifted to Dipalpur. He continued his studies in Dipalpur and not only completed his religious education but also did graduation from here. Although, Sultan Mohammad Najib-ur-Rehman’s family was facing financial crisis at that time and all of them were extremely worried but Allah has granted him such a level of intelligence that he excelled in both the worldly as well as the religious education. Due to his strong bond with The Divine Essence, he felt spiritual tranquillity while receiving the religious knowledge. He also used to read books related to Islam and the history of Islam without the help of any teacher.

Since childhood, he possessed an ideal personality, the best morals and highest intellectual caliber due to which he was the most prominent student of his school as well as college. His teachers refined his skills.

His father was not financially sound in those days. Despite being such a keen and intelligent student, he had to leave his studies every now and then to help his father in earning money to run the family. Sultan Mohammad Najib-ur-Rehman spent the early years of his life doing various jobs to take care of his family. Whenever his financial conditions got a little stable, he recommenced his studies. His intelligence can be judged by the fact that he used to write moral based essays and articles in the children’s section of Daily newspapers Mashriq, Masawat, Imroz, etc. when he was only twelve years old.

Since childhood, Sultan Mohammad Najib-ur-Rehman was anxious about knowing the reality of Islam. He spent most of his time pondering over the Signs of Allah and the message of Prophet Mohammad, as well as reading religious books.



## SECTION II

### PRACTICAL LIFE

In April 1985, Sultan Mohammad Najib-ur-Rehman began his career with a government job in Lahore due to which he had to shift to Lahore. He continued this job with devotion and hard work for twenty eight years and then got retirement in December, 2013.

After shifting to Lahore, he got married and started a happy and well-settled life. Then his life took a sudden turn, whereby his financial conditions gradually became better. During this phase of his life, he was granted everything he desired. Allah blessed him in such a way that whatever business he started to support his family, flourished quickly. Allah granted him so much wealth so that he could experience its fake charm and understand its reality. Soon, he overcame the attraction of wealth and an intense desire arose in his heart to get closer and closer to Allah. Despite all the luxuries of life, his heart was not content and he was unable to find peace in any worldly pleasure. So, to find satisfaction of heart and soul he started to meditate and pray excessively.

### COLUMN WRITING

From 3<sup>rd</sup> May 1998 till 12<sup>th</sup> October 2002, Sultan Mohammad Najib-ur-Rehman wrote columns for the weekly Family Magazine Lahore with the title of “*Ism-e-Azam ki Barkaat*” (*Blessings of The Ism-e-Azam*). In this column, he explained the marvels of any one Attributive Name of Allah every week. He elaborated the benefits of its Zikr (*invocation*) as well as the number of times one should recite certain Name to solve any particular problem. This mystic knowledge was spiritually bestowed upon him by

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani before taking bayat. Sultan Mohammad Najib-ur-Rehman is the true Seeker of Allah since ever, he never desired worldly respect or fame. When he felt that this column writing was becoming an obstacle in his path of Faqr, he left it because due to it the inclination of masses was increasing towards him.



## **SECTION III**

### **SEARCH FOR THE DIVINE TRUTH**

Sultan Mohammad Najib-ur-Rehman was only thirty seven when he devoted himself completely to develop his relationship with Allah. Gradually, his soul became more and more anxious to meet its Beloved. This created an upheaval in his inward self. One day, he came across a strange man dressed in a peculiar manner who revealed, "The period of Allah's Grace has begun for you. Remain steadfast on your inner state." On hearing about his hidden esoteric condition from an unknown person, Sultan Mohammad Najib-ur-Rehman got quite surprised and inquired him that who he was. The man replied, "I am the one, who helps people and shows them 'The Way'. I have come just to see you". Saying this, he moved ahead. After a short while, Sultan Mohammad Najib-ur-Rehman tried to search him but he seemed to have disappeared. He described the appearance of that man to the people around but no one had seen any man with such appearance.

#### **SPIRITUAL BAYAT**

Sultan Mohammad Najib-ur-Rehman restricted his involvement in worldly matters and absorbed himself in intense worship of Allah. Sometimes the inward restlessness increased so much that he wept for hours. In March 1997, he read a book in which it was written that The Holy Prophet never declined any wish or request of his beloved daughter Hazrat Fatima. Even the sacred wives of The Holy Prophet send their requests to him through Hazrat Fatima and he always accepted them. After reading this statement Sultan Mohammad Najib-ur-Rehman made it his routine to present his request for the blessing of Closeness to Allah in the court of The Holy Prophet through the mediation of Hazrat Fatima.

He besought her holy grace to consider him a beggar of her court, just as she never returned any beggar empty handed in her physical life, similarly, bless him fully with her kindness by forwarding his request to The Holy Prophet to show him The Divine Path to Allah. After a month his prayers were answered when, on 12<sup>th</sup> April 1997, he had a spiritual experience in which he was blessed with presence in The Holy Assembly of Prophet Mohammad. He has narrated this experience to a few of his closest disciples as:

“On the night of 12<sup>th</sup> April 1997, after offering Tahajud<sup>285</sup> prayer I esoterically found myself in The Holy Assembly of Prophet Mohammad where Hazrat Ali, Hazrat Imam Hassan and Hazrat Imam Hussain were sitting to the right of The Holy Prophet while Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman and the Leaders of the four Spiritual Orders were sitting to the left. The grandeur of this Holy Assembly and the magnificent splendour of its members made me spellbound. I was about to collapse with fear when Hazrat Ali held my hand and let me sit in the feet of The Holy Prophet saying, “Hazoor! This is Najibur-Rehman, he is your humble slave and the spiritual son of your beloved daughter Fatima. She has chosen him as the heir of her spiritual asset and has send him to you for your approval.” When I heard this, I humbly bowed my head at the feet of The Holy Prophet. Then, The Holy Prophet said, “Indeed! I have got the recommendation and have already accepted it. He is my spiritual son as well, but whose legacy he should be granted?” Hazrat Imam Hassan replied, “Respected mother (*Hazrat Fatima*) has requested to grant him our legacy.” The Holy Prophet held me from my shoulders and said, “You are my spiritual son and heir. I will surely make you my manifestation and the world will be blessed with my beneficence through you. You have pleased my beloved daughter so I am pleased with you.” Then, The Holy

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<sup>285</sup> The mid night prayer which is not obligatory but has much significance and value.

Prophet stretched both his sacred hands towards me, I held both the hands of The Holy Prophet and took bayat. Afterwards, The Holy Prophet looked towards the four Spiritual Leaders and said to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani while giving my hand in his hands, “You have his spiritual legacy. He is the beloved son of my daughter Fatima and now he is also my spiritual son as well as yours. I hand him over to you. His intrinsic training is now your responsibility.” After being honoured with his grand blessing, I humbly kissed the feet of The Holy Prophet, his Ahl-e-Bait and the four pious Caliphs. Everyone in the Assembly congratulated me.”

The people with materialistic approach who lack intrinsic knowledge may not accept the veracity of this spiritual experience because it is beyond the frame of their intellect. However, in the mystic world this isn't strange at all. Many Saints have had this kind of inspirational experiences which they have mentioned in their books. Hazrat Sultan Bahoo has also narrated his similar experience. Actually, the real Sarwari Qadri Faqeer is the one who has taken bayat at the sacred hands of The Holy Prophet and got the spiritual training by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Hazrat Sultan Bahoo says:

- ❖ Sarwari Qadri is actually the one who takes bayat upon the hands of Prophet Mohammad. All the evil and immoral behaviours are removed from his being and he is blessed with The Divine Favour to adopt the Shariah of Prophet Mohammad. **(Mahak-ul-Faqr Kalan)**
- ❖ Some Sarwari Qadris have such elite status that they are directly blessed with the benevolence of Prophet Mohammad and then he assigns them to Hazrat Shaikh Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mahak-ul-Faqr Kalan)**

After this spiritual experience Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani started his spiritual training and enriched him with his benevolence. He gave him The Divine Knowledge of all the Attributive Names of Allah. Sultan Mohammad Najib-ur-Rehman recited each Divine Name lacs of times. In December 1997, Ghaus-ul-Azam blessed him with the Zikr of Ism-e-Allah ﷲ and then granted him the Ilm-e-Dawat<sup>286</sup>. When Ghaus-ul-Azam completed his spiritual education he ordered him to find a Murshid Kamil. However, in this age of fraud and deception, it is a challenge to find a true and perfect Murshid, yet Sultan Mohammad Najib-ur-Rehman continued his search with perseverance.

## PHYSICAL BAYAT

In search of Murshid Kamil, Sultan Mohammad Najib-ur-Rehman visited different places within and outside Lahore and met a lot of Pirs (*guides*) but his heart was not inclined towards any single one of them. In February 1998, he had a dream in which a very attractive person with an enlightened countenance said to him, “Come my son. I am waiting for you.” On waking up, Sultan Mohammad Najib-ur-Rehman was very surprised and from that very moment, he started searching that awe-inspiring face. He spent a month in a disturbed and restless state, dividing his time between his search and prayers. In March 1998, he again saw the same spectacular face in his dream. In the dream that venerable person opened an old box from which a golden Ism-e-Allah Zaat emerged high and started shining near his sacred head like the sun. Then he said, “Son! You have suffered a lot of hardships. Now just come to me.” He added while pointing towards the Ism-e-Allah Zaat, “I have this Trust of yours and I have been waiting for you for a long time to hand over this Trust

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<sup>286</sup> The knowledge of communicating with the sacred souls of shrines.



to you.” After seeing The Divine Face again, he became extremely desperate to meet that dignified personality.

Sultan Mohammad Najib-ur-Rehman’s search at last met its destination when on the 12<sup>th</sup> of April 1998, he found his Murshid, who lived in Jhang near the shrine of Hazrat Sakhi Sultan Bahoo. When Sultan Mohammad Najib-ur-Rehman saw the face of his dreams in front of him, he felt as if he had found the Treasures of both the worlds. The eyes of the Lover and the Beloved met and covered the distance of centuries in moments by recognizing each other. He knew by the verification of his heart that he had found the Murshid Kamil. Only he heard his Murshid saying, “So, you have come my son.” This esteemed entity was none other than Sultan Mohammad Asghar Ali.

The same day, after Maghrib (*evening prayer*), Sultan Mohammad Najib-ur-Rehman took bayat on his sacred hand. From the very first day, Sultan Mohammad Najib-ur-Rehman was on the highest pedestal of Ishq, since then his spiritual status has been elevating day by day. From that day onwards, he spent each moment of his life rendering all his physical, spiritual and mental abilities, as well as his wealth in serving his Murshid and supporting him in his mission of spreading Faqr. He annihilated himself in his Murshid to such an extent that he became his exact reflection, as he himself says:

نجیب نہ رہا باقی، یار کی ذات میں فنا ہو گیا  
اپنے غیر سمجھ نہ سکے، کہتے ہیں کہ کیا سے کیا ہو گیا  
سنو! نجیب تو کب کا مر چکا اے دوستو  
یار سے جب یار ملا، میں میں نہ رہا وہ ہو گیا

Meaning: Najib has annihilated in his Beloved and thus, lost his own self. People could not understand what happened to him and

how he has totally changed. Listen friends! Najib does not exist anymore. When I became spiritually one with my Beloved, my being became his incarnation.



## SECTION IV

### SPIRITUAL JOURNEY AND ISHQ FOR MURSHID

Success in Faqr is only possible through Ishq. In fact, Faqr is Ishq. The true Seekers of Allah, whom Allah has created exclusively for loving His Existence, find peace and satisfaction in nothing but Ishq. Their pleasure and relief lies in the pain and restlessness of Ishq. Once, The Divine Lovers turn towards Allah, in no way can the world or paradise attract them. The Ishq and Vision of The Beloved are the basis of all their prayers.

ہم رندوں کی محفل میں ہر رسم عبادت ہوتی ہے  
دلبر کو بٹھا کر سامنے چہرے کی تلاوت ہوتی ہے

Meaning: Every step of The Divine Lovers which they take to please their Beloved is a form of worship. For them, looking at the countenance of The Beloved is like the recitation of verses of The Holy Quran.

❖ Hazrat Rabia Basri said:

سجدہ مستانہ ام باشد نماز  
دردِ دل با او بود قرآنِ من

Meaning: My real prayer is to bow madly before my Beloved Allah, and the painful cries of my heart which is longing to unite with the Beloved is my recitation of The Quran.

❖ Maulana Rumi said:

عشق آں شعله است کہ جوں بر فروخت  
ہر کہ جُز معشوق باشد جملہ سوخت

Meaning: Ishq is that spark which, when turns into fire, burns everything except the Beloved.

عاشقان را شد مدرس حسن دوست  
دفتر و درس و سبق شان روئے اوست

Meaning: The Divine Beauty of Beloved is the teacher of Lovers. His face is the book as well as the lesson for them.

صد کتاب و صد ورق در نارِ گُن  
روئے دل را جانبِ دلدارِ گُن

Meaning: Burn all the books and turn your heart towards your Beloved.

❖ The Murshid of Maulana Rumi, Shah Shams Tabrez said:

عشق معراج است سوئے بام سلطانِ ازل  
از رخ عاشق فردِ خواں قصہ معراج را

Meaning: Ishq is the real Meraj (*ascension to Allah*) which takes you towards The Eternal Sultan (*Allah*). If you want to know the secret of Meraj, find it by reading the face of The Perfect Lover of Allah (*i.e. The Murshid Kamil*).

❖ Maulana Jami said:

غنیمتِ داں اگر عشقِ مجازیت  
کہ از بہرِ حقیقتِ کارِ سازیت

Meaning: Consider yourself fortunate if you find the Ishq of your Murshid because it is the only medium to reach The Divine Love.

❖ Bulleh Shah expresses:

جے چر نہ عشق مجازی لاگے  
سوئی سیوے نہ بن دھاگے  
عشق مجازی داتا ہے  
جس پچھے مست ہو جاتا ہے

Meaning: A Seeker can never reach Allah if he does not love his Murshid. Just like a needle cannot sew without thread, likewise The Divine Love is impossible to achieve without The Ishq of Murshid. The Love of Murshid is the guide which leads to the ecstasy of The Divine Love.

❖ Mian Mohammad Bakhsh said:

جنہاں عشق خرید نہ کیتا ایویں آ بھگتے  
عشتے باجھ محمد بخشا کیا آدم کیا کتے

Meaning: Those, who have not experienced The Divine Love in this world, their lives are useless and a total waste. Without The Divine Love there is no difference between a man and a dog.

❖ Hazrat Mujadid Alif-Sani said:

گردمستان گرد، گر مے کم رسد بوئے رسد  
بوئے اوگر کم رسد، رویت ایشاں بس است

Meaning: Revolve around the Lovers of Allah. If you are unable to taste the wine of The Divine Love, you might at least get to smell it from them. If not that, then even seeing these Lovers is also blissful.

❖ Sultan Bahoo writes in *Noor-ul-Huda Kalan*:

زیر مراتب عاشقان مذکور شد  
ابتدا ہم نور آخر نور شد

Meaning: The grandeur of The Divine Lovers can be simply described by the fact that their initial as well as the final level is The Divine Light.

In *Mohkim-ul-Fuqara*, he says:

❖ Faqees are of two kinds; one is Saalik (*traveller of the mystic path*) and the other is Aashiq (*Divine Lover*). Saalik has to struggle very hard to get close to Allah while the Aashiq is blessed with The Divine Secrets and Observations. The final level of the Saalik is the initial level for the Aashiq.

باہو عشق را بام بلند است اسم اللہ نردبان  
ہر مکانے بے نشانے می برد در لامکان

Meaning: O Bahoo! Ishq is the highest station. Do the Zikr and Tasawur of Ism-e-Allah Zaat to reach it. It would let you cross every station and take you to your destination in La-Makan (*station beyond time and space where one is blessed with the Vision of Allah*).

ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ھو  
منگن ایمان شرماون عشقوں، دل نون غیرت ہوئی ھو  
جس منزل نون عشق پچاوے، ایمان نون خبر نہ کوئی ھو  
میرا عشق سلامت رکھیں باہو، ایمانوں دیاں دھروئی ھو

Meaning: Sultan Bahoo expounds in this quatrain that everyone wants to save his faith, but no one wants to have the Treasure of Ishq. He says, my heart is saddened by the behaviour of the seekers

of the world and paradise, who only wish the pleasures of world or safety of their faith and are afraid of seeking the Love of Allah. Faith is hollow without the Love of Allah, such faith does not have even a peck of information about the destination of Divine Closeness to which only the Ishq has access. In the last line, he prays and requests his Murshid to grant him perseverance upon Ishq because Ishq is dearer to him than faith.

Ishq is that powerful passion which dominates every relation and emotion of a Seeker. It burns everything into ashes except The Divine Beloved. The true lover sacrifices everything including his own life for The Beloved.

Sultan Mohammad Najib-ur-Rehman is the best living example and prodigy of The Divine Love. He stepped into the arena of love and by the Grace of Allah met every trial of Ishq successfully due to his hard efforts and true intentions. With his intense passion, he won all the challenges and crossed all the obstacles in the way of Ishq. In fact, Ishq inculcates the ability of patience, perseverance and submission to Allah's Will in the Seeker which helps him to pass through all the trials. It also grants him the strength and courage to meet all the challenges in the way of Faqr. Because of Ishq, the Lover easily sacrifices all his wishes, comforts, pleasures, wealth and every possession just to please his Beloved.

The first change in Sultan Mohammad Najib-ur-Rehman after the bayat was that to follow his Murshid, he kept a beard and started wearing eastern style dresses instead of the western ones. Since the very first day, he became the Beloved of his Murshid. Sultan Mohammad Najib-ur-Rehman narrates that on the day of bayat, while getting up from the assembly of his Murshid, the corner of his Qameez<sup>287</sup> got stuck in his foot due to which he was about to fall. At once, Murshid lovingly said, "Bismillah! Bismillah!"

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<sup>287</sup> Eastern style long shirt with collar for males and without collar for females

This happened before he had taken the bayat. After the bayat, his level of belovedness raised with every passing moment.

Sultan Mohammad Najib-ur-Rehman got so absorbed in the Ishq of his Murshid that he forgot his own existence. All his friendships, relations and other worldly matters lost their importance. His main concern and priority was the comfort and happiness of his Murshid. He was ready to sacrifice his entire wealth for merely one smile or a glance of love from his Beloved Murshid.

His Murshid Sultan Mohammad Asghar Ali knew about the state of his Ishq, because a Murshid is always well aware of each and every state of the Seeker's heart. Still, in the Sarwari Qadri Order it is necessary to test the True Lover to prove his highest level of Ishq upon other people and for the Day of Judgment. The Murshid also educates and trains the true Seeker by making him pass through different challenges. These trials and challenges not only allow him to prove his sincerity but success in each trial also results in his spiritual elevation. The sincerity and intensity of Ishq of Sultan Mohammad Najib-ur-Rehman made him meet every challenge and succeed in all the trials with distinction. The blessings of Murshid and the Favour of Allah are received by the Seeker in accordance to his Ishq and sincerity, and fortunately Sultan Mohammad Najib-ur-Rehman got both of them in abundance. Hence, crossing every level successfully he reached the highest spiritual level i.e. The Insan-e-Kamil.

Regarding his Ishq for Murshid and annihilation in Murshid, Sultan Mohammad Najib-ur-Rehman himself says:

- ❖ I was no one...Neither I had an existence worth mentioning nor of any importance...The aim of my life was restricted to this world only...Everyday was the same for me...My only purpose of life was to struggle to make worldly life happier and more comfortable...I was unaware of the real purpose of human life...this was how my life used to be...One day, the



sacred glance of Allah fell upon my humble self and destiny took me into the court of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali. We saw each other and everything changed...The Lover recognized the Beloved...On the evening of 12<sup>th</sup> April, 1998 (15 Zilhaj 1418), I took bayat upon the holy hand of Sultan Mohammad Asghar Ali and entered the circle of his slavery.

This was the most incredible and valuable moment of my life...His eyes fell upon me and my outlook towards life was completely changed...Gradually, I got free from the clutches and shackles of this world and became aware of its reality...Since 12<sup>th</sup> April, 1998 till 26<sup>th</sup> December, 2003, I served my Murshid devotedly...after which he left this world... transferring The Divine Trust of Ism-e-Allah Zaat to me. The opportunity to serve Sultan Mohammad Asghar Ali and his sacred company are the real achievements of my life. During his life, when I could not meet him for ten or fifteen days, I felt as if the Noor of Faith had lessened in my heart and the attraction of the world was pulling me towards itself. However, as soon as I reached his sacred court and he put a glance upon me, the Love for Allah and His Prophet flourished in my heart. I felt disgusted of this world and its desires. Then, my Ishq for Murshid kept on increasing and I became indifferent to everything except Allah.

یک زمانہ صحبت با اولیاء  
بہتر از صد سالہ عبادت بے ریا

Meaning: One moment in the company of Auliya (*Friends of Allah*) is better than the thousand years of sincere worship.

As Sultan Bahoo says:

عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑیا ھو  
 کھڑیا کھڑیا ولیا ناہیں، سنگ محبوباں دے رلیا ھو  
 عقل فکر دیاں سب بھل گیاں، جد عشقے نال جا بلیا ھو  
 میں قربان تنہاں توں باھو، جنہاں عشق جوانی چڑھیا ھو

Meaning: "Poor Lover has lost himself in Ishq. He has reached that ultimate level of Ishq from where there is no retreat. He is now counted amongst The Divine Lovers. Ever since he has reached the peak of Ishq, he has forgotten all about wisdom and intellect. O Bahoo! I am ready to sacrifice myself for the Seeker whose Ishq has reached the extreme level and who has become Ishq himself drowning in the ocean of Ishq."

When my Ishq reached its heights I recognized the Reality of my Murshid. Then I did not remain myself anymore. I drowned myself in the passion of Ishq and losing my own existence I found spiritual union with my Murshid. In the words of Bulleh Shah:

بلھے شاہؒ دی ذات نہ کائی  
 میں شوہ عنایت پایا اے

Meaning: I have no existence of my own; now my being is inhabited by my Murshid. (Mujtaba Akhir Zamani)

Sultan Mohammad Najib-ur-Rehman became the true reflection of his Murshid after annihilating in him. His Murshid tested him several times inwardly as well as outwardly. The spiritual and inward trials are a secret between the Seeker and Allah, so others remain unaware of them. Sultan Mohammad Najib-ur-Rehman not only passed the inward trials with excellence but also performed all the outward tasks assigned to him by his Murshid

with perfection. Hence, he became the centre of attention of his Murshid. Sultan Mohammad Asghar Ali once said about him, “Our dear Najib-ur-Rehman has become the reflection of the saying سر تسلیم خم ہے جو مزاج یا میں آئے meaning: I have no will of my own, I am pleased at my beloved’s will.” Sultan Mohammad Najib-ur-Rehman never tried to evade from any outward or inward sacrifice and placed his every possession and wealth at the feet of his Murshid. He served his Murshid physically, financially, spiritually rather in every aspect, with all his skills and courage.

Allama Iqbal says about the Heir of The Divine Trust:

پرورش پاتا ہے تقلید کی تاریکی میں  
مگر اس کی طبیعت کا تقاضا ہے تخلیق

The explanation of this verse is; “The Bearer of The Divine Secret and The Heir of The Trust of Allah is outwardly trained the way other disciples are, but esoterically he is taught in an entirely different manner. His nature is creative and innovative that is why he is the pioneer of many new things. If you want to recognize him then observe that after the arrival of which particular disciple, things get started that never happened before.”

If we observe Sultan Mohammad Najib-ur-Rehman among all the disciples of Sultan Mohammad Asghar Ali, only he deserves to be The Heir of The Divine Trust. The following incidents not only reflect his devotion, dedication and intense Ishq for his Murshid but also show that he opened up many new aspects in the circle of Sultan Mohammad Asghar Ali’s disciples.

- ❖ The gold Ism-e-Allah Zaat were initially made in 1934 by Syed Mohammad Bahadur Ali Shah. They were not made in the time of Sultan Mohammad Abdul Aziz and not even in the early period of Sultan Mohammad Asghar Ali. Till 1999, he used to give printed Ism-e-Allah Zaat to his disciples for Zikr and Tasawur. Nothing about gold Ism-e-Allah Zaat was

ever discussed till Sultan Mohammad Najib-ur-Rehman arrived the court of his Murshid. Sultan Mohammad Asghar Ali assigned him the auspicious service of getting the gold Ism-e-Allah Zaat made as well as the printed ones. He performed this service throughout the remaining life of his Murshid. A few moments before his death, Sultan Mohammad Asghar Ali called Sultan Mohammad Najib-ur-Rehman on the phone to inquire about the preparation of gold Ism-e-Allah Zaat. The details of this conversation are present in “*Sahib-e-Lolaak*”, the first book based on the sacred life of Sultan Mohammad Asghar Ali written by Tariq Ismail Sagar. That particular extract of *Sahib-e-Lolaak* is given below:

- “In his last moments, he asked our companion Najib-ur-Rehman in Lahore about the gold Ism-e-Allah Zaat, who used to get them prepared from Lahore. He had found two old Ism-e-Allah Zaat from his house which belonged to his father and Murshid Sultan Mohammad Abdul Aziz. He ordered Najib-ur-Rehman to get similar Ism-e-Allah Zaat made for him and asked that how many days the process would take. Then he said, “Send them immediately, I need them.” (pg 274, August 2004 Edition)
- ❖ Sultan Mohammad Asghar Ali used to wear very simple white kurta and a Tehmad of KT cloth when Sultan Mohammad Najib-ur-Rehman became his disciple. In winters, a simple black coloured cardigan was bought for him. His grandeur and mystic beauty hid in those simple clothes and he seemed older than his age. In August 1998, he narrated a tradition during a particular gathering of disciples that when Sultan Syed Pir Bahadur Ali Shah was staying at the shrine of Sultan Bahoo, he said to him esoterically, “Pir Sahib! You are a Sarwari Qadri Faqeer, and a Sarwari Qadri Faqeer should wear the best clothes and ride the best horse.” When Sultan Mohammad Najib-ur-Rehman heard this tradition, he prepared fifteen dresses of exclusive cloth in elegant colours and bought

different coloured cardigans by Oxford and Bonanza for the coming winter season. When he was getting those clothes ready, other disciples tried to stop him saying that Sultan Mohammad Asghar Ali does not wear such dresses and if they were presented to him, he would probably get angry. However, Sultan Mohammad Najib-ur-Rehman did not pay any heed to them and said, “My Murshid is well aware of my intentions. We shall see whatever happens.”

In September 1998, Sultan Mohammad Najib-ur-Rehman took those clothes to Dadowal (*Jhelum*), where Sultan Mohammad Asghar Ali was staying at the house of Sajid Hussain. When the collection of clothes prepared by Sultan Mohammad Najib-ur-Rehman was presented before him, his face glowed with happiness and the dress which was criticized the most by the fellow disciples was liked by him the most. He ordered his attendants to arrange for a bath immediately, as he wanted to wear that suit.

Sultan Mohammad Asghar Ali was stationed at such a grand spiritual status where he did not need material adornment. He did not want to have those clothes, rather he was testing that which one of his disciples would understand the hidden meaning in his words. He also wanted to check that which disciple would understand the grandeur of his Murshid and would love to dress him accordingly. Only Sultan Mohammad Najib-ur-Rehman came up to the expectations of his Murshid. From that day onwards, he took upon himself the sacred service of making clothes for his Murshid for all seasons and occasions such as Eids and Milad celebrations. He also bought high quality khussas<sup>288</sup> for him alongwith the clothes. He performed this service throughout the life of his Murshid with such devotion that he forgot to get his own dresses prepared.

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<sup>288</sup> A particular type of eastern footwear

- ❖ Once, Sultan Mohammad Asghar Ali came to Lahore for his checkup regarding his problem of prostate gland. He stayed at Daroghawala the first night, but after the check up and medical tests he went to Sultan Mohammad Najib-ur-Rehman's house. The attendants were unaware of his plan so they did not get his luggage with them from Daroghawala. The same day he took bath around 3 o'clock at Sultan Mohammad Najib-ur-Rehman's house. Since his luggage was left at Daroghawala, Sultan Mohammad Najib-ur-Rehman presented his own kurta shalwar to his beloved Murshid to wear after bath. He wore the dress and went to the doctor's clinic to collect the reports. Sitting there, he asked Sultan Mohammad Najib-ur-Rehman, "Dear Najib! Which cloth am I wearing today?" He replied, "Hazoor! This is Karandi." On this, the Murshid said, "You have made me wear cloth of every colour and quality and you have done this out of pure intentions and sincerity of your heart. Allah has written the best fortune on your forehead".
- ❖ Sultan Mohammad Asghar Ali had a rule that whenever he visited a new town, the house in which he stayed for the first time, he chose it permanently for his stay every time he visited that town. Hence, whenever he used to come to Lahore, he stayed at Daroghawala at the house of his disciple Mohammad Ilyas, which was his routine even before the bayat of Sultan Mohammad Najib-ur-Rehman. When Sultan Mohammad Najib-ur-Rehman made his house in Mustafa Town Lahore, he got a separate room specially made upstairs for his beloved Murshid. This room reflected the passion of Sultan Mohammad Najib-ur-Rehman for his Murshid as it was beautifully decorated and everything for the comfort and ease of Murshid was provided in it.
- ❖ In September 1999, Sultan Mohammad Najib-ur-Rehman prepared his Murshid's winter collection of clothes. Before

presenting those clothes, he spiritually requested, “My beloved Murshid! I know your routine. You may go to Daroghawala first but on your way back, please come to my house and stay in this room of yours. Then, I will present your dresses to you.” In the same month, Sultan Mohammad Asghar Ali graced Lahore with his presence and after spending one night at Daroghawala, he came to Sultan Mohammad Najib-ur-Rehman’s house. As soon as he entered the room and sat on the bed, he innocently asked, “Dear Najib! Where are my dresses?” Sultan Mohammad Najib-ur-Rehman immediately presented the clothes. Then Sultan Mohammad Asghar Ali wore a new dress and got his photographs taken with his disciples.

After that, Sultan Mohammad Asghar Ali made it a routine that whenever he came to Lahore, he spent one day at the house of Mohammad Ilyas in Daroghawala and the remaining days in his special room in the house of Sultan Mohammad Najib-ur-Rehman. Once he said, “I feel comfortable either in my room at the shrine of Sultan Abdul Aziz<sup>289</sup> or in this room of Najib-ur-Rehman’s house”. Whenever the Murshid was staying in his room upstairs, Sultan Mohammad Najib-ur-Rehman used to run up and down the stairs several times a day to serve him and provide him with everything he needed, but when the Murshid left, he did not go upstairs for weeks.

Sultan Mohammad Najib-ur-Rehman started his mission of spreading the beneficence of Faqr from this very room. On the 14<sup>th</sup> of August 2005, he started taking bayat from his disciples and in August 2006, he started monthly magazine Sultan-ul-Faqr Lahore, both from this sacred room. He used

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<sup>289</sup> The houses of Sultan Mohammad Asghar Ali’s family are in the premises of the shrine of Sultan Mohammad Abdul Aziz.

to meet his disciples and Seekers in this room before he made a Khanqah in October 2009 in Education Town, Lahore.

- ❖ In December 1998, Sultan Mohammad Asghar Ali came to Lahore to buy a horse. However, he got short of one lac rupees. Sultan Mohammad Najib-ur-Rehman and Mohammad Ilyas immediately left to arrange that amount. Out of coincidence, both returned with the money at the same time and presented it to Sultan Mohammad Asghar Ali. He held the amount of Sultan Mohammad Najib-ur-Rehman in his right hand and the amount of Mohammad Ilyas in left hand. Then he narrated an incident about his Murshid Sultan Mohammad Abdul Aziz that once, while travelling, he got short of cash and said that whoever would arrange some money for his journey back to home, Allah would make him rich and wealthy. A person collected twenty rupees of that time from here and there and presented to him. Afterwards, that man became a millionaire.

When Sultan Mohammad Asghar Ali narrated that incident, one of his old companions Noor Asif who was also present there, suggested that both the disciples who have brought the money should also be blessed the same way. Sultan Mohammad Asghar Ali thought for a moment and then returned the money of Mohammad Ilyas. He kept the amount given by Sultan Mohammad Najib-ur-Rehman and said about him, “He will not be granted the worldly wealth rather he is destined to be blessed with something very special, though Allah will fulfill all his needs.”

- ❖ Sultan Mohammad Asghar Ali had Toyota Hilux model 1982 pickup van. He felt very uncomfortable while travelling in it because it did not have an A.C. and due to its low roof, his feet got swollen and his back ached severely. Sultan Mohammad Najib-ur-Rehman was much concerned about his Murshid’s comfort, so he bought imported Toyota Hilux



Model 1999 (4x4 double cabin) from Karachi under the name of his Murshid and presented it to him in July, 1999. He got the registration number 422 specially for that car on the wish of Sultan Mohammad Asghar Ali because he had also presented a car with the same registration number to his Murshid Sultan Mohammad Abdul Aziz.

- ❖ In January 2000, a person from KPK presented a non-custom paid Charade car to Sultan Mohammad Asghar Ali for his sons. Sultan Mohammad Asghar Ali ordered Sultan Mohammad Najib-ur-Rehman to pay its custom duty. He paid the custom duty and presented it to his Murshid who gave it to his son Sultan Ahmed Ali.
- ❖ In 1999, Sultan Mohammad Asghar Ali was building the shrine of his Murshid Sultan Mohammad Abdul Aziz. Six and a half acres of the land on which the shrine had to be built belonged to some other members of Sultan Bahoo's family, who wanted to sell it instead of making it a part of the shrine. If someone else would have bought that land, the access to the shrine would have blocked. Sultan Mohammad Asghar Ali wanted to buy that land from its owners but was short of money. Its price was Rs. 2.5 lac per acre. When Sultan Mohammad Asghar Ali discussed this matter with Sultan Mohammad Najib-ur-Rehman, he immediately presented the required amount Rs. 14,00,000 for buying the land to his Murshid. Sultan Mohammad Asghar Ali asked him, "Should we buy the land under your name?" He replied, "Hazoor! Why would I need land? Kindly, buy it under your name".
- ❖ Once in 2000, Sultan Mohammad Najib-ur-Rehman accompanied his Murshid while he was going to Islamabad from Lahore. They stopped at a hotel on the Motorway for having lunch. Sultan Mohammad Asghar Ali sat with Sultan Mohammad Najib-ur-Rehman and Sajid Hussain on one table while the remaining disciples sat on the other table. When

Sajid Hussain mentioned about buying of the land for shrine, Sultan Mohammad Asghar Ali said, "It is all due to the favour of Najib-ur-Rehman." Sultan Mohammad Najib-ur-Rehman humbly replied, "Hazoor! It is just because of your favour and kindness." Sacred Murshid said, "It is also one's effort that counts. By doing this service, you have not only made me happy but also my Murshid and Sultan Bahoo."

- ❖ In July 2000, Sultan Mohammad Najib-ur-Rehman went to meet his Murshid at his house at the shrine of Sultan Abdul Aziz. He was sitting in his room which was fixed for meeting the visitors. The room had only one fan and due to the intense heat and crowd of visitors, Sultan Mohammad Asghar Ali was perspiring. Sultan Mohammad Najib-ur-Rehman immediately came back to Lahore and bought an AC. When he returned with the A.C. to get it fitted in the room, Sultan Mohammad Asghar Ali had gone to the shrine of Pir Bahadur Ali Shah. So, he had to get his room opened for AC fitting without his permission. In the evening, he nervously contacted his Murshid on phone and confessed that he had made a mistake. His Murshid inquired "Which one?" He replied, "For AC fitting, I got your room opened without your permission for the first time". On hearing this, Sultan Mohammad Asghar Ali cheerfully said, "Dear Najib! Make such mistakes every day."

After that, when Sultan Mohammad Asghar Ali went to Soon Sakesar Valley, Khushab district, he called Sultan Mohammad Najib-ur-Rehman from there to ask if he could arrange another A.C. as it became extremely suffocating after it had rained there. Sultan Mohammad Najib-ur-Rehman immediately arranged one and got it fitted there. This was also a sunnat (*tradition*) of Sultan Mohammad Asghar Ali which was followed by Sultan Mohammad Najib-ur-Rehman. Once, in the mid summer, Sultan Mohammad Asghar Ali's

Murshid Sultan Mohammad Abdul Aziz was travelling in Thal. Sultan Mohammad Asghar Ali found him sweating. He came to Lahore, sold his car and bought a generator as well as a pedestal fan for his Murshid. Sultan Mohammad Asghar Ali used to say, “When the air of the fan touched my Murshid, the comfort was felt by my heart”.

- ❖ Once, the disciples of Sultan Mohammad Asghar Ali suggested him to keep a gun for safety because many people had developed an enmity against him due to his increasing popularity and their own differences with him. Sultan Mohammad Asghar Ali agreed to this suggestion as it is also an order of Shariah to take safety measures. When Sultan Mohammad Najib-ur-Rehman came to know about this, he presented his own Italy made twelve bore pump action to his Murshid. He accepted it happily but said, “Dear Najib-ur-Rehman you have such a big house, you should keep this gun at your house for safety”. Sultan Mohammad Najib-ur-Rehman replied, “For me, the favour of my Murshid is enough”.

After some days, the disciples suggested Sultan Mohammad Asghar Ali that one of the disciples had Italy made twelve bore repeater gun so the gun given by Najib-ur-Rehman should be exchanged with that gun. He replied that the matter should be discussed with Najib-ur-Rehman first and then the decision should be taken. When Sultan Mohammad Najib-ur-Rehman went to Kundiyan (*Mianwali*) to meet his Murshid, he asked him, “Dear Najib! If you allow, can I exchange your gun with another gun”. Sultan Mohammad Najib-ur-Rehman simply replied, “Hazoor! That gun isn't mine. It belongs to you now. Give it to whomsoever you want.” Murshid was touched by his humble and loving words and said, “Najib's condition is the same as mentioned

in this quote ”سر تسلیم خم ہے جو مزاج یار میں آئے“ (I have no will of my own, I am pleased at the will of my Beloved).

- ❖ Sultan Mohammad Asghar Ali assigned Sultan Mohammad Najib-ur-Rehman the duty of publishing the monthly magazine “Mirat-ul-Arifeen Lahore”. He started this duty with sincerity and hard work, though he had no previous experience of journalism. In April 2000, the first issue of Mirat-ul-Arifeen Lahore was published. Sultan Mohammad Najib-ur-Rehman was the chief editor of that magazine and published it by the patronymic of “Abu-Al Murtaza”, given to him out of love by Sultan Mohammad Asghar Ali. Till August 2004, he successfully ran this magazine according to the teachings of Faqr under the spiritual guidance of Sultan Mohammad Asghar Ali.
- ❖ In November 2001, Sultan Mohammad Asghar Ali assigned Sultan Mohammad Najib-ur-Rehman the duty to establish “Maktaba-Al-Arifeen” in order to spread the teachings of Faqr through writings and publications. He performed this duty with great zeal and dedication. Maktaba-Al-Arifeen was established in April 2002. It published the following books:
  1. Guldasta Taleemat-e-Sultan Bahoo
  2. Abyat-e-Bahoo
  3. Swaneh Hayat Sultan Bahoo
  4. Risala Roohi Sharif
  5. Haqeeqat-e-Ism-e-Allah Zaat
  6. Guldasta Abyat-o-Manajaat Pir Mohammad Bahadur Ali Shah

These books gained much popularity. Sultan Mohammad Najib-ur-Rehman supervised “Maktaba-Al-Arifeen” till the death of his Murshid. Apart from this, he also devoted his house in Education Town and the adjacent seven marlas land for the office of Maktaba-Al-Arifeen. Since October 2009,

the Khanqah of Sarwari Qadri Order and the office of Sultan-ul-Faqr Publications and Digital Productions have been established there.

- ❖ Sultan Mohammad Asghar Ali also gave the responsibility of Bait-ul-Maal (*Treasury*) of the Islahi Jamat to Sultan Mohammad Najib-ur-Rehman because in the matters of money, he could trust only him.
- ❖ In 2001, Sultan Mohammad Asghar Ali intended to perform Hajj and told Sultan Mohammad Najib-ur-Rehman, “It is very important for both of us to perform Hajj this year”. Sultan Mohammad Najib-ur-Rehman had already spent all his wealth in the way of Allah, so he had to sell his car to carry out the expenses of Hajj for himself, his Murshid as well as some other companions. This again was a tradition of Sultan Mohammad Asghar Ali as he had also sold his car to build the shrine of his Murshid. Hence, from 28<sup>th</sup> February till 28<sup>th</sup> March 2001, Sultan Mohammad Asghar Ali performed Hajj with his beloved Spiritual Confidant Sultan Mohammad Najib-ur-Rehman and few other selected disciples.
- ❖ Sultan Mohammad Asghar Ali had a problem of prostate gland which caused great difficulty in performing Hajj. On returning from Hajj his health condition became much better but in 2003, this disease worsened alongwith his other ailments such as diabetes, hypertension. Out of helplessness and worry, Sultan Mohammad Najib-ur-Rehman went to the shrine of Pir Bahadur Ali Shah to request for the health of his Murshid. Pir Sahib esoterically ensured him that Sultan Mohammad Asghar Ali would regain his health. A few days later Sultan Mohammad Asghar Ali went to Islamabad for check up and the enlargement of prostate gland was diagnosed. When Sultan Mohammad Najib-ur-Rehman came to know this, he immediately went to Islamabad to see his Murshid. He met Sultan Mohammad Asghar Ali in the state of extreme

worry and sadness, kissed his hands and sat silently at a side. When everyone had left, Sultan Mohammad Asghar Ali called his beloved disciple Sultan Mohammad Najib-ur-Rehman near him and said, "Why are you worried? Pir Sahib has granted your request. My ten year long hidden disease has been diagnosed. Tomorrow, after a minor operation, this problem will be over. Dear Najib! Since the disease has become known to everyone, its physical treatment is necessary otherwise people would consider it as my miracle and that is something I do not approve of". This yet again was a tradition of Sultan Mohammad Najib-ur-Rehman's Murshid which was followed by him, as Sultan Mohammad Asghar Ali also went to the shrine of Pir Bahadur Ali Shah to request for the health of his Murshid.

- ❖ In November 2001, Sultan Mohammad Asghar Ali made Sultan Mohammad Najib-ur-Rehman the patron in chief of Islahi Jamat in Lahore. To spread the beneficence of Faqr he chose a different way that instead of going to mosques, he went to markets and malls and preached Faqr among common people, due to which Faqr spread quickly. Every week, a bus full of eager devotees went to Jhang from Lahore to take bayat at the sacred hand of Sultan Mohammad Asghar Ali and got Ism-e-Allah Zaat. This successful trend was then followed by all the branches of Islahi Jamat in other cities of Pakistan. Thus, the Islahi Jamat all over the country was practically united under Sultan Mohammad Najib-ur-Rehman's leadership. A lot of people got the beneficence of Sultan Mohammad Asghar Ali due to this method of preaching adopted by him.

The above mentioned services are only a few among the countless services that Sultan Mohammad Najib-ur-Rehman performed for his Murshid which included financial arrangements for celebrating Milad of The Holy Prophet or other programs, preparing sacred sheet for the shrine of Sultan Abdul Aziz every

year and many other personal services of Sultan Mohammad Asghar Ali which are not being mentioned just to be precise.

Alongwith the outward trials, there are continuous trials going on in the esoteric self which are a secret between the disciple and the Murshid. No one is aware of the spiritual state of a disciple and the trials he is facing inwardly except his Murshid. More so, the challenges in the esoteric self are far tougher than those in the outward. Their intensity and impact can be imagined to some extent by these words of an Urdu poet Ghalib:

عالم نماز عشق کی قبولیت محال  
جب تک جگر کے خون سے وضو نہ ہو

Meaning: Ghalib! The prayer of Ishq is never accepted unless you perform ablution with the blood of your heart.

Sultan Mohammad Najib-ur-Rehman never demanded anything in return of his services and sacrifices. He performed every task and fulfilled all the responsibilities given by the Murshid just to please him. Due to his Ishq, sincerity and diligence, Sultan Mohammad Asghar Ali chose him for entrusting The Divine Trust. As Allah says:

وَاللَّهُ يَجْتَبِي مَنْ يَشَاءُ

Meaning: "Allah chooses whom He wishes."

Sultan Mohammad Najib-ur-Rehman became the dearest disciple and the beloved of Sultan Mohammad Asghar Ali. If he could not go to meet his Murshid, his Murshid himself travelled all the way to Lahore just to see him. For all the important responsibilities, his Murshid considered him the perfect choice. Just as he met the outward challenges successfully and found the belovedness of the Murshid, in the same way he crossed all the inward waystations and reached the most supreme spiritual level. However, no one was aware of his exalted spiritual status except

his Murshid. So, Sultan Mohammad Asghar Ali blessed him with special attention and treated him most lovingly whenever he went to meet him.

As Murshid's attention was focused on Sultan Mohammad Najib-ur-Rehman and he became his beloved, jealousy and envy against him increased among others. Some people even tried to create distance between him and his Murshid. Sometimes, they tried to find faults in the duties performed by Sultan Mohammad Najib-ur-Rehman and pressurized the Murshid to take them back from him and at times, they coined and spread false stories against him. They could not understand that the true lover and beloved can never be separated by such petty tricks. Neither Sultan Mohammad Najib-ur-Rehman retreated from his responsibilities nor did Sultan Mohammad Asghar Ali lessen his love and favours towards him. Rather, the envy of others made Sultan Mohammad Najib-ur-Rehman more endear to his Murshid and his patience towards their opposing behaviours elevated him spiritually, as a poet said:

تندى بادِ مخالف سے نہ گھبرا اے عقاب  
یہ تو چلتی ہے تجھے اونچا اڑانے کے لیے

Meaning: "O Eagle! Do not get scared of the opposing storm. It runs to make you fly higher".

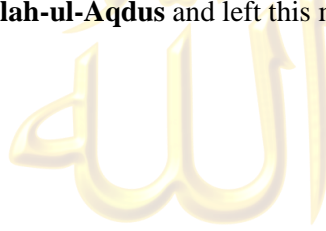
Sultan Mohammad Najib-ur-Rehman's uprightness led him to such great heights of Faqr and Divine Oneness which are unimaginable and cannot be comprehended in words. He is stationed at the ultimate height of Ishq where there is no room for doubts. His ability to read the countenance of his Murshid is the absolute proof of it, as he himself says:

- ❖ I was blessed with the expertise of reading the countenance of my Murshid. I never consulted him verbally about anything. Whenever I faced any difficulty in the way of Faqr or wanted



a solution of a problem or found it hard to understand something in particular, I used to sit in my Murshid's assembly and engross myself in reading his face. Before he left the gathering, the solution of that problem and the way of doing things became clear to me. **(Mujtaba Akhir Zamani)**

On 26<sup>th</sup> December 2003, this outward companionship of the lover and the beloved ended by the Will of Allah but the inward Oneness became eternal. Sultan Mohammad Najib-ur-Rehman had become the true and exact reflection of his Murshid by annihilating in his Divine Self. When Sultan Mohammad Asghar Ali had tested him thoroughly, he presented him in The Holy Assembly of Prophet Mohammad from where it was approved that he is truly capable of holding The Divine Trust. **So, Sultan Mohammad Asghar Ali transferred The Divine Trust of Faqr inwardly and secretly to Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu**s and left this material world.



## SECTION V

### TRANSFERENCE OF THE DIVINE TRUST

The way every Seeker of Allah searches the Perfect Murshid so he can attain the Closeness of Allah through his guidance, similarly, every Perfect Murshid also searches such a true Seeker who can be trusted upon to bear The Divine Secrets, so he can transfer the Trust of Faqr to him and get retired from his obligation. Sultan Bahoo spent his whole life in searching that special Seeker. In his book *Noor-ul-Huda Kalan*, he says:

- ❖ “For years, I have been searching the true Seekers of Allah, but I could not find such a highly courageous and determined Seeker who truly deserves The Divine Persuasion and to whom I could transfer the infinite wealth and blessings of the inward and outward Treasures of The Divine Knowledge of Oneness. Thus, getting myself absolved of the right of Allah by fulfilling this obligation of paying the charity of The Divine Benediction.”

In the same book, he says:

- ❖ “For years, I have been searching the true Seeker who deserves the Vision and Union of Allah but unfortunately, I could not find the one.”

In *Ameer-ul-Kaunain*, he says:

- ❖ “For thirty years, I had been looking for a Murshid and now I have spent thirty years in search of a Seeker whom I could elevate to the extreme spiritual level where I am myself (*i.e. to whom I can transfer the Trust of Allah*) but I could not find such a Seeker.”

In his Punjabi couplets, he expressed:

دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ھو

Meaning: Not a single true Seeker of Allah came to me who could be my Spiritual Confidant. Only the selfish seekers of this world and paradise came to me.

One pre-decided rule of the transference of the Trust of Allah has been described by Maulana Rumi in his Mathnavi that:

- ❖ “Just as treasures are found in deserted places, Allah bestows His Trust in the heart of such a person who is not very popular”.

The Spiritual Guides of Sarwari Qadri Order have always refrained from popularity. Except the Seekers of Allah no one knows them, neither their shrines are well known like the shrines of the Saints of other orders. They can be described by the following Qudsi Hadith:

إِنَّ أَوْلِيَّائِي تَحْتِ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي ط

Meaning: “Some of My Friends remain concealed beneath My robe. No one knows them except Me.”

Hazrat Abdullah bin Umar related that Prophet Mohammad once said:

- ❖ Among all the Men of Allah, the most beloved to Him are those who are pious but hidden. If they disappear, no one can find them. If they give witness, no one can recognize them. They are the fountain heads of righteousness and the enlightened sources of knowledge.” (Tibrani, Hakim)

Sultan Bahoo says:

ہوویں سونا سداویں سکھ ھو

Meaning: Hide your glitter. Although you are the gold but show yourself as merely a metallic coin.

The Seeker to whom the Trust of Allah is entrusted is usually not very popular. He prefers to stay anonymous because popularity and fame are the biggest obstacles in the way of Faqr. Since Sultan Bahoo could not find a true Seeker of Allah in his life, so he left this world without transferring The Divine Trust to anyone. However, 139 years later, Syed Mohammad Abdullah Shah was sent from the Assembly of The Holy Prophet (*on 12 Rabi-ul-Awwal 1241/24<sup>th</sup> October 1825*), to whom Hazrat Sultan Bahoo transferred The Trust of Faqr and it was decided that it would then be passed on to Pir Abdul Ghafoor Shah, who would further transfer it to Pir Bahadur Ali Shah. From him, it would be transferred to Sultan Mohammad Abdul Aziz and from him to Sultan Mohammad Asghar Ali. Then, the decision of the next Heir would be brought back to the court of The Holy Prophet. From there it would be transferred in the same manner as was transferred from Hazrat Sultan Bahoo to Syed Mohammad Abdullah Shah.

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali was on the footsteps of Sultan-ul-Faqr V Hazrat Sakhi Sultan Bahoo. Sultan Mohammad Asghar Ali also spent twenty years (*from April 1981 till March 2001*) in search of that true and capable Seeker to whom he could transfer the Trust of Faqr.

On 13<sup>th</sup> April 1981, Sultan Mohammad Asghar Ali graced the Exalted Throne of Divine Guidance and Persuasion. To spread Faqr, he laid the foundation of Islahi Jamat on 27<sup>th</sup> February 1989. Till 1994, he worked very hard to invite more and more people towards Faqr. He sanctified the innerselves of the Seekers of Allah with the Noor of Ism-e-Allah Zaat through the teachings of Faqr and gave special spiritual attention to all his disciples in order to find that capable Seeker.

- ❖ After 14 years of extreme effort, he went for his first Umra with some selected Seekers of Allah and a few members of his family on the 20<sup>th</sup> Ramazan 1415 H (*20<sup>th</sup> February till 3<sup>rd</sup> March, 1995*) to present those Seekers in the Court of The Holy Prophet for approval. After performing Umra, he went from Makkah to Madina and presented them in the Court of Prophet Mohammad but all of them had worldly desires in their hearts, so, no one was approved. This was a big shock for Sultan Mohammad Asghar Ali. When he returned from Umra he got ill with diabetes and hypertension.
- ❖ The next year, on the 20<sup>th</sup> of Ramazan, 1416 H (*10<sup>th</sup> February till 2<sup>nd</sup> March, 1996*), he again went with some selected disciples and Seekers for Umra. After Umra, they went to Madina in the Court of The Holy Prophet but again, no one met the standard.
- ❖ Sultan Mohammad Asghar Ali worked hard for another year on the spiritual training of his disciples and went for Umra the third time on the 20<sup>th</sup> Ramazan, 1417 H (*30<sup>th</sup> January till 20<sup>th</sup> February, 1997*), with some selected disciples. After Umra, they went to Madina and the chosen disciples were presented in the Court of Prophet Mohammad. This time, yet again no one amongst them deserved the highest station of Faqr. Sultan Mohammad Asghar Ali then postponed the idea of performing Umra until the true and capable Seeker was found and perfectly trained. Then, on 12<sup>th</sup> April 1998, Sultan Mohammad Najib-ur-Rehman reached in his service and proved to be the best and most capable Seeker who could be entrusted the Treasure of Faqr.

Sultan Mohammad Najib-ur-Rehman narrates the transference of The Divine Trust of Faqr to him in these words:

- ❖ “On 12th April 1998 (*14th Zilhaj 1418*), I reached the holy court of my Murshid Sultan Mohammad Asghar Ali and we recognized each other as the Lover and the Beloved.

Thereafter, his slavery became the sole purpose of my life and I devoted each moment of my life to serve him. Due to the intense Ishq of my Murshid I annihilated in him to such an extent that I became his complete reflection. From 1998 till 2001, he made me pass through various inward and outward trials. By the Grace of Allah and kindness of my Murshid, I met them all successfully. When my Murshid had thoroughly tested his Heir of The Divine Trust, he went to Hajj with selected Seekers of Allah on Wednesday, 28<sup>th</sup> February 2001. When we reached Jeddah, his health condition deteriorated and he became too weak to walk. All his diseases intensified such as diabetes, hypertension etc. Especially his problem of prostate gland became so unbearable that he had to urinate after every fifteen minutes. Those days he frequently recited the verse:

اپنی موت سے آگاہ کوئی بشر نہیں  
ساماں سو برس کا ہے پل کی خبر نہیں

Meaning: No one knows when he will die. We carry the luggage of the years to come but do not know what the next moment has in store for us.

On 7<sup>th</sup> March, in Makkah, he ordered me and another disciple to buy a shroud for him, wash it with Zam Zam water and touch it with the wall of Holy Kaaba. He added that it could be required any time. This order shocked me beyond belief as his health condition was already very alarming. I was greatly perturbed and reluctant to buy the shroud for him. So, he ordered Haji Mohammad Nawaz to buy the shroud immediately. Hence, the shroud was bought for him.

The condition and words of my Murshid made me suffer from mental trauma. At all the holy places of Makkah, such as while offering Nafils at Hateem, under the Meezab-e-Rehmat, while embracing the Holy Kaaba, near Multazim, during Sa'ee of Saffa

and Marwa, in Mina, Arafat and Muzdalifah my only prayer was:

“O’ Allah! My Lord! I do not have the knowledge of the future but because of the health condition of my Murshid it seems as if the last moments of his life are near. O Allah! I present the rest of my life before You. Grant my remaining life to my Murshid to lengthen the span of his life. Take my life instead of his. Indeed! You answer all the prayers and it is Your promise that You would not reject any prayer asked in these holy places. O Allah! Give my life to my Murshid and let him live till he appears as the Mujadid (*religious reformer*) of this era and ends the sectarianism within the Muslim Ummah to unite them upon the true religion, so that they overcome the infidels and the system of Caliphate is re-established.”

During Hajj, I constantly kept on repeating this prayer with a change of few words and presented my life to Allah to sacrifice it for my Beloved Murshid. My condition was reminiscent to the words of Hazrat Sakhi Sultan Bahoo:

کیجی جان حوالے رب دے، اسماں ایسا عشق کمایا ھو

Meaning: I proved the intensity of my Ishq by sacrificing my life.

After performing Hajj on 9<sup>th</sup> March 2001, the departure to Madina was scheduled on 17<sup>th</sup> March after Isha (*night*) prayer but Sultan Mohammad Asghar Ali was very impatient to reach Madina. He even asked Haji Mohammad Nawaz and Ahmed Bakhsh to try to depart for Madina before 17<sup>th</sup> March but it was not possible, so the schedule remained unchanged. His condition also remained uncertain. It seemed, as if, he wanted to present some very important matter in the Court of The Holy Prophet. His restlessness was increasing day by day and health was deteriorating. On 18<sup>th</sup> March we finally reached Madina.

In Madina also, I presented the same appeal before The Holy Prophet which had been my prayer in Makkah. The only difference was that in Makkah, I presented my life to Allah and in Madina to The Holy Prophet, to prolong my Murshid's life. Finally, on 21<sup>st</sup> March, 2001 the day came for which Sultan Mohammad Asghar Ali had been waiting for twenty years, as the person he had selected and presented in The Holy Assembly of Prophet Mohammad for transferring The Divine Trust of Faqr was approved.

It was the greatest honour and blessing for me to be present at the Tomb of Prophet Mohammad alongwith my beloved Murshid Sultan Mohammad Asghar Ali. I can never forget the day of 21<sup>st</sup> March, 2001 when after Maghrib (*evening prayer*), all the fellow disciples got busy with their own jobs, only me and another disciple were left with our Murshid. He decided to go to The Tomb of The Holy Prophet with us. When we reached Masjid-e-Nabvi, its door Bab-ul-Islam was so much crowded that it was very difficult to pass through. The other disciple and I stood on either sides of our Murshid, so that he would not have any difficulty while passing through the crowd.

My presence at the Tomb of Prophet Mohammad on that day is the most important event of my life. It felt as if the rain of The Divine Light and Theophanies was being showered on me. My eyes were all tears. When we reached closer to the grills of the Tomb, the wheel of the wheelchair of a man in front of us got stuck in the carpet and the queue stopped. My beloved Murshid turned his face towards the Tomb of The Holy Prophet. His face was shining brighter than the moon, I looked at the Tomb and then at his face turn by turn, both were mesmerizing sights. I have never seen such an exquisite sight in my life. The beauty of that moment sent me into trance. Meanwhile, the guard standing near the Tomb called the guard standing on the other side of the queues pointing towards my Murshid and said يَا شَيْخُ "Ya Shaikhun".

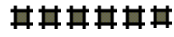


He wanted to tell him that the queue had stopped due to this Shaikh. Subhan Allah! Even the guards called him “Shaikh” (*Perfect Spiritual Guide*). When the guard advanced towards my Murshid, everyone around paused and looked at my Murshid’s beautiful Divine Face in a state of trance, it felt like time had ceased. When the guard came closer I held his hand and directed his attention towards the man in the wheelchair to show him that the queue had stopped due to him. The guard adjusted the wheel of the chair and the queue started moving again. Then we reached the Tomb and prayed there for some time. Our eyes were full of tears due to the overwhelming aura.

When we came out of the Tomb, the other disciple went to pick the shoes of beloved Murshid, so I was left alone with him. I requested to his grace, “Hazoor! The Islamic world has been divided into various sects. The Muslims, especially the modernly educated ones, have deviated from the true Islam. The infidels have united against Islam. Please bestow your kind favour so the real soul of Islam may prosper in the world and the satanic hold ends.” He looked into my eyes and said, “I have found the Confidant of my heart and soul.” He meant that he had achieved his aim. There and then, he bestowed his Divine Favour and ultimate Beneficence upon me in the form of The Divine Trust and repleted my inner self with Divinity. He also gave me the strength to keep it a secret. From that day onwards, his face glowed with happiness and he regained health. It seemed as if all his diseases had disappeared. He said, “The purpose, for which we came to the Court of The Holy Prophet has been achieved. Hence, due to this great achievement, wishes of all our companions have been granted, whether they are worldly or of the hereafter”. I witnessed this fact myself that all the desires for which my fellow disciples prayed during that Hajj were fulfilled.

After coming back to Pakistan, Sultan Mohammad Asghar Ali became indifferent towards all his other responsibilities, as his

mission had been accomplished. It felt like a huge burden was removed from his shoulders. Following the way of his Murshid, he trained me for two years as The Heir of The Divine Trust to hold The Exalted Throne of Divine Guidance and persuasion. Pir Bahadur Ali Shah also trained his heir Sultan Mohammad Abdul Aziz and then he too trained Sultan Mohammad Asghar Ali for two years. After my two year spiritual training (2001 to 2003), my Murshid Sultan Mohammad Asghar Ali passed away on 26<sup>th</sup> December, 2003.” (Mujtaba Akhir Zamani)



From here starts the third period of the life of Sultan Mohammad Najib-ur-Rehman where he has been elevated to the level of Sarwari Qadri Murshid from a Seeker and disciple. He has been appointed at The Exalted Throne of Divine Guidance and Spiritual Persuasion as the Spiritual Leader of The Sarwari Qadri Order. To guide the Seekers of Allah on The Divine Path is the last and most important duty assigned to him by his Murshid, which he is executing with the same dedication as he had done all the previous ones, rather with more diligence.

## SECTION VI

### THRONE OF DIVINE GUIDANCE AND SPIRITUAL PERSUASION

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu is the current Shaikh of the Sarwari Qadri Order. He adorned the Exalted Throne of Divine Guidance and Persuasion immediately after his Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh died. Seekers of Allah were attracted towards him and had started coming to him for spiritual persuasion since then. He granted them Ism-e-Allah Zaat for Zikr and Tasawur but officially he started accepting bayat from the Seekers of Allah on 14<sup>th</sup> August, 2005 i.e. the birth date of his Murshid. Since then, he has been making great efforts and taking revolutionary steps to shower the beneficence of the Treasure of Faqr upon the entire Muslim Ummah.

Sultan Mohammad Najib-ur-Rehman strongly feels that the contemporary religious scholars and so called Murshids of today are only emphasizing upon the superficial aspect of religion and physical prayers. They have no knowledge of developing the spiritual connection with Allah neither can they guide common Muslims about it. Hence by neglecting the spirit of Islam, they have divided the Muslim Ummah into sections and groups, which has weakened their power as a nation. It is high time to invite the Muslims towards the real aim of Islam and all its prayers i.e. to purify their inner-selves from esoteric diseases like greed, vanity, pride, malice, jealousy etc. and elevate their souls to reach close to Allah, for which it is must to follow the path of Faqr. When a person's inner self is purified, the outer self gets refined automatically. If every person of the society is spiritually

purified then the whole society is corrected and streamlined to get worldly as well as religious progress. This is the basic rule of the path of Faqr. Our Holy Prophet also changed the Arab society according to this rule and laid the foundation of a welfare state. Faqr is the true way which genuinely follows the methodology of The Holy Prophet. However, this spiritual sanctity can only be provided by a Murshid Kamil who is enriched with such strong spiritual powers as were possessed by The Holy Prophet. The Spiritual Guides of Sarwari Qadri Order are blessed with these powers and authority by Allah and His Beloved Prophet Mohammad for the welfare of the Ummah.

After adorning The Throne of Divine Guidance and Spiritual Persuasion Sultan Mohammad Najib-ur-Rehman has dedicated all his spiritual as well as physical powers and authorities to this very cause i.e. to elevate the Muslim Ummah spiritually thus bringing about a radical improvement in them making them the strongest and best nation in the world.

### MURSHID KAMIL AKMAL

In every era, an Insan-e-Kamil is present in the world who possesses The Divine Trust and is the Heir of the Treasure of Faqr. Since Prophet Mohammad is the Origin and Master of Faqr, this trust is transferred only by his permission and order. The Insan-e-Kamil who possesses this Trust is then acceded to The Throne of Spiritual Persuasion and Guidance as the Murshid Kamil Akmal to guide the Seekers of Allah on The Divine Path. If a true Seeker of Allah finds the Murshid Kamil who is The Heir of the Trust of Faqr and is at the footsteps of The Holy Prophet, then reaching the peak of Faqr under his guidance is not difficult at all.

The identity of such a Murshid Kamil is described by Sultan Bahoo that he grants Sultan-ul-Azkar Ism-e-Azam “Hoo” and

the Tasawur of Ism-e-Allah Zaat to the Seeker on the very first day of his bayat. Finding such a Murshid is difficult as he is not very popular. However, if the Seeker's intentions are pure, he will find him no matter where he may be. Only those Seekers can find such Murshid who truly wish to have the Vision and Closeness of Allah and to enter The Holy Assembly of Prophet Mohammad. If their intention is purely to get Nearness of Allah then Allah Himself will guide them towards him.

The disciples and seekers of a Murshid are the epitome and proof of his status and spiritual ability. The spiritual beneficence which they have received from their Murshid and their Closeness to Allah defines the level of propinquity of their Murshid with Allah. Sultan Mohammad Najib-ur-Rehman possesses the Noor of Ism-e-Allah Zaat, it is his marvel that he erases all the worldly desires and inward illnesses of a Seeker and then takes him to the destination of the Vision of Allah as well as grants him presence of The Holy Assembly of Prophet Mohammad.

The excellence of the Spiritual Guide of Sarwari Qadri Order is that he can elevate any sort of Seeker to the level of perfection. That is why all the contemporary saints are frail as compared to the Sarwari Qadri Faqeer. Even if a disciple of any other Order reaches his spiritual peak, his level remains below the level of an initial stage Sarwari Qadri disciple and this is only due to the ultimate spiritual powers of Sarwari Qadri Murshid.

Sultan Mohammad Najib-ur-Rehman is Sahib-e-Musamma<sup>290</sup> Murshid Kamil of Sarwari Qadri Order and the perfect manifestation of all The Divine Attributes and The Essence of Allah. He is blessed with all the qualities of a Perfect Murshid of Sarwari Qadri Order described by Sultan Bahoo in his books. His Seekers, whom he has spiritually sanctified, witness all these qualities as well as The Divine Attributes manifesting from him

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<sup>290</sup> To know about Sahib-e-Musamma Murshid Kamil please read page 468.

throughout their spiritual journey. The Seekers with pure hearts observe The Divine Light manifesting from him with such intensity that they are ready to bear witness with the verification of their hearts that he is truly the Insan-e-Kamil of his era. He possesses the power to cleanse the heart and purify the soul of the Seeker and make him as clear as a mirror. As a spiritual doctor, he cures the diseases of the innerselves of his disciples such as jealousy, envy, greed, lust, etc. As a Spiritual Guide he leads them to the path of piety, patience, steadfastness, humility, gratitude and unconditional Love for Allah. When the heart of a Seeker becomes clear like a mirror, he is blessed with the Vision of Allah and his purgated soul enables him to have Closeness of Allah. Sultan Mohammad Najib-ur-Rehman is such a kind and beneficent Murshid Kamil that he treats each disciple according to his spiritual level and inner state. The disciple is usually unaware of his own inward level but Sultan Mohammad Najib-ur-Rehman is well aware of both the inward and outward states of all his disciples. Being a Sarwari Qadri Murshid none of his Seekers is out of his sight no matter where they may be present physically. As Sultan Bahoo said:

عارف کامل قادری بہر قدر تے قادر و بہر مقام حاضر

Meaning: Perfect Qadri Arif is omnipresent and omniscient. (Risala Roohi Sharif)

Through his celestial company and spiritual attention, he transforms the entire personality of the Seeker. He converts all his immoral behaviours into desirable ones and takes him out of the darkness of ignorance towards the Light of Marifat of Allah. Thus, blesses him with outward as well as inward betterment in both the worlds. He is the perfect embodiment of the following words of Hazrat Sakhi Sultan Bahoo:

کامل مُرشد ایسا ہووے، جیہڑا دھوبی وانگوں چھٹے ھو  
نال نگاہ دے پاک کریندا، وِچ نَجّی صِبُون نہ گھتے ھو  
میلیاں نوں کر دیندا چٹّا، وِچ دَرّہ مِیل نہ رَکھے ھو  
ایسا مُرشد ہووے باھو، جیہڑا لوں لوں دے وِچ وَستے ھو

Meaning: The Perfect Murshid should be like a laundryman. The way a laundryman does not leave any dirt in the clothes, likewise, the Perfect Sarwari Qadri Murshid purifies the innerselves of his disciples and does not leave any filth of worldly desires or impurities of immoral behaviours in them. He does not let his disciples involve in daily recitals, forty days seclusion or other mystic exercises. Instead, he shows them the way of Ism-e-Allah Zaat and cleanses the heart of the Seekers with his spiritual attention and enlightens them with the Light of Allah. Such a Murshid lives in every cell of his disciples.

Sultan Mohammad Najib-ur-Rehman is exactly such a Murshid Kamil. He purifies the hearts and innerselves of the Seekers of Allah without involving them in hard mystic exercises or lengthy prayers, merely through his spiritual attention which is by virtue of his great inner powers. He has made the blessing of Faqr common and approachable for everyone and grants Ism-e-Allah Zaat for Zikr and Tasawur to Muslims all over the world, with and without bayat.

To take bayat, personal meeting with him is must for those who live in Pakistan but not necessary for those living outside Pakistan which is quite impressive and miraculous as he is the first Saint to make bayat possible overseas. Since 2014, Sultan Mohammad Najib-ur-Rehman has made arrangements of online bayat for the Seekers living abroad via a written bayat form and also through audio calls. Ism-e-Allah Zaat is then sent to them by post.

## BENEFICENCE OF ISM-E-ALLAH ZAAT

Sultan Mohammad Najib-ur-Rehman revolutionized the path of Faqr according to the demands of the modern age and made it easier, so that more and more people could follow it and reach higher spiritual levels. In the entire history of mysticism no Spiritual Guide has ever granted Ism-e-Azam i.e. Ism-e-Allah Zaat on the first day of bayat to all his disciples, rather it was only given to specially chosen Seekers. Today, every Muslim is being invited to get Ism-e-Allah Zaat on the very first day of bayat due to the unmatched spiritual powers of Sultan Mohammad Najib-ur-Rehman. Owing to his Ultimate Closeness with Allah and supreme intrinsic powers, he elevates his disciples to such spiritual heights where they can easily tolerate the luminous and marvellous effects of Ism-e-Allah Zaat, which are otherwise too intense to tolerate.

The first and foremost favour by Sultan Mohammad Najib-ur-Rehman upon the Seekers of Allah is the Zikr-e-Hoo Itself. In the past, Zikr of Ism-e-Allah Zaat was given by the Murshid Kamil to his disciples in four stages i.e. *الله، لله، له، هو* (*AllaHoo, Lillah, LaHoo and Hoo*). The disciples progressed spiritually with each stage. Sultan-ul-Azkar Hoo *هو* (*the king of invocations, Hoo*) was given to them when they had passed all the basic stages. It was a long process and required a lot of time, effort and patience. Usually, most of the disciples could not reach this highest level of Zikr of “Hoo” because being imperfect seekers of Allah they could not do the required effort. However, Allah has blessed Sultan Mohammad Najib-ur-Rehman with such great spiritual powers that he grants his disciples the Zikr of Sultan-ul-Azkar “Hoo” at the very first day of their bayat and also gives them printed or pure gold Ism-e-Allah Zaat for Tasawur. This is a proof of his most exalted spiritual status, supreme inner powers and absolute Nearness to Allah, because only the Murshid who is



so close to Allah can grant his disciples the most powerful and effective Zikr of Sultan-ul-Azkar **هُو** which takes a Seeker to Allah most quickly.

Allama Ibn-e-Arabi writes in his book *Futuh-at-Makkiyyah*, “Hoo **هُو** is the final and most elevated Zikr of Arifeen”.

Sultan Bahoo says, “The Zikr of Hoo **هُو** is the extreme stage Zikr of invokers”. It means that this Zikr elevates the Seeker to the extreme level of Closeness to Allah, i.e. The Vision of Allah and grants him presence in The Holy Assembly of Prophet Mohammad.

When the Seeker gets perfection in Zikr and Tasawur of Ism-e-Allah Zaat, then Sultan Mohammad Najib-ur-Rehman grants him the Tasawur of Ism-e-Mohammad (*Sacred Name of Mohammad*) for further spiritual elevation. This is being done for the first time in the history of Faqr by the beneficence of Sultan Mohammad Najib-ur-Rehman and is just in accordance with the teachings of Hazrat Sakhi Sultan Bahoo.

Sultan Bahoo says about the effects of the Tasawur of the Ism-e-Mohammad:

- ❖ By the Tasawur of Ism-e-Mohammad the reality of Divine Knowledge is acquired. (**Kaleed-e-Jannat**)
- ❖ When a devotee contemplates The Ism-e-Mohammad, no doubt, The Holy Prophet and his Sacred Companions spiritually come to him. The Holy Prophet says to him, “Hold my hands”. The very moment he holds the hands of The Holy Prophet, his heart and soul are enlightened by the Gnosis of Allah. (**Kaleed-e-Jannat**)

Sultan Mohammad Asghar Ali once said, “Munificent is the one who travels to spread the beneficence of the Vision of Allah generously.” Sultan Mohammad Najib-ur-Rehman has travelled all over Pakistan many times during and after the life of his Murshid to spread the beneficence of Ism-e-Allah Zaat. After

adorning The Exalted Throne of Spiritual Guidance and Persuasion, he granted thousands of Ism-e-Allah Zaat made of gold both within and outside Pakistan. Moreover, he distributed 15000 books of *Murshid Kamil Akmal* and 15000 books of *Haqeeqat-e-Ism-e-Allah Zaat* free of cost to create awareness among the common Muslims about the need of a true Murshid Kamil to have Closeness of Allah as well as about the miraculous effects of Ism-e-Allah Zaat.



## SECTION VII

### STRUGGLE FOR SPREADING FAQR

#### ESTABLISHMENT OF TEHREEK DAWAT-E-FAQR

In October 2009, Sultan Mohammad Najib-ur-Rehman laid the foundation of Tehreek Dawat-e-Faqr to spread the message of Faqr in a more organized manner through a proper channel. It is a registered and non-governmental organization. It is purely a spiritual organization, completely non political and non sectarian. The basic principal of Tehreek Dawat-e-Faqr is the same as that of the Islahi Jamat which was established by Sultan Muhammad Asghar Ali i.e. to spread Faqr. Tehreek Dawat-e-Faqr maintains and promotes those teachings and is working all over the world through various media of communication. Its main objective is to invite Muslims all over the world to join the way of Faqr to get close to Allah and acquire spiritual elevation which is required to reach the esoteric stages of Vision of Allah and presence in The Holy Assembly of Prophet Mohammad.

Regardless of any sect, group or school of thought, Tehreek Dawat-e-Faqr welcomes all the Muslims who seek purity of their heart and desire the Closeness and Vision of Allah. Sultan Mohammad Najib-ur-Rehman is the patron in chief of the Tehreek. He has made a Majlis-e-Shoora (*Advisory Committee*) which comprises of the senior disciples whose seniority is not judged according to their age or the period for which they have been under the bayat of Sultan Mohammad Najib-ur-Rehman, but according to their level of piety, sincerity and dedication. The Majlis-e-Shoora consists of at the most twenty five members. These members elect from within themselves the main three posts i.e. the Muntazim-e-Ala (*chief organizer*), President and General Secretary who then select the heads of different departments of

the Tehreek. All the post holders are elected for a period of one year. The election is held from 1<sup>st</sup> to 15<sup>th</sup> of Ramazan every year. No member is allowed to canvass for himself. All the members are free to vote for any member whom they consider capable for the senior posts. The member with the highest number of votes gets the senior most post i.e. the Muntazim-e-Ala, the member with second highest number of votes is elected as President and so on. This Majlis takes decisions for the management and progress of the Tehreek under the supervision of Sultan Mohammad Najib-ur-Rehman.

Tehreek Dawat-e-Faqr has following departments:

- a) Publications
- b) Digital Productions
- c) Multimedia Design and Development
- d) Dawat-o-Tableeg (*Invitation and Preaching*)
- e) Bait-ul-Maal (*Treasury*)
- f) Langar
- g) Security

Different members of Majlis-e-Shoora are heads of these departments. Tehreek Dawat-e-Faqr has regional offices all over Pakistan. Heads and workers of these offices are chosen from the disciples of Sultan Mohammad Najib-ur-Rehman living in these areas on the same pattern as are chosen for the central office. Sultan Mohammad Najib-ur-Rehman often visits these offices and supervises their activities. These regional branches of Tehreek Dawat-e-Faqr are also busy in spreading the message of Faqr and inviting people towards the purity of innerself and elevation of soul through Zikr and Tasawur of Ism-e-Allah Zaat under the guidance of Murshid Kamil Sultan Mohammad Najib-ur-Rehman. The members of Tehreek Dawat-e-Faqr all over Pakistan participate in all the Milad ceremonies and Urs of Saints held in the central Khanqah of Sarwari Qadri Order in Lahore. They can also come and meet their Murshid Sultan Mohammad Najib-ur-Rehman

whenever they require any suggestion regarding any problem or just for gaining his beneficence.

## RULES AND REGULATIONS OF TEHREEK DAWAT-E-FAQR

1. Members of the Tehreek Dawat-e-Faqr are those who have taken bayat at the sacred hand of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali or Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqduus and have become their disciple or have received the Zikr and Tasawur of Ism-e-Allah Zaat from Sultan Mohammad Najib-ur-Rehman.
2. (a) Our religion is Islam; Hazrat Mohammad is our Prophet and Guide. We are called 'Sarwari Qadri'. We follow the way of Faqr followed by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo. We invite towards Faqr, the real heritage of Prophet Mohammad. That is why we do not belong to any sect, creed or religious group. The people of any group, sect, creed or mystic order can join us with the intention to get their souls purified and to obtain guidance towards the Straight Path through the Zikr and Tasawur of Ism-e-Allah Zaat. As Allah says, "One who does not want to change oneself, I do not change his plight." Nobody is allowed to propagate sectarianism within the Tehreek.  
(b) Neither an office bearer nor a person holding a responsible post of Tehreek Dawat-e-Faqr will criticize any sect, creed, religious group, religious political party or a political party nor he would participate in any of their meetings, conferences and processions.  
(c) Tehreek Dawat-e-Faqr will only invite for Faqr and will never involve itself in the issues of any sect or group and political or religious disputes.

3. The members of The Holy Prophet's Family are like Noah's ark and his Companions are like stars. Love for them is a part of faith and is helpful in the path of Faqr. Those who do not love the sacred Family Members of Holy Prophet (*Ahl-e-Bait*) or have grudge against them are schismatic (*Kharijite*). Similarly, those who do not love the Companions of The Holy Prophet or have spite against them are dissenters (*Rafizi*) and there is no room for this kind of people in the Tehreek. Although, those who sincerely intend to have awareness about the reality, can join Tehreek Dawat-e-Faqr because the esoteric knowledge comprehends and explains the greatness of the sacred Family Members of The Holy Prophet and his Companions. Physical knowledge only creates disputes.
4. The Murshid must be followed whole heartedly.
5. The Shariah must be followed by every member of the Tehreek. Zikr and Tasawur of Ism-e-Allah Zaat should be done according to the instructions of the Murshid with commitment and the teachings of Faqr must be practiced by everyone.
6. (a) Tehreek Dawat-e-Faqr has no concern with politics, political affairs or political issues and it will not support or oppose any political party or its policies. The office holders of the Tehreek, the members of the Majlis-e-Shoora and the General Council, and the regional office bearers will not be allowed to participate in politics.  
(b) Tehreek Dawat-e-Faqr accepts and respects the constitution of the Islamic Republic of Pakistan. The constitution of the Islamic Republic of Pakistan gives freedom to every Pakistani to take part in the political matters but if any central or regional office bearer or the member of the Majlis-e-Shoora or of the General Council wants to participate in politics then he would have to resign from his post and would not use the name of the Tehreek, its resources, members or platform for his political purposes.

(c) During the general elections, neither Tehreek Dawat-e-Faqr nor its office bearers would collectively or individually canvass for any political party or political religious party nor would work for it within the Tehreek. The supporters of any party will have the right to vote according to their will and that would be their individual decision. Tehreek-e-Dawat-e-Faqr will not be responsible for it.

7. The people associated with Tehreek Dawat-e-Faqr should love all and must not hate anyone due to sin, instead should hate the sin and invite their brethren towards Faqr to get out of the quicksand of sins.
8. Recite the Quran and think over each verse.
9. Avoid the differences among yourselves and if anyone spreads enmity, inform the higher authorities or a member of the Majlis-e-Shoora so that he could be expelled from the Tehreek.
10. Control your anger because anger is a weapon of satan. Anger produces dispute and quarrel and the quarrelsome person will not be tolerated.
11. Nobody will be allowed to highlight his personality or make himself prominent. Remember, better among you is the one who is the best in piety and according to Sultan Bahoo, piety and righteousness are attained only by the Zikr of Ism-e-Allah Zaat.
12. If a member of the Tehreek is hurt by any other member, he should forgive him immediately. To foster vile, malice, envy, revenge and hypocrisy shuts the way to Faqr.
13. If somebody has hurt or humiliated any other member of the Tehreek, he must apologize him regardless of how richer, poorer, younger or older he is.
14. Struggle with sincere and pure intentions according to the principles of Shariah in the practical as well as spiritual life but have trust only in Allah and whatever is the result of

your struggle, accept it whole heartedly, regarding it as the Will of Allah.

15. Remember! Successful is the person who has strong faith in his mission and is constantly working for the accomplishment of his mission. A mission is accomplished only through love and love is the conqueror of all, not the hatred.

### MANIFESTO OF TEHREEK DAWAT-E-FAQR

1. Tehreek Dawat-e-Faqr invites the Muslims to “Hold tight to The Rope of Allah all together and be not disunited among yourselves” and ‘The Rope’ is The Ism-e-Allah-Zaat.
2. Faqr is the true heritage of The Holy Prophet. The manifesto of Tehreek Dawat-e-Faqr is to invite the Muslims to get this legacy.
3. It calls towards the Zikr and Tasawur of Ism-e-Allah Zaat. According to Sultan Bahoo it is due to Faqr only that the Vision of Allah and presence in The Holy Assembly of Prophet Mohammad are attained and a Muslim becomes a faithful (*Momin*) and is raised to the heights of Beneficence.
4. It invites people to فَهَرِّقُوا إِلَى اللَّهِ (run towards Allah) i.e. run towards ‘Ism-e-Allah Zaat’.
5. It persuades the Muslims to practice The Holy Prophet’s teachings based on The Truth and Reality.
6. It invites the Muslims to meditate upon the real purpose of their life and the actual teachings of Islam.
7. Tehreek Dawat-e-Faqr calls towards the Zikr and Tasawur of Ism-e-Allah Zaat to promote mutual love and to eliminate hatred from the world.

### KHANQAH OF SARWARI QADRI ORDER

In the Holy Quran, Allah says:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُذَفَعَ وَيَدُّكُورُ فِيهَا اسْمُهُ يُسَبِّحُ لَكَ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ (النور-36) ❁



Meaning: “The Resplendent Light (*Noor*) of Allah is lit in those houses which Allah has ordered to be exalted, as His Name (*Ism-e-Allah Zaat*) is invoked in them. Allah’s Name is glorified in them morning and evening.” (Al-Noor-36)

In this verse, the “houses” refer to a Khanqah<sup>291</sup>, where Seekers of Allah do Zikr of *Ism-e-Allah Zaat* with every breath morning and evening under the guidance of Murshid Kamil and find purity of their souls and Closeness to Allah.

Sultan Mohammad Najib-ur-Rehman has established a Khanqah for his disciples, exactly in the same manner as all our Sufi Saints have done in the past. The offices of Tehreek Dawat-e-Faqr and Sultan-ul-Faqr Publications and Digital Productions are also in this Khanqah. It also has a computer lab. Monthly magazine ‘Sultan-ul-Faqr’ and all the books of Tehreek Dawat-e-Faqr are published from here. Sultan Mohammad Najib-ur-Rehman graces the Khanqah thrice a week regularly i.e. Tuesday, Friday and Sunday, and also off and on to meet his disciples for their spiritual training as well as to supervise the projects which Tehreek Dawat-e-Faqr has started to spread Faqr.

All the holy occasions such as Milad and Urs of Saints are also celebrated in the Khanqah. On all the occasions and every Sunday a grand langar is arranged for all the disciples and visitors. The trained disciples of Sultan Mohammad Najib-ur-Rehman are working day and night in this Khanqah under his supervision to spread the message of Faqr through magazine, books, websites, personal meetings and lot more. The doors of this Khanqah are open for everyone day and night without discrimination of any sect, caste, creed or status. Only the male disciples are allowed to enter the Khanqah, women disciples can

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<sup>291</sup> A place where a Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid.

meet Sultan Mohammad Najib-ur-Rehman at his house in the presence of his venerable wife.

#### DEPARTMENT OF DAWAT-O-TABLEEGH

Sultan Mohammad Najib-ur-Rehman has established a department of Dawat-o-Tableegh (*invitation and preaching*) for inviting people towards Faqr and propagating the teachings of our Sufi Saints related to Faqr among the masses. Sultan Mohammad Najib-ur-Rehman specially trains the preachers for this purpose outwardly as well as inwardly by cleansing their inner-selves and repleting them with The Noor of Ism-e-Allah Zaat. Then these preachers are sent in different areas of Pakistan to invite people towards Faqr. These preachers are called “Da’ee” (داعی) (*Preacher*).

#### SULTAN-UL-FAQR PUBLICATIONS

Allah has blessed Sultan Mohammad Najib-ur-Rehman with a very high intellectual caliber. Keeping this in mind his Murshid Sultan Mohammad Asghar Ali gave him the responsibility of all the publications, which also included monthly magazine “Mirat-ul-Arifeen International Lahore”. Sultan Mohammad Najib-ur-Rehman was the chief editor of this magazine in the life of his Murshid and spread the teachings of Faqr through it. After his Murshid died, he set the foundation of Sultan-ul-Faqr Publications (*Registered*) in August 2006 to carry on the mission of his Murshid and started spreading the teachings of Faqr through books, pamphlets and magazine. Under the newly found Sultan-ul-Faqr Publications, the magazine was named as monthly Sultan-ul-Faqr Lahore.

#### MONTHLY MAGAZINE SULTAN-UL-FAQR

The monthly magazine Sultan-ul-Faqr Lahore is being published successfully since August, 2006 under the supervision of Sultan

Mohammad Najib-ur-Rehman. This is an ideal platform and an opportunity to let people know about the teachings and struggles of our Saints and have knowledge about the reality of Faqr. Through this magazine the real message of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo is conveyed to the Seekers of Allah. Now they are able to understand Faqr in a way they had never known before.

Sultan Mohammad Najib-ur-Rehman himself is a great writer. His articles which are published in Sultan-ul-Faqr magazine on regular basis contain an ocean of spiritual and mystic knowledge. A lot of people are attracted towards Faqr, the true Islam, by reading these articles. His writings reflect the true meanings of Islam, Quran and Hadith as well as promote the teachings of our Sufi ancestors. Other learned disciples also write thought provoking articles for the magazine. The magazine also publishes translations of books of Sultan Bahoo and Ghaus-ul-Azam Shaikh Abdul Qadir Jilani in series. Articles about mysticism by other writers are also published in it. Sultan-ul-Faqr magazine is purely based on mystic and spiritual knowledge. It never publishes any article based on political, national or international issues.

Tehreek Dawat-e-Faqr has also started a website:

**[www.mahnama-sultan-ul-faqr-lahore.com](http://www.mahnama-sultan-ul-faqr-lahore.com)** making the magazine available online. It is indeed a favour and blessing for Seekers of Allah all over the world who have access to the internet that now they can read this awe-inspiring magazine and can even download it. Such convenience has been provided by Sultan Mohammad Najib-ur-Rehman to ensure better knowledge and understanding of Faqr.

## BOOKS

Islamic literature is rich with Inspirational knowledge. Our Sufi Saints have conveyed this knowledge through their books, but most books are in Arabic or Persian. Since the religion of Muslims

has reduced to just superficial aspects of Islam and they have no attention towards the spirituality and mysticism, that is why very little work has been done to convert this mystic knowledge into Urdu and English. The few books translated into Urdu do not convey the true message given in the original words of the Saint, because the translators only have the knowledge of the language not of spirituality and mysticism. If we want to make our coming generations acquainted with the true soul of Islam, then this Divine Treasure of Inspiration knowledge must be transferred to them in the language they can easily understand, maintaining the true spirit of the message given by the Saints in their books. For this purpose, many books of great Saints are being translated under the supervision of Sultan Mohammad Najib-ur-Rehman both in Urdu and English. He first of all cleanses the inwards of his disciples who have knowledge of Arabic or Persian and have the ability to translate it into Urdu or English. When their inwards are cleansed and they are spiritually elevated, then they become capable to understand the true spiritual message hidden in the apparent words of the Saint and then translate it perfectly. In addition to the translations of books of Saint, new books based upon the teachings of Faqr are also being written and published, which elaborate the way of Faqr in easy words to be understood by all.

The publication of books based on mystic knowledge enables the Seekers of Allah to enrich their existing knowledge. Those, who are new to Faqr learn a lot because almost all the aspects regarding the spiritual and mystic life have been written upon in a very simple way. Sultan Mohammad Najib-ur-Rehman has also clarified many misconceptions regarding basic beliefs that prevail among common Muslims through his books and conveyed the true spirit of Islam to the Ummah. In this context, many books are in the pipe line, several books are being written and many are under the process of publishing. Here is the description of some of the popular books by Sultan Mohammad Najib-ur-Rehman:

- **Shams-ul-Fuqara**  
This book is an encyclopedia of the teachings of Hazrat Sakhi Sultan Bahoo. It also includes a detailed biography of Sultan Bahoo.
- **Mujtaba Akhir Zamani**  
This is the first and the most accomplished and authentic book on the life histories of the six Spiritual Leaders of the Sarwari Qadri Order from Sultan-ul-Faqr V Hazrat Sakhi Sultan Bahoo till Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali.
- **Haqeeqat-e-Ism-e-Allah Zaat**
- **Murshid Kamil Akmal**
- **Haqeeqat-e-Mohammadia Sall'Allahu Alayh Wa'alihi Wasallam**
- **Fazail Ahl-e-Bait aur Sahaba Karam Razi Allah Anhum**
- **Khulfa-e-Rashideen Razi Allahu Ta'ala Anhum**
- **Hayat-o-Ta'alimaat Syedna Ghaus-ul-Azam Razi Allah Anhu**
- **Haqeeqat-e-Eid Milad-un-Nabi**
- **Haqeeqat-e-Namaz**
- **Tazkiah Nafs Ka Nabvi Tareeq**
- **Nafs key Nasoor**
- **Haqeeqat-e-Roza**
- **Haqeeqat-e-Hajj**
- **Haqeeqat-e-Zakat**
- **Risala Roohi Sharif (Translation and Explanation in Urdu)**. A book by Hazrat Sakhi Sultan Bahoo
- **Swaneh Hayat Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh**
- **Syed-ul-Shohada Hazrat Imam Hussain Razi Allah Anhu Aur Yazidiyat**
- **Faqr-e-Iqbal**
- **Kalam Mashaikh Sarwari Qadri**

- **Abyat-e-Bahoo Kamil**

Other books by Sultan ul Faqr Publications are:

- **Sultan Bahoo-The Life and Teachings:** (English version of Shams-ul-Fuqara):  
Written by Sultan Mohammad Najib-ur-Rehman and translated by Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri, Neyn Tara Sarwari Qadri
- **The Spiritual Guides of Sarwari Qadri Order:** (*English version of Mujtaba Akhir Zamani*):  
Written by Sultan Mohammad Najib-ur-Rehman and translated by Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri, Neyn Tara Sarwari Qadri
- **Mirat-ul-Arifeen:** Written by Hazrat Imam Hussain, translation and exegesis in Urdu by Mrs. Ambreen Moghees Sarwari Qadri.
- **Sultan-ul-Waham (Kalan and Khurd):** Written by Hazrat Sakhi Sultan Bahoo, translated by Hafiz Hammad-ur-Rehman Sarwari Qadri
- **Sir'r-ul-Asrar:** Written by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, translated in Urdu by Ahsan Ali Sarwari Qadri
- **Shams-ul-Arifeen:** Written by Hazrat Sakhi Sultan Bahoo, translated in Urdu by Hafiz Hammad-ur-Rehman Sarwari Qadri
- **Kashf-ul-Asrar:** Written by Hazrat Sakhi Sultan Bahoo, translated in Urdu by Hafiz Hammad-ur-Rehman Sarwari Qadri
- **Ganj-ul-Asrar:** Written by Hazrat Sakhi Sultan Bahoo, translated in Urdu by Hafiz Hammad-ur-Rehman Sarwari Qadri
- **Noor-ul-Huda (Khurd):** Written by Hazrat Sakhi Sultan Bahoo, translated in Urdu by Hafiz Hammad-ur-Rehman Sarwari Qadri
- **Kashf-ul-Asrar:** Written by Hazrat Sakhi Sultan Bahoo, translated in English by Mrs. Ambreen Moghees Sarwari Qadri

- **Ganj-ul-Asrar:** Written by Hazrat Sakhi Sultan Bahoo, translated in English by Mrs. Ambreen Moghees Sarwari Qadri
- **Risala Roohi Sharif:** Written by Hazrat Sakhi Sultan Bahoo, translation and exegesis in English by Mrs. Ambreen Moghees Sarwari Qadri.
- **Shams-ul-Arifeen:** Written by Hazrat Sakhi Sultan Bahoo, translated in English by Mrs. Ambreen Moghees Sarwari Qadri

All these books are available online at the website [www.sultan-ul-faqr-publications.com](http://www.sultan-ul-faqr-publications.com) and also on Google Books for easy access of people. These books can also be downloaded.

Hence, it is clear that the aim of Sultan-ul-Faqr Publication (*Registered*) is not to market or sell the books but to allow people to understand the true spirit of Islam and for that purpose a lot of sources have been provided.

## SULTAN-UL-FAQR DIGITAL PRODUCTIONS

Every era demands knowledge to be transmitted in the medium which is prevalent in that time. We live in a time where transmitting information through multimedia is common. Information based audio and video contents are easily usable via computers, mobile phones etc. Keeping the trend in mind, Sultan Mohammad Najib-ur-Rehman has established the department of Sultan-ul-Faqr Digital Productions. This department is spreading the teachings of Faqr through a video website [www.sultan-ul-faqr.tv](http://www.sultan-ul-faqr.tv) This department has also developed a website [www. sultan-ul-faqr-digital-productions.com](http://www.sultan-ul-faqr-digital-productions.com) which offers a wide range of audio and video contents such as:

Hamd<sup>292</sup>; Naat<sup>293</sup>; Qasida Burda Sharif; mystic poetry of Sarwari Qadri Spiritual Guides, Iqbal and of Mian Mohammad Bakhsh, videos of celebrations of Milad of Prophet Mohammad; videos

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<sup>292</sup> Praise of Allah

<sup>293</sup> Praise of Prophet Mohammad

of programs of Muharram and of all the Urs of Saints held by Tehreek Dawat-e-Faqr; videos of Sultan Mohammad Asghar Ali and Sultan Mohammad Najib-ur-Rehman.

### SPREADING FAQR VIA INTERNET

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has established the department of **Multimedia, Design and Development** to introduce and propagate the teachings of Faqr through modern information technology on the internet. This department has started the following websites:

- **[www.tehreek-dawat-e-faqr.com](http://www.tehreek-dawat-e-faqr.com)** and **[www.sultan-ul-faqr.com](http://www.sultan-ul-faqr.com)**
- **[www.sultan-bahoo.com](http://www.sultan-bahoo.com)** and **[www.sultan-ul-arifeen.com](http://www.sultan-ul-arifeen.com)**

These websites are based upon the complete life history and teachings of Sultan Bahoo.

Through all these websites, the teachings and blessings of Faqr are being propagated all over the world. A lot of people have joined the way of Faqr after visiting these websites and have gained immense knowledge about it.

In 2014, a new website, **[www.khadim-sultan-ul-faqr.com](http://www.khadim-sultan-ul-faqr.com)**, was specially designed for people who wanted to know more about the Sarwari Qadri Spiritual Leader of the present era, Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. This website includes his biography and is largely based upon his struggles in the way of Faqr.

Apart from that, numerous facebook pages under the flag of Tehreek Dawat-e-Faqr exist such as Sultan-ul-Faqr Official, Sultan ul Faqr Publications, Monthly Sultan-ul-Faqr Magazine, Sultan Bahoo, Murshid Kamil Akmal, Sultan-ul-Arifeen, Mirat-ul-Arifeen, Sultan Bahoo-The Life and Teachings, Sir'rul-Asrar,



Tehreek Dawat-e-Faqr, Sultan-ul-Waham, Majlis-e-Mohammadi,  
Ism-e-Allah Zaat, Ishq-e-Haqeeqi.

## CELEBRATION OF ANNUAL SPIRITUAL EVENTS

Ever since Sultan Mohammad Najib-ur-Rehman adorned the Throne of Divine Guidance and Spiritual Persuasion, he celebrates Milad of The Holy Prophet in the month of Rabi-ul-Awwal on a grand level. People from all over Pakistan attend and participate in it with great zeal and zest. A grand gathering is held on every 10<sup>th</sup> of Muharram with extreme respect and devotion in commemoration of martyrdom of Hazrat Imam Hussain.

The Urs of the Spiritual Guides of Sarwari Qadri Order; Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah, Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah, Hazrat Sakhi Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali are also celebrated with great respect and devotion under the supreme patronship of Sultan Mohammad Najib-ur-Rehman. In these ceremonies, the teachings of Faqr are highlighted through the biographies and teachings of these Saints.

## WAY OF SPIRITUAL INSTRUCTION

The way of spiritual instruction and guidance of Sultan Mohammad Najib-ur-Rehman is quite simple and different from other Murshids of today. Neither he involves his disciples in exhaustive exercises such as lengthy prayers, recitals, seclusions etc. nor he changes their life styles. Rather, he purifies their souls and innerselves through his mystic attention. He grants them Zikr and Tasawur of Ism-e-Allah Zaat and Mashq Murqoom-e-Wajudia on the very first day of bayat. Alongside these spiritual prayers, he instructs

the Seekers to focus on Shariah, specifically through obligatory prayers, taraviah prayers and fasting as well as the recitation of Darood and Kalma after five daily prayers. Outwardly, the disciple remains busy in these prayers whereas our Murshid purifies his soul with his holy glance and spiritual attention. Whatever inward or outward obstacles come in the way of the disciple, he resolves them with his spiritual powers. He answers all the questions arising in the mind of the Seeker in an easy to understand manner, while persistently relating verses of The Holy Quran and Hadith or giving examples from the life of The Holy Prophet, his Companions or other Sufi Saints.

He also showers The Noor of Divine Knowledge and Faqr upon the Seekers of Allah through his books and the monthly magazine Sultan-ul-Faqr Lahore. Things, which a few disciples find difficult to understand verbally or through text, are spiritually poured into their hearts. Hence, it becomes easier for the disciple to understand and follow them. To reach the marvellous spiritual levels, the disciple just has to submit himself to his Murshid and he will handle the rest. When the reality of Ism-e-Allah Zaat is revealed upon the disciple and he is perfected in its Zikr, then Sultan Mohammad Najib-ur-Rehman grants him Tasawur of Ism-e-Mohammad to raise the level of faith from Ain-ul-Yaqeen (*faith gained through observation*) to Haq-ul-Yaqeen (*perfect faith gained through experience*). Ism-e-Mohammad has very pleasant effects on the inward of a Seeker. He achieves complete trust on his spiritual observations and the Vision of Allah which he has gained through Ism-e-Allah Zaat. This eventually makes it easier for the seeker to completely follow Shariah.

## SECTION VIII

### TITLE AND STATUS

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is named Najib-ur-Rehman by his father and is given the patronymic of “Abu-al-Murtaza” by his Murshid Sultan Mohammad Asghar Ali due to his son Sahibzada Mohammad Murtaza Najib. When he was transferred The Divine Trust of Faqr in Madina, in 2001, he was conferred the name of “Sultan Mohammad” from The Holy Assembly of Prophet Mohammad. Since then, he is lovingly called as “Sultan Mohammad” by all the Saints esoterically. However, it officially became a part of his name in January 2004, immediately after the death of his Murshid in December 2003. He was ordered by Ghuas-ul-Azam Shaikh Abdul Qadir Jilani, Sultan Bahoo and Pir Bahadur Ali Shah to make “Sultan Mohammad” a permanent part of his name. His title is “Sultan-ul-Ashiqeen” (*Sultan of all the Lovers of Allah*) which was unanimously granted to him by all the Shaikhs of the Sarwari Qadri Order in The Holy Assembly of Prophet Mohammad in 2012, because he proved himself to be the most ardent Lover of Allah and Prophet Mohammad. The way he loved and served his Murshid outwardly as well as inwardly is also unprecedented and proves that he truly deserves the title of Sultan-ul-Ashiqeen. He himself named him “Khadim Sultan-ul-Faqr” which literally means “the slave of Sultan-ul-Faqr” out of his respect and devotion towards his Murshid Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali.

Hazrat Ahmed bin Hanbal said, “I requested Hazrat Fazeel bin Ayaz to give me some advice. So he said, “Become a Khadim (*slave*) rather than a Makhdoom (*ruler*) because becoming a Khadim is a matter of dignity.” (**Tazkira-tul-Auliya**)

## SECTION IX

### BEAUTY AND GRANDEUR<sup>294</sup>

To describe the Divine Beauty of Sultan Mohammad Najib-ur-Rehman with my humanly limitations would be injustice to his grandeur. Words are inadequate to explain how impeccable and stunning he is. Since he possesses The Noor of Allah, his Divine Beauty is unexplainable. Only the True Lovers of Allah can observe his real mesmerizing beauty that casts a magical spell upon their hearts. They gaze at his adorable countenance and roam under the spiritual intoxication which, to them, is the best feeling they would ever have felt. While having the privilege of seeing him, Lovers wish for time to pause so they can absorb each and every detail of the manifestation of Allah, in that moment they lose and find their senses over and over again. The sacred being of Sultan Mohammad Najib-ur-Rehman has absorbed The Divine Light with such extremity that now it even exudes through his outward self becoming a spectacle for all to see, praise and adore.

His facial expressions are so enchanting that the Seekers find themselves helplessly staring at him without the fear of being caught for such bluntness. In the blink of an eye, a sane beholder starts to flutter like a wild moth around the flame called Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman; annihilating in that flame the Seeker himself becomes the beautiful face surrounded by that particular face in every other face.

Although he has become 56 years old in August 2015, he looks way younger than his age. His skin illuminates with the freshness of youth. In the gatherings of his disciples, those whom Allah

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<sup>294</sup> This topic is written by Hafiz Hammad-ur-Rehman Sarwari Qadri in Urdu and translated by Neyn Tara Sarwari Qadri.

has granted beauty seem dull in front of the unmatched beauty of Sultan Mohammad Najib-ur-Rehman.

His head is large and handsome. When he wears Sindhi cap, the size is always extra large (*XL*). On special occasions he wears white turban. No doubt, it adorns his head more but his green turban creates an abrupt applause in the inner-selves of Seekers and a 'wow' is uttered in everyone. No matter what the colour of the turban may be, it undoubtedly suits him. Only in case of white turban does he keep the shimla<sup>295</sup> erect, resembling a crowned peacock. His head is a specimen of perfect creation, proportionate and finely made.

His hair is straight and thick that reaches till the end of his ears. He keeps his hair combed backwards which adds to his attraction, although a very few people have had the opportunity of seeing him without a cap or a turban. The beautiful hair which falls upon the back of his neck makes it so attractive that the Seekers wish to have a closer look. The pointed ends of the hair cover a beauty mark on the left side of the neck.

The hair of his beard is harder than that of his head. He combs the hair of his beard upwards towards both the cheeks with partition in the center that gives it a very beautiful form. His moustache is thin and sleek.

He has a broad forehead which grabs the most attention of Seekers due to its majestic breadth like a vast desert where one just wants to keep walking on and on until one finally finds a few drops of life giving water from those ever-captivating eyes. His eyebrows are thin and light black. There is a brown beauty mark on the top corner of his left eyebrow. Often when he starts a sentence laying emphasis upon its first word and also when he enters the state of Muraqabah, two extremely beautiful lines appear

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<sup>295</sup> The erected end of turban cloth like crown.

between his brows that passionately steal the heart of the true Seekers.

What can possibly be written about his enchanting eyes. His magical gaze lets the true Seekers feel the ecstasy of The Divine Love by drowning in his eyes which envelop the being of the Seeker. His eyes are a Divinity filled fathomless ocean that seems so immense that it contains the answers to all questions which exist in the entire universe. Both his eyes are the doors to The Holy Assembly of Prophet Mohammad. The spiritual power of his gaze cleanses the hearts of the Seekers. He is so modest that he never even looks at someone fully and the Seekers also get so awestruck by his short gaze that they cannot look long enough into his eyes. However, only the Lovers are mesmerized by this gaze to the extent that they cannot help drowning into his eyes and when he returns the look, then they get out of their state of mesmerization. He usually keeps his eyes down out of modesty but it takes only his one glance to change the inner state of the Seeker and bless him with Marifat of Allah.

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has done so much hard work for spreading Faqr that his eyesight has become weak. So, he wears spectacles while reading and writing.

His nose adorns his face. It is a little pointed at the end and there is a beauty mark at the right side of his nose. His ears have a unique shape which is genetic and spectacular. There is another beauty mark at the end of his right ear where his cheek starts.

His lips are thin, soft and pink like the petals of a rose. He is usually smiling which proves his inward peace, though he laughs very little. When, on a very few fortunate occasions, he laughs, the Seekers get the opportunity to see his set of pearl like beautiful teeth. When he is silent, dignity covers him and no one dares to speak before him. When he speaks, his words are clearly audible and pleasant to hear. His voice is commanding but filled with sweetness and passion. His words are coherent and carefully

chosen like the jewels of a necklace, fully calculated and polished. There is a natural echo in his voice. His words directly penetrate the hearts of the Seekers and make way for the Noor of Reality to spread into each cell. His speech is eloquent and cannot be categorized for one meaning. It has different meanings for different Seekers according to their spiritual states. His words contain an ocean of meanings and are diverse. One phrase or sentence holds several meanings for a Seeker which he understands according to his caliber and inner state. He is always very logical and to the point. He prefers to speak in soft tones; no one has ever heard him shouting.

His face is a prodigy of Noor of Ism-e-Allah Zaat. The Lovers keep their eyes fixed upon his sacred face that exudes the Noor of Ism-e-Allah Zaat. Sometimes the Noor glows so much that it becomes difficult to look at him. It is the face that possesses Ultimate Beauty and holds the unknown secrets. Each Seeker reads it according to his own spiritual status. Yet there is surely something for everyone to read. In reference to this, Sultan Bahoo says:

- ❖ The Sarwari Qadri Murshid is the most comprehensive book inwardly as well as outwardly which has a status of “Books of all the books”. For a seeker he is a complete and perfect collection of every kind of knowledge. By reading this book, the Seeker annihilates in Allah in such a graceful manner that there remains no veil between him and Allah. The Seeker who reads this book (*countenance of Sarwari Qadri Murshid*) with complete faith, sincerity and purity of heart, surely reaches his destination very soon. **(Kaleed-ul-Tauheed Kalan)**

His hands have perfect shape and size. They are strong, silky and soft. His fingers exude so much Noor that they seem to be made of silver. His hands are reminiscent of goblets of Divine Liquor that call the Seekers of the Reality to drink endlessly

from them, yet their thirst remains unquenched because of the fire of Love that burns inside them and keeps them thirsty for more. His hands are firm and large which symbolize strength and courage yet they have a gentle and soft touch which gives feelings of love and utmost care.

He has a proportionate and attractive body structure. His belly beautifully protrudes giving an extraordinary grace to his body. He is elegantly tall and possesses the most striking appearance. He surpasses the descriptions of heroes written by the old masters of classic novels. His body is free from any physical flaws, and illuminates as if it is a crystal jar containing a thousand fireflies. His astounding presence makes him stand out in every gathering.

His feet are narrow and long. They are in proportion to his body and exude Light. His feet are so aesthetically pleasing and silky that the disciples keep staring at them. He usually wears beautiful golden embroidered or stone studded khussas. His style of walking is extremely humble and dignified. His pace is quick, yet he takes each step with such delicacy as if treading upon a bed of roses.

He has to be so perfect, after all he is the Manifestation of The Noor of Ism-e-Allah Zaat

[Written by Hafiz Hammad-ur-Rehman Sarwari Qadri in Urdu and Translated by Neyn Tara Sarwari Qadri.]



## SECTION X

### MORALS AND MARVELS

Sultan Mohammad Najib-ur-Rehman possesses all the attributes and powers of Sarwari Qadri Murshid Kamil. He is completely on the footsteps of The Holy Prophet and his perfect followers. All the marvels and morals of the beloved Men of Allah have collected in their best form in his sacred being. He is not only the treasure of Divine Knowledge and wisdom but also an incarnation of piety, veracity, humility, forgiveness and all the desirable behaviours. His Ultimate Closeness with Allah, which has transformed his whole being into Noor, is reflected from his adorable personality and admirable behaviours. His each deed is the perfect manifestation of the Attributes of The Divine Essence. He is the perfect follower of Shariah. None of his act or word is against the sacred Shariah. He never claims his highest spiritual status nor does he ever exhibit his spiritual powers. Though he has done countless miracles, both outward and inward, but only the true Seekers are their witness and he never likes them to discuss it publically. That is why his miracles are not mentioned in this book.

His disciples always observe his spiritual attention upon them and feel their souls being sanctified by this attention. The way he cleanses the heart and purifies the soul, shows that he has total control upon both the heart and soul of the Seekers. Not a single step taken by the Seeker is hidden from him.

It is just a matter of his one glance to liberate a person from his difficulties whether inward or outward. He takes the Seekers of Allah to a level where their worldly lusts end and their hearts become pure for Allah. They reach a point where Allah is pleased with them and they agree to Allah's Will. Only those who have their intentions tainted with doubts and suspicions about their

Murshid remain blind from The Reality manifested in him and there is nothing but blindness for them in both the worlds. The countenance of the beloved of Allah, whose heart is a Home for Allah, is illuminated with Allah's Noor. Allah says in a Qudsi Hadith:

قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى

Meaning: "The heart of the Momin (*True Believer*) is the Dominion of Allah."

Sultan Mohammad Najib-ur-Rehman owns a very charismatic and pleasant personality. He is the first one to greet others and always meets others with a smile. He prefers staying quiet, neither does he gossip himself nor does he appreciate others. He is such a knowledgeable person that he can talk about any topic. His general knowledge and the knowledge about Islamic history is remarkable but usually he does not like to show it and imparts knowledge only when required. When he does, he spreads gazillion pearls of knowledge for the Seekers to gather according to their own capacity. He is very simple and clear in his way of talking. He is a very fine orator and his words enter into the heart. He always speaks according to the level of his listeners and never burdens them with his infinite knowledge. He is a very careful listener as well. People of all sort come to meet him and present their problems before him. He listens to them carefully and prays for them. If he does not appreciate somebody's words, he let it go with silence instead of uttering words which may hurt that person. He is so forgiving that he never gets angry at the faults of his disciples, rather corrects their mistakes very affectionately.

He is the most hard working person one can ever know. Whole of his life has been spent in struggle. Before adorning The Throne of Divine Guidance and Persuasion he spent each moment of his life struggling the hardest to find the Ultimate Closeness and Union with Allah. After adorning the Throne he is working hard

day and night to spread Faqr and the real Islam in the whole world. Till now he has written twenty one books and is working on more. His books are the masterpieces of Islamic history as well as The Divine Knowledge. He not only supervises all the departments of Tehreek Dawat-e-Faqr but also takes personal interest and guides the disciples working for different departments. One is amazed that how he has a complete knowledge about every field, whether it is the publications or digital productions, technical things or literary, internet or any other medium of communications. He also travels a lot alongwith his disciples to spread Faqr. Not only he works hard himself but also inculcates this habit in his disciples.

Although he is stationed at such an elevated level yet he is extremely humble and lives a simple life. His humility and everlasting love for his Murshid can be judged by the fact that he has voluntarily added 'Khadim Sultan-ul-Faqr (*Slave of Sultan-ul-Faqr*)' to his name. He gives equal respect to all his disciples irrespective of their education, status or class. However, those who possess high level in piety find themselves closer to Him.

Every Sunday, he grants his disciples the privilege to meet him. The male disciples can also meet him on Tuesdays and Fridays at Sarwari Qadri Khanqah. While the female disciples have the honour of meeting him every Sunday at his home in the presence of his honourable wife. (*The female disciples cannot meet him alone*). The male disciples are not allowed to visit his house while the female disciples cannot enter the Khanqah. In this way, he has maintained the rules of Shariah strictly. He neither likes nor allows mixing of male and female disciples. Every Sunday, he first visits the Khanqah to meet male disciples, on returning from Khanqah he graces the gathering of female disciples. As the moment of his arrival draws near it seems as if time has paused. His disciples eagerly wait for his arrival standing respectfully in two rows at right and left of his path. He blesses

his male disciples with the honour to kiss his hands while the female disciples are not allowed to touch him in respect of Shariah, although he blesses them by lightly placing his hand on their dupata<sup>296</sup> covered heads. When his palms touch the hands or heads of the Seekers, they sprinkle countless blessings upon them. The Seekers try to avail this opportunity over and over again to gain beneficence from his auspicious presence.

His gatherings are perfectly disciplined. No one dares to speak aloud, talk with others or leave the gathering without permission. On gracing the gathering, he first of all greets and enquires the well being of all his disciples individually. Then he utters a few such chosen and comprehensive words which contain answer to all the questions in the minds of all the disciples without their asking the question verbally. Surprisingly his single statement resolves the confusions of disciples at different spiritual levels and with different states of mind. The disciples just wonder how he knows their inward problems. Although, he answers the questions of all the disciples but only those disciples get rid of their confusions who concentrate upon the inner meanings of his apparent words. Sometimes, he also says a few lightly humorous sentences to make the Seekers of Allah cheerful, who are always restless due to The Divine Love. He loves and cares for all his disciples and considers them just like his family. He also develops love among his disciple and encourages them to help and take care of each other. All his disciples are like one closely knitted family.

He is blessed with the special quality of empathy. He sympathizes people in times of their difficulty and prays for them. However, he never reveals his own problems or shares his pain. Truly, he is remarkable in every way possible. Allah has blessed him with an excellent standard of living but he chooses to be simple and even dresses simply, yet the Seekers are drawn towards him. He is

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<sup>296</sup> A long piece of cloth used by Muslim women to cover their heads

always the centre of attention in every gathering. He has that unique gravitational pull that attracts the disciples towards him. His behaviour towards the Seekers of Allah is so caring and affectionate which is far above the attention one gets from one's home. He is the ideal picture of man shining brilliantly in any relationship or role the Seeker may imagine.

## PERSONALITY IN THE LIGHT OF THE HOLY QURAN AND HADITH

The unparalleled personality of Sultan Mohammad Najib-ur-Rehman is the true representation of all these verses and Hadiths in the present world:

- ❖ “O believers! Fear Allah and look for a medium to approach Him.” **(Surah Al-Maidah)**
- ❖ “Verily, The Friends of Allah are *(those)* on whom fear *(cometh)* not nor do they grieve.” **(Suarh Al-Yunus)**
- ❖ “When My Slave seeks My Closeness through excessive prayers and devotion *(a stage of closeness comes when)* I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his feet with which he walks.” **(Hadith-e-Qudsi, Sahi Bukhari)**

Reported The Holy Prophet:

- ❖ “There are some people among the servants of Allah who are neither Prophets nor martyrs but the Prophets and martyrs will envy them on the Day of Ressurrection for their rank near Allah.”
- ❖ “This is the attribute of The Friends of Allah that blessings are found in their speech, their breath, their clothes, their houses and even in the dirt of their feet and at the place where they sit for a day.” **(Minhajul Abideen)**

Hazrat Ibn-e-Umar states:

- ❖ “There are some believers of Allah whom Allah has awarded the quality of helping the people and people turn to them for the solution of their problems.” (Al-Jamiul Sagheer)



## SECTION XI

### FAMILY

The sacred matrimony of Sultan Mohammad Najib-ur-Rehman took place on 13<sup>th</sup> March, 1987 (*13 Rajab, 1407 Hijri*).

His venerable wife, Tahira Parveen has walked with extreme loyalty and sincerity on the path of Faqr with Sultan Mohammad Najib-ur-Rehman. When a lot of close relatives left him because of his association with Faqr, she was the only one who stood by Sultan Mohammad Najib-ur-Rehman as the source of comfort and strength.

In December 1998, she took bayat upon the hand of Hazrat Sakhi Sultan Mohammad Asghar Ali. Whenever Sultan Mohammad Asghar Ali used to stay at the house of Sultan Mohammad Najib-ur-Rehman, she took charge of making everything comfortable for him. She prepared the best eatables for him and always performed ablution before making anything for her Murshid. He always appreciated her efforts and praised her cooking skills. Whatever Sultan Mohammad Najib-ur-Rehman spent in the way of Allah, his honourable wife had a contribution in it. She even sacrificed her house that she inherited from her parents in the way of Faqr, which is situated in Education Town, Lahore and is now used as the Khanqah of Sarwari Qadri Order. Now, she has taken upon herself the responsibility of spreading Faqr among women under the supervision of Sultan Mohammad Najib-ur-Rehman. She handles the issues and problems of women who seek spiritual help and require duas.

Allah blessed the couple with four daughters; Sahibzadi Muneeza Najib, Sahibzadi Tabina Najib (*died at the age of 7 years*), Sahibzadi Mishal Najib, Sahibzadi Fatima Najib and a son Sahibzada Mohammad Murtaza Najib.

## SECTION XII

### MYSTIC POETRY

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas has also expressed his Divine Love through poetry. Given below is his mystic poetry as well as quatrains.

#### RUBAIYAT (QUATRAINS)

جنت سے اعلیٰ اور ہر لمحہ انوار کی برسات ہے حضورؐ کی قبرِ انور پر  
رحمت کا نزول اور ملائکہ کا درود و سلام ہے حضورؐ کی قبرِ انور پر  
نجیب جیسا عاصی و خطاکار نہیں ہے حضورؐ اس زمانے میں  
بس ہے یہ التجا کہ سر رکھوں قدموں میں اور جاں نکلے حضورؐ کی قبرِ انور پر

Meaning: The Light of Allah is continuously showering at the sacred shrine of our Beloved Holy Prophet. His tomb is superior than the paradise. The Benevolence of Allah descends upon it every moment and the angels present salutations. O' my Beloved Prophet, I admit that I am the most sinful and guilty person on the earth yet I dare to request you to let me die in your feet at your sacred tomb.

اسمِ اللہ ذات ہی دیتا ہے انسان کو اصل حیات  
اسی سے سینہ ہستی سے خواہشاتِ غیر اللہ کی ممت  
اپنے رُخ سے اٹھاتا ہے یہ حجاب اس وقت  
عطا کرے جب اسے صاحبِ مستی اسمِ ذات

Meaning: The Zikr and Tasawur of Ism-e-Allah Zaat grants eternal life to a person and sweeps away all the desires that are other



than Allah from his heart. However, it is effective only if granted by a Perfect Murshid who is the complete manifestation of all its marvels and attributes. Otherwise, the reality of its miraculous effects is never revealed.

انسان کو اپنی پہچان سے ملتی ہے خدا کی پہچان  
اسمِ اللہ دیتا ہے انسان کو اپنی پہچان  
جس نے نہ پہچانا اپنی ذات کو اسمِ اللہ ذات سے  
ناکامی و نامرادی اور سیاہ بختی ہے اس کی پہچان

Meaning: A person recognizes Allah by recognizing his inner self which is possible only through the Zikr and Tasawur of Isme-Allah Zaat. One who does not recognize himself through Isme-Allah Zaat, eternal failure, disappointment and misfortune are his destiny. Whoever fails to find his own reality, can never be blessed with the Recognition and Closeness of Allah.

بستی بستی ڈھونڈا، نگر نگر تلاش کیا  
دلبر نہ ملا کہیں، سفر دور دراز کیا  
جب کریم نے کیا فیصلہ محرمِ دل بنانے کا  
تو صاحب نے خود اپنے دیوانے کو تلاش کیا

Meaning: I wandered in every town and city and travelled to far off places but could not find my Beloved. When The Divine Essence decided to bless my humble self with His Closeness and Union and make me His Confidant and Beloved, He Himself called me towards His Court and I reached my Murshid.

عشق کی ابتدا ہے دیدار و صحبت یار کی  
عشق کا حاصل ہے محبت یار کی  
عشق کی حقیقت، عشق ہے بس عشق  
عشق کی انتہا ہے ذات یار کی

Meaning: The beginning of Ishq is the Vision and Company of The Divine Beloved. The reward of Ishq is the Love returned by the Beloved. The reality of Ishq cannot be explained in words, it is just 'Ishq'. The extreme and ultimate level of Ishq is to annihilate oneself and become One with the Beloved.

میرے جسم کے لوں لوں میں سما گیا یار میرا  
میں کھو گیا اور آ گیا یار میرا  
میں ظاہر میں تلاش کرتا رہا جسے  
میرا قالب ہی بن گیا یار میرا

Meaning: Each and every cell of my body is obsessed by my Beloved. I annihilated and lost myself in him, so now my existence is actually his. There was a time when I wandered everywhere in his search but now he has become my own physical as well as spiritual being.

نجیب نہ رہا باقی، یار کی ذات میں فنا ہو گیا  
اپنے غیر سمجھ نہ سکے، کہتے ہیں کہ کیا سے کیا ہو گیا  
سنو! نجیب تو کب کا مر چکا اے دوستو  
یار سے جب یار ملا، میں میں نہ رہا وہ ہو گیا

Meaning: Najib has annihilated in his Beloved and thus, lost his own self. People could not understand what happened to him and how he has totally changed. Listen friends! Najib does not exist anymore. When I became spiritually one with my Beloved, my being became his incarnation.

جھکا جب مزارِ یار پر، اُنْتُ اَنَا وَاَنَا اُنْتُ کی آئی صدا  
 کی عرض کہ اس قابل نہیں ہوں، فرمایا یہی تو ہے ہماری عطا  
 دیکھ ذرا قلب کے اندر کہ یہ تو ہے کہ ”میں“  
 دنیا اور وجود اپنا چھوڑ کر میں قالب تیرے میں آ بسا

Meaning: When I bowed at the shrine of my beloved Murshid, I heard him saying “ اُنْتُ اَنَا وَاَنَا اُنْتُ (I am you and you are me)”. I humbly replied that I do not deserve such an honour. He said, “This is my blessing upon you. Look within yourself, is it you or me? I left the world and the vessel of my body, now I live within you.”

Sultan Mohammad Najib-ur-Rehman describes the grandeur of His Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali in the following eulogy:

**Sultan Mohammad Asghar Ali Mazhar-e-Zaat-e-Rabbani**

سلطان محمد اصغر علی مظہر ذات ربّانی  
 روح باہو، محبوب شاہ جیلانی  
 سلطان الفقر، منبع فیض سلطانی  
 صاحب فقر، مقام لامکانی

مرادِ سلطانِ عزیز، حیاتِ جاودانی  
سلطانِ محمدِ اصغرِ علیؑ مظہرِ ذاتِ ربّانی

Explanation: Sultan Mohammad Asghar Ali is the absolute manifestation of The Divine Self. His physical body possesses the soul of Sultan Bahoo and due to his highest spiritual rank he is the beloved of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. He is The Sultan-ul-Faqr and the source of Divine Beneficence for all. He holds the Treasure of Faqr. His status and rank is above all spiritual ranks and stations, and he has got an eternal life. In fact he is Sultan Abdul Aziz's wish which has come true.

ازل سے حاصل مرتبہ حق الیقین  
ہر لمحہ دیدارِ ذات میں محوِ امامِ مبین  
فقیرِ باصفا فنا فی اللہ بقا باللہ بالیقین  
نگاہ نہ ہٹی حق سے کبھی تیری سلطانِ مبین  
بحرِ حقیقت، وجودِ بشر، روحِ رحمانی  
سلطانِ محمدِ اصغرِ علیؑ مظہرِ ذاتِ ربّانی

Explanation: Since eternity, he is ever engrossed in witnessing and experiencing The Divinity. Certainly he is The Absolute and Perfect Faqeer annihilated in Allah and immortal with Him. He is the Supreme Spiritual Guide and an enlightened Leader who has always focused upon The Truth. He is an ocean of Reality and the Soul of Divinity possessed by a physical body of human being. Rather, it should be said that he is the perfect and ultimate manifestation of The Divine Essence.

چہرے پہ ”لِلّٰہ“ خاص نشانی  
 لا یتحاج مرتبہ، سر پہ تاجِ سلطانی  
 مقام ”حریم ذات کبریا“ خاص فضلِ ربّانی  
 اذا تم الفقر فهو اللّٰہ، لازوال زندگانی  
 حسنِ زمانہ مصطفیٰ ثانیِ مجتبیٰ آخرِ زمانی  
 سلطان محمد اصغر علیٰ مظہرِ ذاتِ ربّانی

Explanation: His Divine Face possesses the significant sign of اللّٰہ. He is the Insan-e-Kamil (*The Universal Divine Man*) of his time and hence, he is the Sultan of his era. In Risala Roohi Sharif, Hazrat Sakhi Sultan Bahoo says about the grandeur of seven Sultan-ul-Faqr souls:

روائے فیضِ عطا اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہُ بِرَایْشَان۔ پس بحیاتِ ابدی و تاجِ عزّ سرمدی  
 الْفَقْرُ لَا یُحْتَاجُ اِلَی رَبِّہِ وَلَا اِلَی غَیْرِہِ مَعَزُو کَرَم۔

Meaning: They are graced with the blessed cover of اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہُ i.e. “When Faqr is accomplished, that is Allah.” Hence, they have got eternal life and are honoured and exalted with the crown of الْفَقْرُ لَا یُحْتَاجُ اِلَی رَبِّہِ وَلَا اِلَی غَیْرِہِ i.e. Faqr demands nothing from Allah or from anyone other than Allah. (Risala Roohi Sharif)

Since Sultan Mohammad Asghar Ali is the sixth Sultan-ul-Faqr, so he possesses all these ranks and attributes by the Grace of Allah. He is the benefactor of his era.

Prophet Mohammad gave the titles of “Mustafa Sani” and “Mujtaba Akhir Zamani” to Hazrat Sakhi Sultan Bahoo. The way Sultan Mohammad Asghar Ali spread Sultan Bahoo’s teachings of

Faqr and his Sarwari Qadri Order in this materialistic age, it is proved that he well deserves these titles being his spiritual as well as genealogical descendant.<sup>297</sup>

آپؐ کی نگاہِ کامل سے ناقصوں کو کمال ملا  
ملا سب کو عشق مگر خواص کو مانندِ بلالؓ ملا  
صاحبِ قرآنِ محبوبِ خدا سے نورِ جمال ملا  
جسے زوال نہیں کبھی ایسا آپؐ کو وصال ملا  
جانِ سلطانِ بہادرِ شاہؒ، محبوبِ یزدانی  
سلطانِ محمدِ اصغرِ علیؑ مظہرِ ذاتِ ربّانی

Explanation: O' my beloved Murshid Sultan Mohammad Asghar Ali! Your Perfect Divine Attention elevated many of the imperfect ones to perfection. All your disciples were blessed with The Divine Love but a few special and fortunate ones got it intensely like that of Hazrat Bilal. You received The Light of Divine Beauty directly from The Holy Prophet who is The Beloved of Allah and possesses the Reality of Quran. You are blessed with unparalleled Union with Allah which has no decline. Surely you are the dearest to Sultan Bahadur Ali Shah.

سلطانِ باہوؒ نے کیا یہ رازِ فاشِ سلطانِ الفقیر  
غوثِ و قطب کے سر پہ ہے آپؐ کا قدمِ سلطانِ الفقیر  
ماہِ و خورشیدِ ماندِ آپؐ کے حُسن کے سامنے سلطانِ الفقیر

<sup>297</sup> Sultan Mohammad Asghar Ali belonged to the 8<sup>th</sup> generation of Hazrat Sakhi Sultan Bahoo's progeny.

منور ہوئے آپ کی نگاہِ کامل سے سیاہ قلوب سلطان الفقر  
 یارِ یگانہ، سرِ سَھو، ولادتِ رمضان  
 سلطان محمد اصغر علیؑ مظہرِ ذاتِ ربّانی

Meaning: Hazrat Sakhi Sultan Bahoo revealed this secret in Risala Roohi Sharif that the Sultan-ul-Faqr souls have their step upon the heads of all the Saints of highest ranks, this is perfectly true about you. O' Sultan-ul-Faqr! The light and beauty of the sun and the moon fades away before your radiant Beauty. Your Divine Attention enlightened the dark hearts. No doubt! You are the secret of Hoo and the most special Friend of Allah. Blessed is the month of Ramazan in which you were born.

وہ محفلِ عشاق میں آپؑ کا دبے پاؤں آنا  
 عاشقوں سے نگاہیں ملا کے وہ نگاہوں کا جھکانا  
 ہلکے سے تبسم سے وہ دلوں کا گرمانا  
 دید میں تڑپتی روحوں کو اک نظر سے دیوانہ بنانا  
 نجیب ہوا انہی اداؤں سے گھائل، دلبرِ جانی  
 سلطان محمد اصغر علیؑ مظہرِ ذاتِ ربّانی

Meaning: When you quietly entered the gathering of your seekers and lovers with soft steps and lowered your gaze after looking at them smilingly, their hearts were filled with warmth and excitement by your captivating smile. Your one glance made their anxious souls go ecstatic, which were longing to see you. O' my Beloved! I was also mesmerized by your enchanting style and graceful manners.

اسمِ اللہ ذات ہے پیغام سلطان الفقر کا  
 بھول نہ جانا یہ کام سلطان الفقر کا  
 زمانے کو بتلانا ہے ابھی مقام سلطان الفقر کا  
 دنیا میں پھیلانا ہے ابھی نام سلطان الفقر کا  
 نجیب کو ہے یہ خاص وصیت اے نوعِ انسانی  
 سلطان محمد اصغر علی مظہر ذاتِ ربّانی

Explanation: O' my friends and fellows! Never forget the mission of Sultan-ul-Faqr Sultan Mohammad Asghar Ali, which is to spread the message of Ism-e-Allah Zaat. We have to tell the world about the grand status of our Murshid Sultan Mohammad Asghar Ali. His special will to me is to spread the blessing of Ism-e-Allah Zaat in the whole world. May Allah bless the sacred soul of Sultan Mohammad Asghar Ali who is the exact manifestation of The Divine Essence.

❖ Sultan Mohammad Najib-ur-Rehman presents Salam (*blessings and salutations*) to his Murshid in these words:

### ***Salam Hazoor Sultan-ul-Faqr***

صاحبِ مسیٰ اسمِ ذات، سیدالکونین، ششم سلطان الفقر کو سلام  
 جس کی نگاہ سے ہوئے منور قلوب، اس سلطان الفقر کو سلام  
 جس کے نور سے ناقصوں کو کمال ملا، اس انسانِ کامل کو سلام  
 جس نے عشق کی مے کو عام کر دیا، اس ساقیِ زمانہ کو سلام  
 جسم میں روح جس سے زندہ ہوئی اس طبیبِ باکمال کو سلام

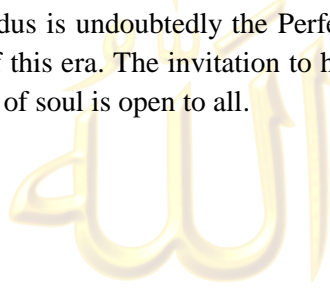


رازِ حقیقت سے آگاہ جس نے کیا، اس بحرِ حقیقت کو سلام  
جس نے اس خادم کو محرم راز بنایا اُس صاحبِ مستی اسمِ ذات کی عنایت کو سلام  
نور کی حقیقت جہاں سے ملی اللہ کی نشانی والے اس ہادیِ اکمل کو سلام  
سلطان عزیز کے محبوب، روحِ باہو اور شاہِ جیلانی کے مطلوب کو سلام  
عطا کیا سرُّ ہو جس نے نجیب جیسے بے مایہ و بے نشاں کو اُس امامِ سخاوت کو سلام

Meaning: I humbly present Salam to my beloved Murshid Sultan Mohammad Asghar Ali who is The Perfect Guide possessing The Essence (*Zaat*) and The Personal Name of Allah alongwith all His Attributes, thus he is the Lord of both the worlds. His Divine Attention enlightened the dark hearts. The imperfect ones attained perfection and excellence by his Noor. Blessings upon that Insan-e-Kamil who made the wine of Divine Love common. I respectfully present my salute of honour to my spiritual physician who gave life to my soul which laid dead in my body. He is the ocean of Reality himself and blessed me with the secret of the Reality as well. Countless salutations to the kindness of my most beneficent Spiritual Guide who made me his Spiritual Confidant. I found the Reality of the Noor of Allah from him. Blessings upon my Murshid who possesses the significant sign of ﷲ . Infinite benedictions for him as he is the beloved of Sultan Abdul Aziz, soul of Sultan Bahoo and the desire of Ghaus-ul-Azam. It is just his kindness that he chose such a humble and insignificant person like me as his beloved and honoured me by granting The Secret of Hoo. I present Salam in the honourable court of Sultan Mohammad Asghar Ali who is undoubtedly the Leader of all the generous ones.



Although, one can go on and on elaborating the struggle and outward and inward marvels of Sultan Mohammad Najib-ur-Rehman, yet a brief description is given, so that, the readers are able to understand his Reality. However, words are too frail to do justice to his greatness. He cannot simply be praised through words. Those, who want to get their innerselves purified and seek the Vision and Closeness of Allah must have the privilege of meeting him and receiving Zikr and Tasawur of Ism-e-Allah Zaat from him. Allah says, *قَدْ أَفْلَحَ مَنْ تَزَكَّى* (الاعلى-14) meaning: “Successful is the one, who got his inner self purified” (*Al-A'ala-14*). No matter how hard mystic exercises one may perform, the purification of the soul can only be achieved through the spiritual attention and guidance of the Perfect Murshid. Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus is undoubtedly the Perfect Murshid and the Insan-e-Kamil of this era. The invitation to have his beneficence for the purgation of soul is open to all.



## GLOSSARY

### A

Aab-e-hayat	Water of life. This water springs from The Divine Name <b>الْحَيُّ</b> Al-Hayy 'The Living' and symbolizes Knowledge of The Absolute. The one who drinks this water finds eternal life from <b>الْحَيُّ</b> Al-Hayy.
Aashiq	True Lover, usually refers to The Divine Lover
Abad	Eternity
Abd	The Slave of Allah
Abdullah Ain-ul-Ayaan	The Absolute Slave of Allah who can see Him and the whole universe
Abudiat	Slavehood. Derived from 'Abd' which refers to the slave or worshipper. Hence, Abudiat is the state of total and utter submission to the Will of Allah.
Ahl-e-Bait	The Sacred Family of The Holy Prophet
Ahl-e-Sunnah wal Jammah	The section of Muslims who follow the entire Sunnahs of The Holy Prophet. It includes all the four schools of thought i.e. Hanfi, Maliki, Shafii, Hambli
Ain-ul-yaqeen	Faith gained through observation
Akseer Nazar	The sight of alchemy which changes the inner self of a person, just as iron is converted into gold by the process of alchemy.
Alam-e-Jabrut	The world of souls or the connecting world
Alam-e-LaHoot	The world of Absolute Divinity
Alam-e-Malakut	The spiritual world of symbolic forms of bodies which cannot be touched, like that we see in dreams.
Alam-e-Nasut	The world of physical bodies. The world of the five human senses.

Alast	Pre-eternity, when Allah addressed the souls. This Primordial Covenant is called by the Sufis as “the Day of Alast”.
Amanat-e-Elahiya	The Divine Trust
Ameer-ul-Momineen	The Caliph of the Muslims. It is the title of the three Caliphs of Muslims i.e. Hazrat Umer, Hazrat Usman and Hazrat Ali Razi Allah Anhum
Amr-e-Rabi	The Divine Command
Anal-Haq	“I am The Divine Self”, the slogan raised by the Saint Mansur Al-Hallaj when his being annihilated in Allah and the Noor of Allah appeared in him. He was executed on this claim. The scholars condemned him because they considered his words to be heretical and he was condemned by the Sufis who considered that he has revealed that Divine Secret which should never be revealed.
Arif	The Knower of Allah who is blessed with the Vision and Closeness of Allah.
Arif Billah	The Knower of Allah who has become One with Allah.
Arif Kamil Qadri	Sarwari Qadri Spiritual Guide who is the Perfect Knower of Allah
Arifeen	Plural of Arif-The Knowers of Allah
Arsh-e-Akbar	The Supreme Throne of Allah
Auliya	Plural of Wali, The Friends of Allah
Awaisi Way	The mystic way in which the Seeker is spiritually blessed by The Holy Prophet or by the soul of any other eminent Saint directly without the medium of any alive Spiritual Guide.
Azal	Pre-existence
<b>B</b>	
BaHoo	Literally means ‘with Hoo’
Bait-ul-Maal	Treasury

Baqā Billah	Immortal or perpetual with Allah
Batin	Inward, innerself, spiritual, esoteric self
Bayat	Oath of allegiance; when a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance. Bayat is pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His Slave which eternally bonds the Murshid with his Murid ( <i>disciple</i> ).
Bayat-e-Khilafat	Oath of succession
Brahmin	Name of a Hindu caste
Burraq	A heavenly Pegasus, Lightning horse. The heavenly steed upon which Prophet Mohammad went to Meraj ( <i>ascension to Allah</i> ). Burraq is in fact the steed of Divine Attraction and overwhelming love which carries the Aashiq ( <i>Lover</i> ) to The Divine Presence.
Busst	An involuntary state of expansion, kashf ( <i>state of unveiling</i> ) which engulfs the heart with ineffable joy. It results from the Self-Disclosure of Jamal ( <i>Allah's Beauty</i> ).
<b>C</b>	
Chemiya Akseer	Alchemy ( <i>the process of converting metal into gold</i> )
Conventional Pirs	Refers to the so called spiritual mentors who have nothing to do with spiritualism. They are either the sons of any true Saint or his shrine superior or just fake claimants of spirituality.

## D

Darood-o-Salam	Blessings and salutations upon The Holy Prophet
Dars-e-Nizami	A seven year religious course taught in Indo-Pak for producing Islamic Scholars. It concentrates specifically on knowledge of Quran, Hadith, tajweed, jurisprudence, Arabic and art of oration.

Dastgeer	Title of Hazrat Shaikh Abdul Qadir Jilani, meaning "One who helps and patronizes in all the matters".
Dawat	Communication with the sacred souls of shrines
Deedar	The Divine Vision
Dera	A vast open place in villages with apartments where the males spend their day and is also used as a guest house.

## **E**

Ehsaan	The station of spiritual excellence and perfection
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## **F**

Faiz	Beneficence
Fajr	Morning prayer
Fana	Self-annihilation, self-effacement. There are three levels of fana, Fana fi-Shaikh, Fana fi-Rasool and Fana Fillah.
Fana Fillah	Annihilation in Allah. This is the final stage in the journey of return to Allah. The being of the Lover is annihilated and absorbed in the being of The Divine Beloved. From here onwards, there is endless travelling with the infinite unfolding of The Divine Secrets and Knowledge from The Essence Itself.
Fana Fillah Baqa Billah	Becoming immortal with Allah after annihilation in Him.
Fana-Fi Hoo	Annihilation in Hoo; The Essence of Allah
Fana-Fillah Baqa Billah Faqeer	Murshid Kamil Akmal of Sarwari Qadri Order who has become One with Allah after complete annihilation in Him.
Fana-Fi-Rasool	Annihilation in The Prophet Mohammad. "No one will meet Allah before meeting the Prophet." After Fana fi-Shaikh, the Seeker travels to the next level of fana which is Fana fi-Rasool. The Seeker is

pervaded with overwhelming love for The Holy Prophet due to which his souls drowns in the Noor of The Holy Prophet.

Fana-Fi-Shaikh	Annihilation in the Shaikh/Spiritual Guide/Murshid. Fallen man cannot reach Allah by his own resources hence, he requires the Murshid. The Murshid should be at the level of Fana Fi-Rasool and Fana Fillah Baqa Billah. If Murshid is already stationed at these levels, Seeker can easily approach these levels by annihilating in the sacred self of Murshid. Fana of any level requires Ishq i.e. the intense and self sacrificing love. For Fana Fi-Shaikh Ishq for Murshid i.e. Ishq-e-Majazi is must.
Faqeer	Mystic who is accomplished in Faqr.
Faqeer Kamil Akmal	The Perfect and Supreme Mystic
Faqr	The Spiritual way which leads to The Divine Vision and ultimate Closeness of Allah
Fikr	Meditation. Reflection or the power of thought and cognition.
Fuqara Kamileen	Plural of Faqeer Kamil, Perfect Mystics
<b>G</b>	
Ghaus	Highest spiritual rank
Ghayb	Unseen, Non-manifested, Hidden.
<b>H</b>	
Hafiz-e-Quran	One who has completely memorized the Holy Quran
Hama Oast	All Divine Light
Hama uz Oast	Everything is created from The Divine Light
Hamd	Praise of Allah specially through poetry
Haq	The Truth-Allah

Haqeeqat	The Truth, The Reality
Haq-ul-Yaqeen	The final level of faith gained through experience
Hashmi	Belonging to the tribe of The Holy Prophet
Hazoor	A respectable way to address an exalted person specially a Saint
Hazoor-e-Haq	The Divine Presence
Hazoori	Divine Presence
Hijab	Veil
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful Zikr of Allah which takes close to Him most quickly. When the Lover is annihilated in Hoo, there remains no duality.
<b>I</b>	
Iftar	At dusk ( <i>Maghrib prayer</i> ) when Muslims break their fast in Ramazan
Ijzat	Permission granted by a Murshid to some of his special disciples to give recitals and Ism-e-Allah Zaat to others.
Ijtihad	Individual effort and striving to decide about the religious matters
Ilham	Divine Inspiration
Ilm-e-Dawat	The knowledge of communicating with the sacred souls of shrines
Ilm-e-Laduni	Inspired Knowledge. This is a sacred knowledge which is not gained from books or outward teaching rather it descends upon the heart of the Lover of Allah directly from Him when the Lover reaches the level of Fana Fillah Baqa Billah. Allah says in Quran, meaning: And We ( <i>Ourselves</i> ) taught him the inspired knowledge. (Al-Kahf-65)
Ilm-ul-Yaqeen	Faith gained by knowledge only
Imam	The worship leader of a mosque



Insan-e-Kamil	The Universal Divine Man. He is the Representative of Allah through whom Allah manifests His Own Essence and Attributes.
Isha	Last obligatory prayer which is offered at night
Ishq	Intense and self sacrificing Love of Allah. Ishq leads to the highest station of absorption in Allah. It is as rare as red sulphur. It burns away everything of the Aashiq ( <i>Lover</i> ) transforming him into the Beloved.
Ishq-e-Haqeeqi	Divine Love/Eternal Love for Allah
Ishq-e-Majazi	Literally means metaphoric love, defines the intense love for one's Murshid
Ism	Name
Ism-e-Allah Zaat	The Personal Name of Allah which represents The Divine Essence
Ism-e-Azam	The Greatest Name of Allah, in fact Ism-e-Allah Zaat Itself is Ism-e-Azam. Commonly Ism-e-Azam is referred to that most special Divine Word which can solve all the problems and can reveal the hidden secrets. Sufis consider Ism-e-Allah Zaat ﷲ as the Ism-e-Azam because no Divine Word can be more powerful than The Personal Name of Allah.
Ism-e-Mohammad	The Sacred Name of The Holy Prophet
<b>J</b>	
Jahad	The religious combat
Jahad-e-Akbar	The greatest combat which is against one's own nafs ( <i>innerself</i> ). This is the constant and vigilant inner warfare against the desires and vices of the lower self which drag man away from Allah.
Jalal	Divine Majesty, Wrath
Jamal	Divine Beauty and Compassion
Jamia	Comprehensive

Jamiat Accumulation of all The Divine Attributes and spiritual stations in oneself

Jut A caste traditionally based in Punjab

## **K**

Kalam Mystic poetry

Kalma Islamic declaration of faith, "There is no one to be worshipped except Allah and Mohammad is His Messenger"

Kamal Level of perfection, Marvels

Kamil Perfect

Kamil Akmal The perfect and supreme

Karamat Miracle of a Saint

Kashf Unveiling, revelation

Khalifah Representative or spiritual successor

Khalifah-e-Akbar Superior Spiritual Successor

Khalifah-e-Asghar Junior Spiritual Successor

Khanqah A place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid

Khilafat Spiritual Succession-when a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted him Khilafat.

Khirqah A cloak which used to be a symbol of bayat in early Sufi days. It is also a symbol of honour and dignity

Khusa A type of eastern handcrafted footwear

Koh-e-Toor Mount Sinai

Kun-Fayakun	Kun literally means 'Be' and Fayakun means 'Done'. Divine words, by saying which Almighty Allah created everything. He gives the order of Kun ( <i>be</i> ) and Fayakun ( <i>it is done immediately</i> )
Kurta	A loose collarless long shirt worn by people of South Asia

## L

LaHoot la Makan	The world of Divinity beyond time and space. Station beyond all stations
Langar	Food served to visitors, devotees, disciples ( <i>without discrimination</i> ) for free
Lauh-e-Mahfooz	The Guarded Divine Tablet which contains the record of the destinies of all the created things

## M

Madrasa	Arabic word for religious educational institution
Madzillah-ul-Aqdu	May he live long ( <i>prayer for a living Saint</i> )
Maghrib	Evening prayer
Mahjoob	Veiled
Majlis-e-Mohammadi	The Holy Assembly of Prophet Mohammad
Majzoob	The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses
Malfoozat	The sayings and teachings of a Saint recorded by his disciples
Manqabat	Mystic poetry or Sufi devotional poem in the praise of any holy entity
Marifat	Gnosis, Mystic Knowledge of Allah which is acquired only after having the Vision and Closeness of Allah.
Mashaikh	Plural of Shaikh, Spiritual Leaders
Mashooq	Divine Beloved

Mashq Murqoom-e-Wajudia Practice of inscribing Ism-e-Allah Zaat on body in a particular manner

Masnad-e-Talqeen-o-Irshad Throne of Divine Guidance and Spiritual Persuasion

Mehmood Laudable

Mehram-e-Raaz Spiritual Confidant

Meraj The Ascension to Allah

Milad Celebration on the birth date of Prophet Mohammad

Momin Faithful, true believer

Mujadid Religious reformer

Mujahida Mystic struggle

Muraqabah Concentration, meditation

Murshid Kamil Akmal The Perfect Spiritual Guide

Murshid Kamil Akmal Noor-ul-Huda A Perfect Spiritual Guide possessing The Divine Light of Guidance

Musa Prophet Moses

Mushaddi A type of turban

Mushahida Witnessing The Reality, Divine Observation

## **N**

Naat Praise of The Holy Prophet specially through poetry

Nafi Negation

Nafil Supererogatory prayers

Nafs Baser self, lower self, ethereal self which keeps a person away from Allah by trapping him in worldly desires

Nafs-e-Ammarah The ill commanding nafs, the depraved self which commands to commit sins

Nafs-e-Lawamah The repenting inner self. The self that is conscious of faults

Nafs-e-Mulhima The inspiring self which warns before committing sin

Nafs-e-Mutmaina The Satisfied Self

Noor The Divine Light

Noor-e-Mohammadi/Ahmadi Sacred Light of Prophet Mohammad

## P

Paras stone The legendary and alchemic philosopher's stone

Pir Spiritual Guide, synonym of Murshid

## Q

Qab-a-Qausain Two bows length, extreme Nearness to Allah gained by The Holy Prophet on the night of Meraj

Qabz Spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to The Divine Disclosure of Jalal (*Allah's Majesty and Wrath*).

Qaim Maqam Faqeer Faqeer who guides people while staying at one place

Qalam The Divine Pen

Qalb The heart, soul

Qalb-e-Saleem The pure and perfect heart

Qameez A long eastern style shirt with collar for males and without collar for females

Qurb Proximity, Closeness or Nearness to Allah

Qutb-e-Zamaan Saint of the highest level. Spiritual pivot around whom the whole universe revolves.

## R

Rabubiyat Lordship/Lordliness

Rab-ul-Arbab God of all Gods

Razi Allah Anhu/Anhum May Allah be pleased with him/them (*prayer for the Companions of The Holy Prophet*)

Rehmat-ul-Allah Alayh Blessings upon him (*prayer for passed away Saint*)

Risala Roohi Sharif The most popular book of Sultan Bahoo which is the essence of all his books and contains the record of the conversation between Allah and Sultan Bahoo.

Ruh-e-Jismani or Hewani The soul directly related to the corporeal physical body

Ruh-e-Noorani The soul with celestial light

Ruh-e-Qudsi The Divine Soul

Ruh-e-Sultani The Kingly soul

## S

Saalik Traveller of the spiritual path

Sadaat Plural of Syed, descendants of The Holy Prophet from Hazrat Ali and Hazrat Fatima

Sahib-e-Ism Murshid Murshid who possesses only the Zikr of Names of Allah and can grant only the Zikr to his disciples, not The Divine Vision and Union.

Sahib-e-Majaz The person who is allowed to grant permission for recitals

Sahib-e-Musamma Murshid The possessor of The Divine Essence and the Personal Name of Allah alongwith all His Attributes, who can take his disciples to the station

	of Divine Union and can grant them the Vision of Allah.
Sahib-e-Sir`r	Possessor of The Divine Secret
Sahibzada	Son of a Saint
Sajjada Nashin	Shrine Superior
Salat	Refers to the obligatory prayer which is performed five times a day by Muslims in a particular manner.
Sall`Allahu Alayhi Wa`alihi Wasallam	Peace be upon him ( <i>Blessings and salutation for The Holy Prophet</i> )
Saum	Fast
Sehr	At dawn ( <i>Fajr prayer</i> ) when Muslims keep their fast in Ramazan
Shaikh	The Spiritual Leader, synonym for Murshid
Shaikh-e-Itesal	Literally means linked spiritual guides. Their spiritual lineage reaches Prophet Mohammad through continuous steps of bayat.
Shariah	Set of Islamic Laws
Shimla	The erected edge of turban cloth like crown
Shirk	Polytheism, making partners with Allah
Si Harfi	A genre of Punjabi poetry consisting of a set of thirty quatrains which are written alphabetically
Sidiqeen	The Men of Truth, Truthfuls
Sidra-tul Muntaha	The Lote tree at the utmost boundary of creation
Silsila	The spiritual order or chain
Sirat-e-Mustqem	The Straight Path
Sufi	Mystic or Saint
Sukr	Spiritual intoxication, an ecstatic state
Sultan-ul-Azkar	The king of invocations 'Hoo'

Sultan-ul-Faqr	Seven celestial souls which manifested directly from the Noor of Mohammad
Sunnah	Ways and orders of The Holy Prophet
Syed	Descendants of The Holy Prophet who are the progeny of Hazrat Ali and Hazrat Fatima
Syed-ul-Kaunain	The lord of all the worlds

## **T**

Tafseer	Exegesis
Tahajud	A voluntary prayer which is offered after mid night. It is not obligatory but has great importance.
Tajalli	Divine Self Disclosure-Theophany
Talib-e-Dunya	Seeker of the world
Talib-e-Maula	Seeker of Allah
Talib-e-Uqba	Seeker of the Paradise
Taqwa	God fearingness, piety
Taravih	Prayer before keeping fast
Tareeqat	Spirituality
Tasarruf	Authority, specifically used to define spiritual power and authority
Tasawur	Contemplation
Tasawwuf	Mysticism
Taufeeq	Divine Favour, Divine Help
Tauheed	Oneness of Allah
Tawajo	Spiritual attention of Murshid
Tawakkal	Complete Trust upon Allah
Tazkiya-e-Nafs	Cleansing or purifying the innerself



Tehmad Traditional leg sheet usually six meter long, popular amongst the Punjabis and the people of South Asia

Throne of Divine Guidance and Persuasion The sacred responsibility of guiding the men of Allah towards Allah after cleansing their souls. The Sarwari Qadri Murshid is granted this responsibility and its authority by The Holy Prophet.

Turk-e-Dunya Renunciation of the world

## U

Ulema Men of outward knowledge or the learned masters

Ummah Nation

Urs Death anniversary of a Saint

## V

Vaseela Medium, mediator, source

Visal Union with Allah

## W

Waham Inward conversation with Allah

Wahdat Divine Unification

Wahdat al-Shahood Everything is the witness of Oneness

Wahdat al-Wajood There exists only One Entity-Allah

Wahi Revelation

Wali The Friend of Allah

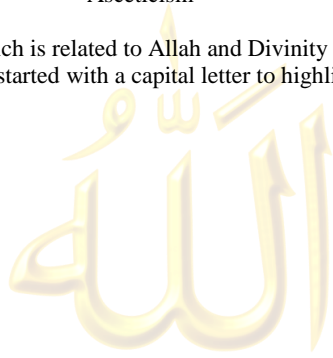
Wali Kamil The Perfect Friend of Allah i.e. Perfect Murshid

Wilayat Sainthood

## **Z**

Zaat	The Divine Essence
Zahid	An ascetic
Zahir	Outward, physical, extrinsic, exoteric
Zakat	Charity from God given wealth
Zawal	Decline
Ziarat	Privilege of seeing
Zikr	Repeated invocation of Allah's Name
Zuhd	Asceticism

- ❖ Every word which is related to Allah and Divinity or is Sacred and Holy, is intentionally started with a capital letter to highlight its Holiness.



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3. Traditions of The Spiritual Guides of Sarwari Qadri Order that I (*Sultan Mohammad Najib-ur-Rehman*) heard from my Murshid Sultan Mohammad Asghar Ali, that he heard from his Murshid Sultan Mohammad Abdul Aziz, that he heard from his Murshid Sultan Syed Mohammad Bahadur Ali Shah, that he heard from his Murshid Sultan Pir Mohammad Abdul Ghafoor Shah, that he heard from his Murshid Sultan Syed Mohammad Abdullah Shah, that he heard from his Murshid Hazrat Sakhi Sultan Bahoo.

**Books by Hazrat Sakhi Sultan Bahoo (Persian & Punjabi)**

NO	NAME OF BOOKS	TRANSLATOR (URDU)	YEAR	PUBLISHER
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		2 K.B.Naseem, with Persian text	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3 Faqeer Mir Muhammad (Urdu & Persian)	May 2007	Published from Samundri Sharif, Chakwal, Pakistan
		4 Faqeer Noor Muhammad Kulachavi	9 <sup>th</sup> Edition 2000	Irfan Manzil, Kulachi, Dera Ismail Khan, Pakistan
		5 Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
		6 Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
2	Noor-ul-Huda Khurd	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
3	Shams-ul-Arifeen	1 Manuscript Persian	NA	Written by Pir Syed Bahadur Ali Shah

		2	Saad Amir Khan Niazi, with Persian text	2002	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		3	Mohammad Ali Chiragh	1998	Nazir Sons Publishers, Lahore, Pakistan
		4	(Late) Hafiz Mohammad Ramazan	NA	(Late) Hafiz Mohammad Ramazan, Khatib Darbar Hazrat Sultan Bahoo, Jhang, Pakistan
		5	Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakar Mandi, District Gujranwala, Pakistan
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5	Majalisa-tul-Nabi		Saad Amir Khan Niazi (with Persian text)	1st Edition 1996	Anjumn Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		2	Faqeer Mir Mohammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
6	Kaleed al Tauheed Khurd	1	Bashir Ahmad Aarbi (with Persian text)	1st Edition 1996	Anjumn Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		2	Faqeer Altaf Hussain	1st Edition 1989	Shabir Brothers, Lahore, Pakistan
7	Mahak-ul- Faqr Kalan	1	Saad Amir Khan Niazi (with Persian text)	2006	Al Arifeen Publications, Lahore, Pakistan
		2	Faqeer Mir Mohammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
		3	K.B. Naseem (with Persian text)	1996	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan

		4	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		5	Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
8	Kaleed al Tauheed Kalan	1	Saad Amir Khan Niazi (with Persian text)	2002	Anjumn Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		2	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		3	Faqeer Mir Muhammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
9	Mahak al Faqr Khurd		K.B. Naseem (with Persian text)	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
10	Ain-ul-Faqr	1	Faqeer Altaf Hussain	1998	Shabir Brothers, Lahore, Pakistan
		2	Saad Amir Khan Niazi (with Persian text)	Dec 2004	Al Arifeen Publications, 4/A Extension, Education Town, Lahore, Pakistan
		3	K.B. Naseem (with Persian text)	2001	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		4	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		5	Faqeer Mir Muhammad (Persian)	1999	Dhali Sharif, Tehsil Talagang Chakwal, Pakistan
11	Sultan ul Waham Kalan / Khurd	1	Hafiz Hammad-ur-Rehman Sarwari Qadri (with Persian text)	August 2011	Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan
		2	Faqeer Mir Muhammad (Urdu & Persian)	1999	Dhali Sharif, Tehsil Talagang, Chakwal, Pakistan
12	Asrar-e-Qadri	1	Allah Wale Ki Qaumi Dukan	1952	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		2	Faqeer Altaf Hussain	1996	Shabir Brothers, Urdu Bazar Lahore, Pakistan
		3	Mohammad Sharif Arif Noori	1994	Progressive Books, Lahore, Pakistan
		4	Saad Amir Khan Niazi (with Persian text)	2010	Al Arifeen Publications, Lahore, Pakistan
13	Taigh-e- Barhana	1	Mohsin Faqri	2004	Shabir Brothers, Lahore, Pakistan
		2	K.B. Naseem (with Persian text)	1998	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan

14	Qurb-e-Deedar		Mohsin Faqri	2005	Shabir Brothers, Lahore, Pakistan
15	Kashf-ul-Asrar	1	Faqeer Altaf Hussain (with Persian text)	NA	Shabir Brothers, Lahore, Pakistan
		2	Hafiz Hammad-ur-Rehman Sarwari Qadri (with Persian text)	2014	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
16	Deedar Bakhsh Khurd	1	Faqeer Altaf Hussain (with Persian text)	NA	Shabir Brothers, Lahore, Pakistan
		2	K.B. Naseem (with Persian text)	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
17	Ameer ul Kaunain	1	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		2	Mohammad Abdul Rasheed Shahid Al-Qadri	1425 Hijri	Maktaba Sultania Ghakar Mandi, District Gujranwala, Pakistan
		3	Saad Amir Khan Niazi (with Persian text)	2010	Al Arifeen Publications, Lahore, Pakistan
		4	Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
18	Risala Aurang Shahi	1	Faqeer Altaf Hussain	June, 1995	Shabir Brothers, Lahore, Pakistan
		2	K.B. Naseem (with Persian text)	1998	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		4	Dr Sultan Altaf Hussain (with Persian text)	NA	Haq Bahoo Publications, Quetta, Pakistan
19	Fazal-ul-Laqa		Mohammad Sharif Arif Noori	Sep, 1994	Progressive Books, Lahore, Pakistan
20	Aqal-e-Baydar	1	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		2	K.B. Naseem (with Persian text)	2003	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
21	Kaleed-e-Jannat		K.B. Naseem (with Persian text)	1996	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
22	Miftah-ul-Arifeen		Mohammad Sharif Arif Noori	1994	Progressive Books, Lahore, Pakistan
23	Taufeeq-ul-Hidayat		Mohammad Sharif Arif Noori	1993	Progressive Books, Lahore, Pakistan
24	Mohabbat-ul-Asrar	1	Mohammad Sharif Arif Noori	1993	Progressive Books, Lahore, Pakistan

		2	K.B. Naseem (with Persian text)	2001	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
25	Jamia-ul-Asrar		K.B. Naseem (with Persian text)	2003	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
26	Ganj-ul-Asrar	1	Hafiz Hammad-ur-Rehman Sarwari Qadri (with Persian text)	2014	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
		2	Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
27	Tarfa-tul-Ain		Faqeer Altaf Hussain	Feb, 1996	Shabir Brothers, Lahore, Pakistan
28	Naqsh-e-Bahoo		Poetic Translation Of Persian Dewan By Masood Qureshi	1996	Lok Virsa, Islamabad, Pakistan
29	Risala Roohi Sharif	1	Sultan Mohammad Najib-Ur-Rehman	April 2003	Maktaba-al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		2	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		3	Saad Ameer Khan Niazi	NA	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		4	Dr. Sultan Altaf Ali	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
		5	Professor Ahmad Syed Hamdani	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
		6	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
30	Swaneh- Hayat-o-Abyat-e- Bahoo		Sultan Mohammad Najib-Ur-Rehman	July 2002	Maktaba-al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
31	Abyat-e- Bahoo	1	Sultan Mohammad Najib-Ur-Rehman	Aug 2002	Maktaba-al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		2	Dr. Sultan Altaf Ali	9th Edition 2001	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
32	Sharah Abyat-e-Bahoo		Dr. Sultan Altaf Ali	March 1995	Nashaad Publishers, Regal Plaza, Quetta, Pakistan
33	Si Harfi Abyat-e-Bahoo		Ahmad Syed Hamdani	April 2001	Al Arifeen Publications Johar

		(Translation & Explanation)	Abad, District Khushab, Pakistan
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### Books by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani (In Arabic)

NO	NAME OF BOOK	TRANSLATOR (URDU)	YEAR	PUBLISHER
1	Ghunyat-ul-Talibeen	1 Maulana Mohammad Siddique Hazarvi Syedi	1988	Fareed Book Stall, Lahore, Pakistan
		2 Maulana Mohammad Abdul Ahad Qadri	Feb 2005	Qadri Rizvi Kutb Khana, Lahore
1	Sir'r-ul Asrar	1 Ahsan Ali Sarwari Qadri (with Arabic text)	2014	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
		2 Saad Ameer Khan Niazi (with Arabic text)	Sep, 2003	Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		3 Maulana Mohammad Mansha Tabish Qasoori	Ist Edition 1423 H	Qadri Rizvi Kutb Khana, Lahore, Pakistan
2	Al Risala-tul-Ghausia (with Arabic text)	1 Hazrat Ghulam Dastgeer Al Qadri	1998	Ghulam Dastgeer Academy Shrine Sultan Bahu, Jhang, Pakistan
	Tazkirah Qadria (Risala Ghausia with Arabic text - page # 157-172)	2 Syed Allauddin Gillani Al-Baghdadi	5th Edition 2006	Darbar Ghausia, Shakra-e- Al Gillani Quetta
	Risala Ghaus-ul-Azam	3 Hazrat Khuwaja Banda Nawaz Gesudraz	2002	Progressive Books, Lahore, Pakistan
3	Futuh-ul-Ghaib	1 Syed Farooq Qadri	Oct, 2002	Qadri Rizvi Kutb Khana, Lahore, Pakistan
		2 Syed Mohammad Farooq Al-Qadri	1998	Tasawwuf Foundation, Lahore, Pakistan
4	Al Fateh Rabbani	1 Maulana Abdul Ahad Qadri	2003	Qadri Rizvi Kutb Khana, Lahore, Pakistan
		2 Nafees Academy Karachi (with Arabic text)	NA	Nafees Academy, Karachi, Pakistan



		3	Maulana Ashiq Illahi (with Arabic text)	Dec, 2008	Al Arifeen Publications, Lahore, Pakistan
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### Books by Mohiyuddin Allama Ibn-e-Arabi-In Arabic

NO	NAME OF BOOKS		TRANSLATOR	YEAR	PUBLISHER
1	Fusoos-ul-Hikam	1	Exegesis By Maulana Abdul Qadeer Siddique	NA	Nazir Sons, Lahore, Pakistan
		2	Mohammad Riaz Qadri (Exegesis Fusoos-ul-Hikam-Wal-Aiqaan)	2006	Ilm-o-Irfan Publishers, Lahore, Pakistan
2	Futuh-at-Makkiyyah		Saim Chishti	1986	Ali Brothers Book Traders, Faisalabad, Pakistan
3	Shajrah-tul- Kaun		Allama Sufi Mohammad Siddique Baig Qadri	1985	Ali Brothers Book Traders, Faisalabad, Pakistan

### Other Books

NO	NAME OF BOOKS		WRITER	YEAR	PUBLISHER
1	Kalam Mashaikh Sarwari Qadri		Compiled by Sultan Mohammad Najib-ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
2	Mirqat-ul-Salekin Sharah Mirat-al-Arifeen (Urdu translation with exegesis alongwith Arabic text)		Hazrat Imam Hussain Razi Allah Anhu, Translation & Explanation by Mohammad Faiz Ahmed Awaisi	2007	Zawiya Publishers, Lahore, Pakistan
	Mirat-al-Arifeen (Translation and Exegesis)		Hazrat Imam Hussain, Translation and explanation by Ambreen Moghees Sarwari Qadri	2012	Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan
3	Kashf-ul-Mahjoob		Hazrat Ali Hajveri Data Ganj Bakhsh (Translated by Maulana Mian Ramzan Ali)	1 <sup>st</sup> Edition 1970 2 <sup>nd</sup> Edition 2007	Fazal Noor Academy Chak Sada Sharif, District Gujrat, Pakistan
4	Kemia-e-Sa'adat		Hazrat Abu Hamid Imam Ghazali (Translated by Mohammad Sharif Naqshbandi)	1993	Shabir Brothers, Lahore, Pakistan

5	Insan-e-Kamil		Syed Abdul Karim al Jaili	4th Edition 1980	Nafees Academy, Karachi, Pakistan
6	Tawasin		Hazrat Mansur Hallaj (Translated by Mohammad Akram Al-Azhari)	2008	Tasawwuf Foundation, Lahore, Pakistan
7	Tasawwuf Key Roshan Haqaiq		Hazrat Shaikh Abdul Qadir Isa Shazli (Translation Mohammad Akram Al-Azhari)	2003	Maktaba Zawiya, Lahore, Pakistan
8	Mathnavi Maulana Rumi		Maulana Jallaluddin Rumi Translator Mohammad Alam Ameeri	5th Edition 2005	Khadija Publications, Lahore, Pakistan
9	Sirr-e-Dilbaran		Hazrat Shah Syed Mohammad Zauqi	1995	Al Faisal Publishers and book traders, Lahore, Pakistan
10	Irfan Vol-I		Faqeer Noor Mohammad Kulachavi	1999	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan
11	Makhzan-ul-Asrar		Faqeer Noor Mohammad Kulachavi	1999	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan
12	Hayat-e-Sarwari		Faqeer Abdul Hameed	2000	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan
13	Manaqib-e-Sultani	1	Sultan Hamid Ali Translated by Arshad Al Qadri	NA	Maktaba Sultania Ghakhar Mandi, Gujranwala, Pakistan
		2	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
14	Ahwal o Maqamat Sultan Bahoo		Ahmad Syed Hamdani	4th Edition 1995	Ghulam Dastagir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
15	Sultan-ul-Arifeen Hazrat Sultan Bahoo (Hayat-o-Talimat)		Ahmad Syed Hamdani	March 1995	Hazrat Sultan Bahoo Academy, Lahore, Pakistan
16	Mirat-e-Sultani Bahoo Nama Kamil		Dr. Sultan Altaf Ali	2006	Bahoo Publications, Quetta, Lahore and Jhang, Pakistan
17	Sahib-e-Lolaak 1 <sup>st</sup> and 2 <sup>nd</sup> edition		Tariq Ismail Sagar	2004, 2007	Maktaba Al-Arifeen, Lahore, Pakistan

	Sahib-e-Lolaak 3 <sup>rd</sup> and 4 <sup>th</sup> edition		Tariq Ismail Sagar	2009, 2011	Al-Arifeen Publications, Lahore, Pakistan
18	Tareekh-e-Jhang		Iqbal Zuberi	2002	Jhang Adabi Academy, Jhang Sadar, Pakistan
19	Tazkirah Auliya-e- Jhang		Iqbal Zuberi	Jan 2000	Jhang Adabi Academy, Jhang Sadar, Pakistan
20	Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)		Mohammad Sarwar Khan Awan	2002	Al Faisal Publishers and Book Traders, Lahore, Pakistan
21	Ashraaf-e-Arab		Syed Mohammad Najam Al-Hasaan Fazli	1999	Present in Masood Jhandir Research Library, Mailsi
22	Tawareekh Aina Tasawwuf		Shah Mohammad Hassan Sabri Chishti Rampuri	3rd Edition 1424 Hijri	Maktaba Sabria, Kasur, Pakistan
23	Tarikh Mashaikh Qadria Razaqia (With Reference To The Sub Continent)		Professor Mohammad Husain Azad Al- Qadri	2008	Versatile Printers Lahore, Pakistan
24	Tarikh Mashaikh Qadria (Three Volumes)		Dr. Ghulam Yahya Anjum	2001	Kutb Khana Amjadia, Delhi, India
25	Rahnuma-e- Mazaraat Dehli		Mohammad Asim Al- Qadri Sanbhli	2007	Mohammadi Book Depot, Old Delhi, India
26	Mazaraat-e-Auliya-e- Dehli		Mohammad Alam Shah Faridi	1927	Farid Book Depot, Delhi, India
	Additions And Changes By		Dr. Mohammad Hafeez Ur Rehman Siddique	2006	Farid Book Depot, Delhi, India
27	Waqiat Darul-Hakumat Dehli		Bashiruddin Ahmad	1337 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
28	Dehli Ziaraat-o- Aasaraat		Sardar Ahmad Ali	1337 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
29	Mazaraat Auliya-e- Dehli		Maulvi Mohammad Alam Shah	1330 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
30	Auliya-e-Multan	1	Aulad Ali Gillani	NA	Available in Punjab Public Library, Lahore, Pakistan

				(Published in Lahore)
		2	Bashir Hussain Nazim	NA Available in Punjab Public Library, Lahore, Pakistan (Published in Lahore)
31	Tazkara Auliya-e-Multan		Imtiaz Hussain Shah	NA Available in Kutb Khana Haji Niaz Ahmad, Bohar Gate, Multan, Pakistan (Published in Lahore)
32	Rahnuma-e-Maqamat-e-Muqaddas Dehli		Mirza Aftab Baig commonly known as Nawab Mirza Baig Dehvi	NA Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)
33	Aasar-e-Dehli		NA	NA Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)
34	Bagh-e-Sadaat		Syed Tajjamal Hussain Shah Naqvi Bukhari	3rd Edition 1947 Script in the possession of Ghulam Mohammad S/O Manzoor Ahmad, Uch Sharif Bahawalpur, Pakistan (Published in Lahore)
35	Tareekh Bazurgan-e-Dehli		Kalim Mukhtar Ahmad Sabzwari	1972 Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)
36	Guldasta Abyat o Munajaat Shehbaz-e-Arifaan Hazrat Sakhi Sultan Mohammad Bahadur Ali Shah		Sultan Mohammad Najib Ur Rehman	March 2002 Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
37	Haqeeqat-e-Ism-e-Allah Zat - 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> , 4 <sup>th</sup> Edition		Sultan Mohammad Najib-ur-Rehman	2001, 2002, 2003, 2004 Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
	Haqeeqat-e-Ism-e-Allah Zat - 5 <sup>th</sup> Edition		Sultan Mohammad Najib-ur-Rehman	2005 Silsila Sarwari Qadri, Al-Murtaza 20 Hidayatullah Block, Mustafa

				Town, Wahdat Road, Lahore, Pakistan
	Haqeeqat-e-Ism-e-Allah Zat - 6 <sup>th</sup> Edition	Sultan Mohammad Najib-ur-Rehman	2006	Sultan-ul-Faqr Publications 4/A Extension Education Town, Lahore, Pakistan
38	Murshid Kamil Akmal	Sultan Mohammad Najib-ur-Rehman	2005 & 2007	Silsila Sarwari Qadri, Al-Murtaza 20 Hidayatullah Block, Mustafa Town, Wahdat Road, Lahore, Pakistan
39	Shams-ul-Fuqara	Sultan Mohammad Najib-ur-Rehman	2012	Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan
40	Hazrat Khwaja Sulaiman Taunasi Aur unke Khulfa	Dr Mohammad Hussain Lillahi	1979	Islamic Book Foundation, Lahore, Pakistan
41	Pakistan Mein Sufiana Tehreekain	Dr Memon Abdul Majeed Sindhi	2000	Sang-e-Meel Publications, Lahore, Pakistan
42	Sir'r-al-Habib	Shah Habibullah Qadri (Translation Ghulam Rasool)	N/A	Astana Aliya Baghdad Sharif, Tehsil Khanewal, District Multan, Pakistan
43	Tazkarah Rausa-e-Punjab	Translation: Syed Nawazish Ali,	N/A	Municipal Library, Ahmedpur Sharqiah, Pakistan
44	Sawaneh Umri Hazrat Khwaja Abdul Ghafoor Shah	Compiled by Pir Mohammad Yusuf	N/A	Shrine Pir Mohammad Abdul Ghafoor Shah, Jhang
45	Tareekh-e-Punjab	Ghulam Mustafa Kamal	1998	Avenue Book Palace, Lahore
46	Malfoozat Pir Mohammad Abdul Ghafoor Shah	Compild by Pir Abdul Haq	Unpubli shed	In the possession of Pir Mehboob-ul-Haq, Jhang
47	Manuscript of the biography of Syed Abdul Rehman Jilani Dehlvi	Syed Saleemuz-Zaman Hashmi Delhi, India		In possession of Mohammad Asad Khan Sarwari Qadri (Lahore), Mujeeb -ur-Rehman (India)
48	Karamat-e-Azzia	Compiled by Sultan Mohammad Farooq	1985	Shrine of Sultan Mohammad Abdul Aziz, Jhang
49	Copies of Civil Suit regarding the shrine superiority	Fazal Haq vs. Mukhtiar Shah		Civil Court, Ahmedpur Sharqiah, Bahawalpur

50	Saleem-ul-Tawareekh	Sufi Mohammad Akbar	1919	Delhi, India
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### **Mirat-ul-Arifeen Monthly Magazine Issues:**

April, 2000

September, 2000

February, 2001

June, 2001

July, 2003

August, 2004

December, 2004

November, 2007

November, 2008

References of many other books are mentioned with the extracts taken from them.

Note: In this book, dates have been mentioned in two ways. If date according to the Gregorian calendar (*AD*) is stated then Hijri date is placed in brackets and if Hijri date is stated then the Gregorian date has been given within the brackets. However, in both the cases, the date without brackets is the authentic and correct one. Mohammad Rashid Sarwari Qadri (*Uch Sharif*) has searched the corresponding dates from computer.

### **Other Researches**

1. The biography of Syed Abdul Rehman Jilani Dehlvi has been researched upon with the help of Mujeeb-ur-Rehman (*Delhi, India*) and Mohammad Asad Khan Sarwari Qadri (*Lahore, Pakistan*).

2. The research upon the biography of Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah in Ahmedpur Sharqiah Pakistan was done by Mohammad Rashid Sarwari Qadri (*Uch Sharif, Pakistan*) and Mohammad Riaz Najam Sarwari Qadri (*Uch Sharif, Pakistan*). The official court documents about the dispute over the property of the shrine of Syed Mohammad Abdullah Shah were provided by Mohammad Naveed Sarwari Qadri (*late*) from Bahawalpur who was a lawyer.
3. The “Malfoozat Pir Mohammad Abdul Ghafoor Shah” compiled by Pir Abdul Haq was provided to Hammad-ur-Rehman Sarwari Qadri (*Lahore*) in 2008 by Pir Mehboob-ul-Haq (*Mud Sharif, Garh Maharaja, Jhang*).
4. Mohammad Asad Khan Sarwari Qadri (*Lahore*), Hammad-ur-Rehman Sarwari Qadri (*Lahore*), Mehmood Ahmed Sarwari Qadri (*Lahore*), Nasir Hameed Sarwari Qadri (*Lahore*), Mohammad Nadeem Sarwari Qadri (*Gojra*) met Mohammad Ayub Qureshi who is the superior of the shrine of Pir Mohammad Abdul Ghafoor Shah and Pir Shams-ul-Haq who is the superior of the shrine of Syed Mohammad Abdullah Shah and collected information about both the Saints.

# The Spiritual Guides of Sarwari Qadri Order

Author  
Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohamamad Najib-ur-Rehman

Mujtaba Akhir Zamani is the first attempt of its kind which will be looked upon as the milestone in the literature on the spiritual lineage of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. No other work offers a study of the life and struggle of the Spiritual Guides of Sarwari Qadri Order with such critical details and careful precision. The book deserves appreciation for it is not only a scholarly approach but the fruit of understanding and love.

This translated biographical account of Sarwari Qadri Spiritual Leaders is an effort to keep the tradition alive by contributing this immortal treatise to the eminent list of great works on Sufi Saints. It is the most enlightening work of Sufism published in English in recent decades.





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